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THE CHAMPLAIN EDUCATOR

(SUCCESSOR TO MOSHER'S MAGAZINE)

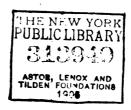
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OFFICIAL ORGAN OF THE
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Champlain Reading Union

JANUARY, 1904—SEPTEMBER, 1904
VOLUMB XXIII

THE MOSHER PUBLISHING CO.



INDEX

OF

THE CHAMPLAIN EDUCATOR

(SUCCESSOR TO MOSHER'S MAGAZINE)

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THE CHAMPLAIN EDUCATOR

Vol. XXIII

JANUARY, 1904

No. 1

APOSTOLATE TO NON-CATHOLICS*

By the Rev. Bertrand L. Conway, C. S. P.

FATHER HECKER'S CALL TO THE APOSTOLATE

HEN Isaac Hecker was at the Redemptorist House of Studies at Wittem, Holland, his superior, in view of his evident inability to study, asked him to declare in writing his opinion regarding his future vocation, and the answer of that "stupid" student was: "It seemed to me, in looking back at my career before becoming a Catholic, that Divine Providence had led me, as it were by the hand, through the different ways of error, and made me personally acquainted with the different classes of people in the United States and their wants, in order that, having made known to me the truth, He might employ me the better to point out to them the way to His Church. That, therefore, my vocation was to labor for the conversion of my non-Catholic fellow countrymen."—
(Elliott—" Life of Hecker," p. 215.)

As a Protestant, Isaac Hecker was eaten up with the desire to know the truth of God. At Brook Farm they christened him "Earnest the Seeker." Pure and clean of heart, like the child the Saviour speaks of as possessing the kingdom of heaven, he strove from the outset, as he said himself, "to live for the best," to make "the perfect surrender of the whole heart to God."

^{*} A lecture delivered at the Champlain Summer School, August 17th, 1903.

He went everywhere in search for the satisfaction of his soul's ardent longing. German Pantheism, New England Transcendentalism, the various Protestant Churches were in turn questioned. From place to place he went in his heart-sick search, until as a last resort he determined to see what the old Church had to say for herself. He procured a catechism of the Council of Trent.

"Imagine my amazement," he once said, "at finding here just what my soul had been hungering for all these years.*** I soon saw that what I already had of truth and light; what my best nature and conscience and my clearest natural knowledge told me was truth, was but elevated and lifted up beyond all conception by the doctrines of the Church." *** And such was my indignation at finding that I had been hoodwinked from my childhood, that I vowed I would devote my life to tearing the bandage from the eyes of my fellow countrymen."

This was the keynote of Father Hecker's life. He loved America, her people and her institutions; he was profoundly convinced of her providential mission among the nations of the world; he was in deep sympathy with those millions of his non-Catholic fellow countrymen—perplexed, worried, anxious souls who were adrift on the ocean of doubt and uncertainty. To win them to the Church of the living God; to bring them back to the fold of the One Shepherd; to make a Catholic America,—for this he prayed, he labored, he wrote, he lectured, he established the Paulist Community.

Some, indeed, there were who deemed him a visionary, a fanatic, an idle dreamer. When he spoke of the converts to come, they shook their heads in suspicion, saying: "It is the childish enthusiasm of the convert. Let us take care of our own."

THE AIM AND PURPOSE OF THE MISSIONS

To-day as we look around, we see the pessimistic prophets of evil given the lie, for the dream that Father Hecker dreamed is now being realized. The conversion of America is no longer a mere vision of the future—it has become, through the impulse of the beloved Father Hecker, the enthusiastic apostolate of a



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vast body of the clergy and laity of these United States. The seeds planted many years ago are now bearing fruit through the divine blessing of God the Holy Spirit in the missionary apostolate to non-Catholics.

Within the past ten years missions to non-Catholics have been inaugurated in over sixty dioceses of the United States; the bishops have set aside, in many dioceses, some of the best priests to carry on this work exclusively; a Catholic Missionary Union has been established in New York to gather funds to support priests and distribute missionary literature in the necessitous districts of the South and West; a quarterly review—The Missionary—is published to record the results of the work; an Apostolic Mission House has been established at Washington for the special training of priests to give missions to non-Catholics in their respective dioceses.

Our late Holy Father, Leo XIII, interested himself especially in this movement, as was evidenced in his letters to Cardinal Gibbons and the Cardinal-Delegate. He wrote the letter:— "We are pleased to recommend to you the method followed by the Paulists. It is their wise practice to give public conferences to our dissident brethren, explaining Catholic teaching and refuting the objections that are urged against it."

"But why worry so much about non-Catholics," said some; "let us take care of our own, and we shall have enough to do.'

Who, then, are "our own." And the Church answers in the words of Christ, "all nations." The whole world is the Catholic Church's own, for she is Christ's own. He came for all; He died for all; He established His Church for all; He sends His Holy Spirit upon all.

I remember a missionary walking through the streets of a certain town with the pastor; and as they passed by, the women nodded, the men tipped their hats, the children smiled. Now and again the pastor stopped for a moment, spoke a few kind words, introduced the visiting priest, and walked on.

- "Your people?" asked the missionary.
- "Oh, yes," said the pastor.

- "Your people?"
- "Why, of course," the answer came again.

After a while the visiting priest said: "Why, is the whole town Catholic?"

"No," said the pastor, "but they are all my people—Catholic and non-Catholic. I am the only pastor here."

Of course we must look after the sheep already within the fold. But the Church's charter is wider: "Preach the gospel to every Creature. Teach all nations." She has a message to Jew and Gentile; she is essentially a missionary church.

"The Catholic missions are enough," said others. "They generally are fruitful in conversions." No one denies for a moment that the sermons of a Catholic mission may indirectly influence a number of non-Catholics who may attend with their Catholic relatives and friends. But experience proves to evidence that the direct reaching out after the outsiders is much more effective.

The following statistics of the missions given in the East for five years by one of the Paulist Fathers, have settled all possible controversy on the subject:

Year	No. of Catholic Missions Given	Converts	Non-Catholic Missions	Converts
1898-'99	16	14	- 4	64
1899-1900	14	60	5	212
1900-'01	11	30	5	255
1901-'02	3	18	II	417
1902-'03	I	41	13	309
	_		_	
	45	163	38	1,257

Total number of missions-83.

Total number of converts-1,420.

What are the reasons for this difference?—for the ratio of conversions is, as may be observed, 8 to 1.

The Catholic mission's sermons are chiefly moral discourses on the eternal truths—Salvation, Mortal Sin, Judgment, Hell, The Passion, etc. Of what avail, humanly speaking, are sermons on the passion of our Saviour, on the terrors of the

judgment and of hell, to a man who denies absolutely the divinity of Christ, and deems eternal punishment unworthy of a God of infinite goodness and love?

The doctrinal sermon has become a thing of the past with the average Protestant minister, who gives his people beautiful moral essays, speaks in vague terms on the fatherhood of God and the brotherhood of man, or discusses some of the events of the day in the style of a newspaper article. The pulpit is no longer a teacher; its office is to interest and please. "I must give my people what they demand," said a minister to me once; "if not, my resignation will be called for. How I envy you Catholic priests, who are not dictated to by the pews!"

For this reason, therefore, the doctrinal lectures of the non-Catholic mission are most attractive to the earnest-minded seeker after the truth. "Has God spoken to the world? Is Christ God? Is the Bible God's Book? Did Christ establish a divine Church upon earth which all men must obey? What is God's way for pardoning sin? What is God's way for punishing the unrepentant sinner?"—these and countless other questions press for answer. He knows they will be discussed, and he comes prepared to study and pray over the answers.

Moreover, during a Catholic mission the Catholics require most of the missionary's time, especially in the confessional, from 5 A. M. till 11 P. M.; it is impossible, therefore, to do justice to the claims of the outsiders if they come in any great number. And, as a matter of fact, many do not come either to the church or the rectory. If a Catholic mission be at all successful, the church will be taxed to its utmost capacity. Out of 2,000 souls, 100 or 200 non-Catholics may be present, whereas on a mission to non-Catholics, out of 2,000 souls, 1,100 to 1,500 will be non-Catholics. For the rule holds, that no Catholic is allowed to enter unless he bring with him a non-Catholic, which always ensures 50 per cent. of a non-Catholic audience.

The Protestant feels, too, more at home; it is his mission; there is no danger of his being asked to make way for a Catholic. He is our guest in the House of God.

The time devoted to confessions is, with the exception of Saturday, devoted to instruction classes—both public and private. In a large city mission, three classes are held daily—10 to 11 A. M., 3 to 4 P. M., 7 to 7.45 P. M. Non-Catholics interested in the lectures are invited to attend, whether they purpose becoming Catholics or not.

Another objection frequently raised, is that the mission to non-Catholics will arouse bitterness and antagonism. I have known many to say: "We are living now in peace with our non-Catholic friends. Why stir up the demon of religious controversy?"

If by this a pastor would imply that he did not desire a couple of weeks bitter tirade against Protestantism and unbelief, or a calling together of non-Catholics for the purpose of cudgeling them with sarcasm, ridicule and insult, well, and good. Polemics was the law in the beginning of the sixteenth century revolt, when there was question of defending the Church against the attacks of wicked and unscrupulous enemies, rather than of trying to win them over to the truth. Religious wars, cruel persecutions unto death—these had embittered men's minds to the utmost. But bitterness and denunciation are not essential to religious discussion. The methods change with the times. The non-Catholic mission takes the place of the old-time controversy and substitutes the irenic for the polemic method. The apologist of to-day explains and proves the doctrines of Christ, defends them firmly but kindly against all objections and misconceptions, answers all queries put in the spirit of zeal and love for souls, striving, while in no way minimizing doctrine, to refrain from words that wound or hurt.

With an intelligent and tactful missionary good feeling must needs be produced. Some ministers may perhaps attack the Church to gain a little cheap notoriety in a small town, but such attacks fall short of their object. Their unfairness is made manifest; their people are disgusted.

I remember once an old man of seventy—he was a Congregationalist, a professor of Greek in an Illinois College—

coming to me and saying: "You remember that illustration of Plato. I thought of it this evening during the closing lecture. A surly, vicious dog will bark at and bite the stranger he does not know, and yet greet kindly the master he knows well. So we non-Catholics"—and this was in one of the bitterest A. P. A. towns—" in our great ignorance of your Church and its teachings have barked and snapped at her angrily. These lectures have changed many of us, and the stranger has become our friend." Some men in that town who had written bitterly against the Church in the daily press, who had sent threatening letters with skull and cross-bones five years before, were in church night after night, shaking hands with him and apologizing for the past.

Others have argued: "But we have many converts as it is. In nearly every parish of the country there are some converts under instruction."

The answer is easy. The fisherman can catch many fish with his hook and line; therefore he must never try to cast the net for more. Undoubtedly there is a steady inflow of converts throughout the United States, due to the personal work of enthusiastic laymen and the untiring energy of zealous priests.

But in nearly every parish, most of the non-Catholics have never even entered a Catholic church, much less have conversed with a Catholic priest. These are won over by the public apostolate—the public lectures, the public advertisement in the store windows and the daily press, the public distribution of literature. It is much easier to go to a Catholic church when all your friends are going. To go privately, especially in a small town, means that a man has already made up his mind. Besides, the public apostolate to outsiders tones up the faithful to a spirit of enthusiasm, brings back many of the careless ones who would never attend a Catholic mission, circulates thousands of books and pamphlets in a way that ensures their being read, and reaches the entire community by the daily press accounts.

One great effect is the feeling of many an outsider: "Only

the Catholic Church can stand fire like that. The Catholic truths are plain, certain and comforting. The Catholic Church has a clean-cut answer for every question." When a man says: "Perhaps she may be right," after years of despising her, he has made the first step on the road to the truth.

THE OBJECT AND CHARACTER OF THE LECTURES

The complete mission to non-Catholics in a large city consists of a two-weeks' lecture course, followed by a week's inquiry class. A half hour is devoted every evening to the answering of difficulties deposited in the Question-Box placed at the door of the church; one hour is then given to the doctrinal lecture, which is followed by Benediction of the Most Blessed Sacrament.

The object of the lectures, as already explained, is not to assail error in the bitter spirit of controversy, but to make converts to the Church by the presentation of her claims.

At the outset, the average non-Catholic believes that the Church in some way stands as a barrier between him and God—that she is a powerful human institution, in some way or other hindering man's personal relationship with God and Christ Jesus.

The central aim of the missionary, therefore, must be to show that the Church means the union of the soul with God—that Jesus is divine, and that He teaches, pardons and sanctifies through His Church—that she gives men God, satisfying doubting souls by her certainty, sinful souls by her pardon, loving souls by her Eucharist. The Church is the divine, infallible teacher and sanctifier of all men—this is the lecture's chief theme. Non-Catholics will often be ready enough to accept certain doctrines as reasonable, scriptural or historical, and yet deny the one great doctrine of a divine, exclusive, authoritative Church.

The ordinary list of lectures is as follows:

The Divinity of Christ; The Necessity of Faith; The Bible; The Church; The Sacrament of Penance; The Real Presence; Indifferentism; Why I am a Catholic; The Supernatural

Life; The Mass; The Pope; The Mother of God; The Hereafter; The Necessity of Prayer; Internal Religion.

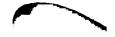
As will be seen, this course covers fairly well the chief doctrines of Catholicity. One lecture leads to another, and as far as possible, non-Catholics are urged to attend them all. Indeed, such souls are always the immediate fruits of the mission.

THE QUESTION-Box.

One of the most important and interesting features of the apostolate is the public answering each evening of the questions asked by non-Catholics. The idea of the Question-Box was suggested by Archbishop Keane of Dubuque, in conversation with Father Elliott one day at the World's Parliament of Religions in Chicago. In view of the many religions represented and the various sects of Christianity, it was deemed a good thing to invite questions regarding the doctrines of the Catholic Church. Outsiders were asked to deposit their difficulties or questions in a Question-Box, and the plan succeeded so well that Father Elliott determined to make it a feature of the non-Catholic mission work he was then on the point of inaugurating in the diocese of Detroit.

It is manifestly impossible to go over the whole field of doctrine, or to answer even the chief difficulties of an average non-Catholic audience in a short course of lectures. that an earnest inquirer desires to know must remain untouched. His point of view is not treated, his special difficulties are not met, and, therefore, no matter how entertaining he may find the lecture, he himself has not been personally benefited. He may, for instance, be an unbeliever who denies the possibility of miracles, the fact or necessity of revelation, the divinity of Christ; surely he is hardly in a fit frame of mind to be helped by ever so good a lecture on the Pope or the Virgin Mary. Or again, an old-fashioned Protestant comes night after night for a week, but the one objection that seems to him the greatest count against'the Church Catholic has not even been alluded to.

The Question-Box meets this want, according to the varying





needs of each audience. It tells the lecturer in a short time whether he has to deal with Protestants or unbelievers; it tells him what denominations are chiefly represented; it declares the culture and education of his questioners. Audiences vary greatly. Chicago, for instance, will furnish every ism under the sun—Dowieism, Occultism, Bahaism, Spiritism, Theosophy, Christian Science,—while an Illinois town a hundred miles away may be out-and-out Baptist or Methodist.

The Question-Box places in the right perspective the history of the Church in past ages; it gives accurate notions of Catholic versus non-Catholic principles; it explains the attitude of the Church on various questions of the day, e. g., socialism, divorce, education, indifferentism; it corrects false Reformation exegesis of New Testament texts; it nails in a kindly way many an old-time calumny,—in a word, it makes honest-minded men and women ashamed of their ignorance and hostility, and thus urges them perforce to further investigation and study.

Most non-Catholics are not indeed opposed to the Church, but to a human organization which to them stands as the personification of corruption, superstition, ignorance and intolerance. How often have Protestants told me that their only notion of things Catholic was gleaned from a book like Father Chiniquy's "Twenty Years in the Church of Rome." When we reflect, too, that books of this character are placed in the hands of children by their parents and teachers whom they love and reverence, we cannot wonder at their hating us.

Many non-Catholics will write letters or come personally to thank you for your kindly treatment of their difficulties.

"Until to-night," said a Campbellite minister in Southern Illinois to me one evening, "I had always thought that infallibility implied the Pope's power to declare new dogmas by inspiration."

"I was taught that Catholics—at least the ignorant ones—adored the Virgin Mary, and the Pope could do no wrong," was the witness of a college-bred woman to me in Richmond, Va.

"My minister told me," said another, "that the papal author-

ity rested entirely on a number of documents forged in Rome in the ninth century. Could you blame me for being sceptical about Roman claims?" And so, day after day, the unlearning of the old lies necessarily causes distrust of their early teachers, and the inference is made quickly by the more thoughtful ones: "I was deceived in this one matter; perhaps I may be deceived about the rest." Here is the starting-point with many; the impulse to study is given, and God's grace completes the work.

The Question-Box is again an object lesson to thinking outsiders on the decadent state of Protestantism in our country today. When questions come in by the score from as many as fifteen or twenty conflicting sects, careful answering will make the audience realize, without the slightest need of controversial attack, their utter lack of unity, their local character, their newness, the inability of the ministers to teach and command, the general repudiation of the doctrines of the sixteenth century, the general creed of indifferentism to dogma, the decided trend toward infidelity and the like.

Some have objected to the Question-Box on the ground that it was impossible to answer adequately the many questions proposed in the short time allotted for the purpose. This objection comes from a total failure to grasp the object of the Question-Box.

One cannot satisfy perfectly every individual questioner by discussing a question in every detail, but one can answer so to the point that the questioner will be urged to pursue his difficulty further with the lecturer personally, and the audience at the same time enlightened on a point of Catholic doctrine and practice.

Thus, for example, you notice that for three or four evenings a score or more questions have been submitted in the same handwriting. You know from their tenor that the writer is a High Church Episcopalian, and you know further, the book whence she drew her material. They run as follows:

"Was not the early British Church on the Island, many years

before the coming of the Italian mission of Augustine, entirely independent of Rome? Was not St. Patrick a Celtic and not a Roman Catholic? Did not Archbishop Theodore refuse to acknowledge the papal supremacy? Do not the papal claims depend on the forged decretals? Did not Gregory the Great declare that none but Anti-Christ could assume the title of Universal Bishop? Is not the Church of England to-day identical with the Church of pre-Reformation times? Does not Elizabeth's conduct compare favorably with the intolerance of Bloody Mary, for the former never persecuted unto death for religious opinion? Does not the Roman denial of Anglican-Orders rest solely on the Nag's Head Fable? etc.

You explain clearly and briefly that the early British Church did not differ doctrinally from its Mother Church of Rome; that St. Patrick and Archbishop Theodore were both good Catholics; that the supremacy of the Pope is proved independently of the French forged decretals; that Gregory the Great never had the slightest intention of denying his primacy; that the Church in England before the Reformation was Roman Catholic, and differed totally in government, doctrine and worship from the Protestant state-established church of modern times; that Elizabeth merited the title of Good Queen Bess, not from her personal goodness or freedom from the persecuting spirit, but from her kindly manner with the common people; that Anglican Orders were condemned by Pope Leo XIII for both lack of intention and lack of form in the ordinal uses, etc.

None of these questions were touched on in the lectures, and yet their answer was vital to this soul. They give an excellent opportunity to the lecturer to bring out in clear relief certain Catholic teachings, e. g., on papal supremacy, apostolical succession, schism, persecution, the meaning of the word Catholic, the true idea of orders, etc., besides interesting the questioner in further study of the Church's claims.

(To be Concluded in Next Issue.)



THE LITERARY REVIVAL IN IRELAND

By Rev. Morgan M. Sheedy

HEN I was in Dublin a few months ago, I had the pleasure of meeting quite in women who to-day are doing so much fo the Irish Literary Revival. Maria Edgeworth, Lady Morgan, William Hamilton Maxwell, Charles Lever, Thomas Crofton Croker, Samuel Lover, William Maginn, John and Michael Banim, Gerald Griffin and William Carleton form a goodly company. They have as immediate successors that younger school of Celtic romanticists who to-day are working in the rich field of Irish imaginative literature, both in prose and verse. In the last ten years there has been a great revival in Irish literature and art, due chiefly to renewed interest in the Gaelic language. which had been dying out in Ireland. Now that it has been revived, the language movement has made great headway through the country. Whether it will become a national tongue, the future alone must decide. At present it is spoken and written in many parts of Ireland. It is taught in the schools, colleges and academies of the country. Even here in America are found many Gaelic students who are deeply interested in the movement.

There are two writers who have done a great deal to give strength and character to this literary revival—Dr. Douglas Hyde and William Butler Yeats.

A tall, slender young man of boyish manner, with a long, narrow face, sharp features, gray-tinged, coarse black hair and deep-set dark eyes, is William Butler Yeats, the Irish poet, who has just come to America to tell us of "what the stage is and might be"; "the revival of literature in Ireland"; "poetry in the old time and the new"; and a great many other things concerning the land of Erin.

Mr. Yeats is the president of the Irish National Theatre Society, which was founded about five years ago. He comes to

lecture to the students of Yale, Harvard, the University of Pennsylvania, Columbia, Amherst and other colleges. subjects are: "The Intellectual Revival in Ireland," "The Theatre and What It Might Be," "The Heroic Literature of Ireland," and "Poetry in the Old Time and in the New." Mr. Yeats has ideas of his own concerning actors, authors, playwrights, poets, the stage and the higher education of women. Some of these views are as striking and as picturesque as the Irish poet himself. He has no love for the modern stage. Acting, he declares, is impossible in the modern theatre. He would cut down to much smaller dimensions the present stage with its elaborate setting. He is the advocate of exceeding simplicity of scenery. He loves the Shaksperean and Greek theatres. The present theatre is demoralizing, not because it delights in the husband, the wife and the lover. a subject which has inspired great literature in most ages of the world, but because the illogical thinking and insincere feeling we call bad writing makes the mind timid and the heart effeminate.

Mr. Yeats' estimate of Kipling is not very flattering. Kipling, he says, "had a soul to sell, and he sold it to the Devil." He acknowledges, however, that he is a man of great genius. He has done a work of great beauty and of a new kind. But latterly he has turned himself into a kind of imperialist journalist in prose and verse. Ten years ago Kipling mattered greatly to men of letters; to-day he matters much to journalists. His might have been a very great name indeed, but he has made what Dante calls "the great refusal"—the refusal to be himself.

Mr. Yeats believes that America has it in her to produce the very best kind of literature. "America still believes it possible to discover the truth," he says, "while in Europe even the youth is apt to believe that the world has found out all her hopes. There are two ways of making a poet. A poet should be the expression of a whole race; a people interested in the imaginative things—the eternal things. Scandinavia seems to



be the only country where this way is possible to-day. The other sort of poet is an expression of a highly educated class who know the great literature of the world; Rossetti was such a man. I think all modern literature suffers dilution from the manner in which writers of to-day wander all over the world. A writer cannot be at his best except when writing of those things that he grew up among."

Mr. Yeats' literary activity, since he gained a name for the charm of his writing, has been no less remarkable than his versatility. Poems, plays, prose; criticism—literary, artistic and dramatic; the gathering of folk-tales, the compiling of anthologies, and the editing of other poets,—in each he has done good work.

Among his best known writings are: "The Celtic Twilight," a book of strange and beautiful legends, the tenor of which may be guessed from the title; "The Land of Heart's Desire," "The Secret Rose," "The Wanderings of Oisin," "The Wind Among the Reeds," "The Shadowy Waters." The very names of Mr. Yeats' books are suggestive of their peculiar charm and symbolical of the curious vague longings and dreamy desires which are characteristic of the Celtic temperament. And, as Rossetti said of the five hand-maidens of Mary, the Irish names with which Mr. Yeats peoples his books are so many "sweet symphonies"—Aodh, Dectora, Oisin, Oona, Maive, Forgæl and Cuchulain.

This poetry of sound, typical of the sweet Irish tongue, is part and parcel of all Mr. Yeats' own work in prose or in verse. Read the concord of sweet sounds in the poem referred to above, "The Lake-Isle of Innisfree," or read this sentence, chosen at random from the later edition of "The Celtic Twilight": "I love better than any theory the sound of the Gate of Ivory turning on its hinges, and hold that he alone who has passed the rose-strewn threshold can catch the glimmer of the Gate of Horn."

Old Hobbes says in the "Leviathan" that words are the counters of wise men and the money of fools; which means

that the wise man utters nothing base. Mr. Yeats uses his counters with consummate skill and charm.

Lately some of his shorter prose plays have been acted in London under the auspices of the Irish Literary Society, by members of the Irish company that originally produced them in Dublin for the Irish National Theatre.

Within the last month two new books * have been published by Yeats.

The drama, indeed, has of late occupied much of Mr. Yeats' thoughts. He seeks to reform not only the writing of plays, but scenery, acting and speaking. Mr. Yeats' theory of scenery is simply the massing of colors; and we must certainly praise any effort to replace the gaudy, eye-distracting impossibilities which now cause a play to be described as "richly mounted."

Mr. Yeats' love for Ireland is first in his affections. His art and the revival of the Shaksperean theatre are rivals for a second place. In the Irish National Theatre in Dublin, of which society he is president, the severity of the Shaksperean school is followed, and only that which in Mr. Yeats' opinion conduces to the highest in art is tolerated. His company went to London a few days last year, and was unexpectedly successful.

Especially in poetry and folk-song is Ireland rich. Headed by Mr. Yeats, the list includes many well-known names: Dr. Douglas Hyde, Lady Gregory, T.W. Rolleston, "Moira O'Neill," Miss Nora Hopper, Katharine Tynan, Dora Sigerson, Seumas McManus and others.

The recent output of literature from Ireland has been one of the most remarkable events in the literary world; and there is still a prophet to be found who says that the next great name in the world of letters will be one of the race of Irish Celts. In any case, no one can visit Ireland these days without being impressed that the Literary Revival there is as pronounced as the efforts put forward for a social and industrial awakening of her people.

^{*} Macmillan & Co., New York: " Ideas of Good and Evil " and " Where There is Nothing."





THE STAGE

A Series of Six Studies on this Subject

By Thomas Swift

IV.—THE MODERN DRAMA

HE history of the modern English stage divides itself into the following four periods: the Elizabethan, the Restoration, the Eighteenth Century, and the Nineteenth Century.

All history is made up of alternate risings and fallings of empires and nations; of movements—religious, intellectual, social, material. Nothing is more true than that history repeats itself, following the ordinary course and sum of life—beginning, growth, development, maturity, decay, extinction. Such is the process.

The Elizabethan drama was, perhaps, the most wonderful and majestic outburst of literary genius seen in any age. It blazed forth with a sudden fierce beauty and matchless strength, and reached its height in a comparatively brief period; then, as though burnt out by its own intensity, it almost as quickly declined. James Shirley is the last of the Elizabethans, and he carried the drama down to 1642, when the Long Parliament, on account of the disturbed state of the country, closed the theatres in London.

The Elizabethan drama wrought its own undoing. The Puritans, even in Elizabeth's reign, were its avowed enemies; and as they grew in courage and numbers during the reigns of James I and Charles I, they became more and more pronounced in their condemnation of the gross immorality that disgraced the plays of this period, and more particularly those of the later Elizabethan dramatists. Even Shirley, the best of these, introduces into his plays incidents that are coarse and dialogue that is licentious.

At last, in 1632, just about the time that Shirley reached the



height of his fame, one William Prynne, a Puritan barrister, published, under the title of an old satirical play, Histriomastix (players' scourge), a volume denouncing the immorality of the stage, its evil influence on society, its irreligious spirit, and the licentiousness of the actors. Charles I, being persuaded by Laud, the scourge of the Puritans, and others that a passage in Prvnne's book speaking in scathing terms of "women actors" was levelled at the queen, who some little time before had acted in a pastoral at Somerset House, brought the unfortunate barrister before the Court of Star Chamber, which pronounced upon him a most severe sentence, condemning him to stand in the pillory and to lose parts of both ears. Prynne's example did not deter others of his sect from inveighing against the stage; they became even louder and more vehement in their denunciations, until finally the Puritan party in Parliament, becoming masters of the situation, as already stated, closed the London theatres.

From 1642 until the Restoration in 1660, all theatrical performances in England were prohibited; but it is recorded that, with the connivance of Cromwell, the politic and shifty Sir William Davenant, who had succeeded Ben Jonson as Poet Laureate, and was manager of the Court Theatre during the reign of Charles I, gave dramatic entertainments at Rutland House. Upon the Protector's death in 1658, he further ventured to re-open a public theatre in Drury Lane, in anticipation of a new order of things. With this event began a new chapter in the history of the English drama. At the Restoration in 1660, the theatres were re-opened as a matter of course.

In order to understand the character of the stage of the Restoration, it is necessary to glance at the times immediately preceding that event. During the Commonwealth, England ceased to be "Merrie England" and acting became a forbidden art. Pastimes and sports of every description, even Maypole dances, were banned. The times were hoddengrey, and there was no place or toleration for the gay tinsel of the stage.

But the Restoration enthroned a monarch who had passed



his time over the water amid the gay courts of Europe, particularly those of France and Spain. Charles, after his lengthy wanderings, returned to his native land with a fondness for the play—his taste being for the French school in tragedy, and for the Spanish in comedy. Under the patronage of the gay monarch and his brother, the Duke of York, the theatres were soon again in full sway, with all their vices enlarged and intensified by years of suppression and repression. In the reaction of the natural national spirit of gaiety against the canting and ranting of the Puritans, the new dramatists made a mock of virtue and religion. The depraved taste of a monarch steeped in continental profligacy, and of his companion nobles in exile and depravity, not only sanctioned, but also clamored for licentious plays, and the royal mode spread through the court and leavened society, at least in its higher grades.

And now for the first, but not for the last time, French dramatic influence made itself felt and quickly revolutionized the English stage. The crude mechanical adjuncts it possessed were improved or replaced by better. The taste for splendor of scenery, music, dancing and costume displaced the passion of Elizabethan times for the faithful picturing of life and nature. The standards of literary merit were lowered, the proprieties were trailed in the mud, and morality banished from the boards.

Wycherley, one of the chief play-writers of this ignoble period, is a name for everything that is gross and immoral. A dead set was made at religion. Even Dryden, Catholic as he was by conversion, if not by faithful practise, dipped his pen in the venom of ridicule aimed at the clergy of the restored church, who doubtless deserved much of the odium that was heaped upon them. The Church of the Restoration was a lifeless thing.

It was in the reign of Charles II that actresses first appeared on the stage, taking the parts that had theretofore been played by handsome boys. The innovation came from France, and the first English actress appeared upon the public stage in 1661 in the play of Othello; although it is quite evident that, from Prynne's allusion to "women-actors," and the known fact that

Henrietta Maria, queen of Charles I, and a French princess had taken part in the production of a pastoral play, women had been more or less wont to act in private theatrical entertainments before this period.

Never did the stage more faithfully reflect the character of the people, and never was morality in England at a lower ebb. Fashionable taste, following the example of the king and his court, ran more to comedy than to tragedy, and the leading dramatists, such as Congreve, Etherege and Wycherley, aping the unrivalled genius of Molière, reflected in their polished and witty verses the modes of acting, thinking and talking that prevailed in the society of the day.

The Renaissance, begun so well and with such beautiful promise in Catholic times, taken up and claimed by Protestant England, had now spent itself, and it left the nation intellectually bankrupt and practising a laxity of morals never known before or since in its history. The Reformation, too, was an accomplished fact; a century of Henry VIII's established rule had well-nigh banished religion from the land. If it is true that the stage holds the mirror up to nature and reflects the age, then the Elizabethan age and the Stuart age were bad indeed, and nature in those ages of a very gross and earthly kind.

In a previous article of this series it has been shown that the stage before the Reformation was of a distinctly religious character; it was, moreover, an educative influence on the morals and manners of the people. Under the control of the Catholic Church, it was an instrument for good. After the Reformation, it not merely lost its religious, elevating purpose, but in the hands of Godless and licentious men became a terrible instrument for the corruption of morals and the destruction of religious faith.

Towards the close of the seventeenth century there was a revulsion of feeling against the stage, on account of the coarseness and immorality that still clung to the dramatic literature of the time. In 1698, Jeremy Collier, a non-juring divine, gave voice to this feeling in his "Short View of the Immoral-



ity and Profaneness of the Stage," in which he vigorously assailed even Dryden and Congreve. This turned and steadied popular and fashionable taste in the direction of reform. The intellect of the day, ashamed of the condition of the stage, turned from it in disgust into more worthy channels of literature, which reached their greatest width and depth during the Augustan age of English letters. The drama, thus abandoned to its decadence and no longer the intellectual vogue, continually deteriorated in literary quality, until it reached its lowest levels of mediocrity and inanity about the end of the eighteenth century.

Through the Queen Anne period and on through the Georges there was, perhaps, more art, likewise more artificiality; but viewed from a literary or moral standpoint, with the exception of here and there a flash of true dramatic genius from an Otway, a Goldsmith, a Sheridan, a Knowles, or a Lytton, it could not be regarded as a humanizing or educative force. The extreme coarseness of expression and the deliberate parading of triumphant vice which had so conspicuously marked the Restoration age had disappeared. The veil of fine language was thrown over vicious sentiment to make it at least seem more respectable, and the villain-hero was generally punished for his sins. But it was, nevertheless, an age of paint and patches, of wigs and fine gentlemen, of Chesterfields and Voltaires, whose splendid outward seeming but masked the prevalent licentiousness and general Godlessness.

If the manuscripts of the majority of the plays written during the periods considered in this article had been burnt, literary morality would have been vastly the purer for the holocaust. As a proof of the utter worthlessness or rank licentiousness of much of the dramatic literature here referred to, might be advanced the exceeding paucity of these plays that have survived for stage production in the present not too fastidious age. Out of the vast mass, we have for stage service to-day Shakspere's plays, one of Otway's, one or two of Goldsmith's and several of Sheridan's, Knowles' and Bulwer Lytton's, as

what may be called remnant of the classic drama. The rest, like the novels of Richardson, Fielding and Smollett, are preserved as curiosities of literature in the camera obscura of public and private libraries.

Whilst it is true that Shakspere stands on a pedestal by himself, and seems destined so to stand for all time; whilst it can be said of him that he appealed to the nobler instincts, emotions and passions, painted virtue as virtue, and vice as vice, and never wrote from unworthy motives; whilst there may be much from a literary standpoint to admire in the dramatic literature of England between his day and the Victorian era,—it would be difficult to combat the general negative statement, that the stage has not been a moral or religious influence acting on the people. On the other hand, it were easy to show that during this long period it has, for the most part, been employed positively on the side of vice or in the lowering of Christian ideals of virtue and religion. It may have reflected life as it was in the different historic periods, and in this respect is a valuable historic witness; it may have held the mirror up to nature; but in doing this it, at the best, performed the office merely of a mirror and not that of a guide and educator to the millions who came under its influence—of a force to combat evil, to reform morals, and to inculcate and hold to what is good, noble and pure. Before the Reformation, while under the control and direction of the Church, whatever its shortcomings as a source and means of amusement, it was an instrument for good. Its departure from the high mission assigned it by the Church began coincidently with the Reformation, and the spirit of the Reformation has contributed more than any other cause to make it what it is to-day. The history of the stage, therefore, plainly shows that, at no time since the Reformation, has it been morally or religiously an educative in-It has in the course of its career frequently provided intellectual entertainment of varied character and also a vast amount of questionable or wholly pernicious amusement. These facts are on the face of its history; but when we come

to seek for their causes, we are met by the plain question—has the fault lain with the playwrights and theatre-managers, or with the theatre-goers themselves and the people?

The Reformation wiped out the spiritual authority of the Church in England, and substituted for it the authority of the crown; it gave a lawless rein to the intellect and imagination and free sway to human passion, both of which found a ready field for exploitation upon the new reformed stage. There were no limits to which the modern dramatists confined their efforts—no bounds of decency, no code of morality, no law of religion. It was the right of reason run mad—the indefensible claim, however, of the right to exhibit on the stage whatever the imagination could picture or the mind conceive.

Moreover, the multiplicity of beliefs consequent on the Reformation tended to destroy any remnant of authority the Established Church might attempt to exercise over theatrical productions. In fact, dramatists, actors and theatrical managers from Elizabethan times have been in constant antagonism with the churches, conceiving these to be their natural and avowed enemies. This antagonism has repeatedly found expression in deliberately running counter to the precepts of religion.

Again, the modern theatre has always been a strictly business concern, to which the dramatist, the actor and the manager looked for their livelihood. Sentiment, religious or moral, was consequently kept in the background, the sole object of all three being to provide amusing entertainment for the people on whose patronage they relied. Shakspere himself, after a comparatively short term of years, retired to his native town with a competency. There is nothing to show that the dramatists, in the aggregate, intended the theatre to be an educative force, while there is every evidence that they intended it to be a place of amusement. On their side, too, theatregoers went to the theatre merely to be amused, to be excited, to be amazed, to be taken for the time out of the humdrum routine of everyday life, or because it was the custom of

fashionable society to go; so that it would appear that themodern stage has not been widely or seriously considered or regarded as an educator by either dramatists or people.

On their side, it may be that dramatists, probably understanding the people of their own day better than the people understood themselves, in a measure catered to the popular taste, depraved though it may have been. It is reasonable to argue that, if fashionable society in Charles II's time had been as virtuous as it was wicked, it would never have tolerated the disgustingly indecent plays of Wycherley and his brethren in comedy. That the society of that day did tolerate them, is a fairly conclusive proof that it was as gross in moral and religious texture as were the comedies referred to.

We are, therefore, forced to the conclusion that whateverof odium has attached to the stage in modern times, is as much due to the toleration of objectionable theatrical productions as to the evil or wanton propensities of the producers. The theatre has been what it has been because the people have accepted, tolerated, endorsed by their continual patronage, what their consciences, if alive to moral and religious influences and the niceties of life, must have condemned. It has ever been the dominant characteristic of the modern stage to go as far beyond the limits of decency and morality as popular taste and conscience would allow. When the people who frequent the theatres shall no longer flock to see a stage production that goes beyond these bounds, we may expect to see a strictly moral and decent stage, and not before. The power to mould the stage is largely with and in the people themselves.

MRS. HEMANS AND MISS PROCTER

MONG the other reactions and simplifications all space-readers have a right to expect as among the characteristics of the new century, may it not be safely insinuated that a return to some of the gentler—tamer, if you like—but saner and sweeter writers and singers will be one of the sure proofs that sweetness, simplicity and strength still satisfy? Is it not a fact that mere paraded strength, i. e., affected and conscious intensity, mars so much of the nineteenth century poetry and fiction, and leaves us merely dazed, wearied and nigh unto the desolation of hopeless sorrow?

The end of the eighteenth century showed a generation doomed, as it were, to hate itself. Discontent was everywhere, and the much vaunted flight of the intelligence of that day was a delusion. We know what came of the applied panaceas and philosophies; we know that "ca ira" did not eventualize, as the prophets had sung and sworn, and at the end of the nineteenth century, with many reassuring signs of final adjustment, sadness is the dominant note of poetry and fiction. Strangely parodoxical is the nineteenth century. It is a century of scientific and materialistic development redeemed by its poetry, which during the latter half was mainly religious in character.

This article is not a study of Newman, of Tennyson, or of Browning, nor yet of Coventry Patmore or Aubrey de Vere. The names of Mrs. Hemans and Miss Adelaide Procter have been chosen to plead for the large number of sweet singers of "the devout female sex," who under various initials and pseudonyms have sung truly and often powerfully of the abiding, saving graces that do save the world in spite of political cataclysms and every kind of moral storm and stress—singers of the fireside and of sacred canticles that have kept our hearts cheered through all the dreadful shocks consequent on the religious, social and political mistakes of the so-called reformers.

Although science has with its antiseptic ray wiped out all that was sacred to us in the sweet story of that happy garden where sin had not entered, science has not yet been able to produce that "vital spark," the breath of life, and we do not and will not accept the dictum, that "the spirit is the flower of the flesh"; and we will and we can, thanks to the widespread signs of a return to early faith, go on believing in the home sanctities. It is as singers of these sanctities that Mrs. Hemans and Miss Procter have been selected for this little study-just two sweet singers belonging to no one of the modern German or French schools, and neither a George Eliot of Hegelian tendencies nor a Marie Corelli of composite proclivities. It is not as expressing the measure of woman's mental ability that they have been chosen, but as beautifully expressive of woman's strongest claim to her never-to-berelinquished title of queen of hearts and of the home.

Neither of these two women do we consider as endowed with genius, nor were they voluminous authors; but we may safely speak of them as ideals, if not idealists, in the most satisfactory sense of the word. There is a strong resemblance between them. Mrs. Hemans was the earlier, and in many respects the inferior, writer. Her poems have not the force and vigor that mark every line of Adelaide Procter's. The same difference suggests itself in comparing Frederick William Faber and John Keble, the two gentle poets of the Oxford Movement, who have deserved well of soul-sick humanity.

Mrs. Hemans, like Keble, has sweet and graceful versification; Miss Procter, like Faber, has sweetness in strength; yet the best critics have placed Mrs. Hemans at the head of the distinctly feminine school of poetry. Notwithstanding her own unhappy life, she is the poet of the domestic affections. To her fame is nothing; love is the one thing necessary in life; a happy home the summit of earthly bliss. To quote her own beautiful expression, a woman whose home ties have been severed is "a broken stem o'er its fallen roses dying." Her poetry is nearly always sad, but not depressing. The





mournfulness of her own life blended with her verses so naturally that we often hear plaintive strains that seem echoed from the gloom of her own heart, as, for instance, when she says she is one

" For whom 'twas best
To flee away and be at rest."

And again she confesses: "All the vivid interests of life look pale and dim around me." Still, she does not allow her sorrows to weigh down her verse with complaint and utter shadow to darken them. She has written much that is joyous and bright—many lines that can only inspire the reader with courage and hope. She often resembles Wordsworth. This analogy is perhaps most evident in those verses which reveal her great love of nature.

Again, in her descriptions, she reminds us of Goldsmith. Her occasional fondness for displaying her extensive and varied information is a taint she inherited from her classical predecessors in England.

Of all her short poems, the best known, and deservedly so, is the oft-quoted "Graves of a Household," the conclusion of which is so beautiful in its pathetic truth:

> "Alas for love if thou wert all, And naught beyond, O Earth."

Although so many of her poems are gems of art, there are some things in her collected writings her friends would prefer to see omitted. Her numerous juvenile poems, like nearly all juvenile productions, are feeble, immature and unnatural; her prize poems of "Wallace" or "Dartmoor" are of mediocre merit; her dramas, like Tennyson's and Aubrey de Vere's, are not true to life and cannot be enjoyed on any other than the ideal stage. They are not very original in treatment, though possessing many intrinsic merits; but the world owes to her some verses that are truly beautiful in their solemn and stately majesty, as, for instance, "The Funeral Day of Sir Walter Scott," and "Joan of Arc" at Rheims.

Like Mrs. Hemans, Adelaide Procter reveals herself in every

line she writes. Everywhere we see the true, noble woman shining through the verse, leaving the impress of her own firm, independent character upon every wordshe pens—and this firm independence was a prominent trait in the disposition of both these women. Both of them Christianized Carlyle's rule of life: "Trust in thyself and in God alone."

"The Lost Chord" is perhaps the most characteristic of Miss Procter's poems; it is also, although best known and loved, probably the least appreciated. She need have written but these few lines to claim her place among the true poets, for in this sweet song we find the distinguishing mark of every poetical soul—an exquisite perception of beauty, and the sense of completeness which every true lover of the beautiful feels. This poem seems to be the finite seeking the Infinite, the restless soul demanding repose in the Unknown Beyond.

Carelessly glancing over the volume of her writings, we find many other verses of the same tenor, as, "Golden Days," "Incompleteness," "A Shadow," "Per Lucem ad Pacem," "Phantoms and the Golden Gate." These are some of her quiet, peaceful, meditative poems that deserve a place beside Gray's "Elegy"; there are others that Tennyson might have written; and yet others that have a touch of the realism of Charles Dickens. Her devotional poetry is unexcelled by any in our language; her descriptive and narrative poems would reflect credit on any poet on whom the world has bestowed the laurel wreath. I have sought in vain among Mrs. Hemans' emotional poems for any to equal the "Three Evenings in Life," or "Philip and Mildred."

Whether studied singly or regarded as part of a whole, every one of Miss Procter's poems, and of Mrs. Hemans' as well, exemplifies the mission of woman, whether she be literary or commonplace, namely, to make the world better, to realize the true and beautify the good. Such women, whether in the cloister or near the hearth, can best tell not only what ails the world, but they can and do heal the world, because they are satisfied with the part assigned them by the Creator and Eternal Lover of the world.

—S. M. C.

Literary Studies

A STUDY OF SHAKSPERE'S "MACBETH"

By the Very Rev. Herbert F. Farrell, V. F., A. M.

ACT I.

I. How is the play divided?

ACBETH is divided into five acts. The number of scenes in each act varies. The instructions give no indication as to where the scenes are laid; but it is easily determined where they are at any moment by the lines of some of the characters. The cast of characters as we now have it was furnished by Rowe, a very early editor. It is not found in the Folios. Thirty-five years before (1674), Davenant gave "the persons names" in his version.

II. Does Shakspere follow his usual method in the opening scene?

Yes; as Coleridge remarks: "The true reason for the first appearance of the Witches is to strike the key-note of the character of the whole drama."—It is to be a mysterious, strange and thrilling psychological exposition. Strangely some critics have failed to realize this, and finding no clear revelation in the meeting of the Witches, have rejected the scene as spurious. Its closing line, "Fair is foul, and foul is fair," prepares us for the intermixture in the play of good and evil, loyalty and treason. We shall see, too, that Macbeth's first words are almost identical.

III. What is to be said of the language, verse, etc., of scene I? The words Graymalkin and Paddock, meaning cat and toad, respectively, are used here to represent the familiar spirits of the Witches, according to the words of R. Scot in his "Discoverie of Witchcraft": "Some say they keepe devils and spirits in the likenesse of toads and cats." There are many, even to-day, who believe that witches take the form of cats.

The word "hurlyburly" was used for the first time in the 16th century. It means tumult, confusion, etc. In the interlude of "Appius and Virginia," by R. G., 1575, are the lines:

"Thus in hurlyburly, from pillar to poste, Poore Haphazard daily was toste."

The Scotch words hurry-burry and hurry-scurry have somewhat similar meanings. It is sometimes written "hurlie-burlie" and "hurly-burle," and is either a varied reduplicate of hurly, or, vice versa, the latter is an abbreviation of the compound. The metre of the scene, trochaics of four accents, with an occasional intermixing of iambics, is used also in *The Tempest* and *Midsummer Night's Dream*, to mark the language of supernatural beings.

IV. Describe the Weird Sisters.

Popular superstitions have always been useful to the poets. No one understood this better than Shakspere—hence his use of them. The age in which Macbeth lived was a superstitious one; the same is true of our poet's own age—it had its own share of witch burnings. We do not know whether he himself was affected in that way; there are those who say this weakness is part of the poetic temperament. At any rate, he knew how to utilize man's failing in that regard. The feeling of mystery which these characters produce serves to increase our interest in the play. Appearing as they do twice in the drama, in the first act and then again in the fourth, they divide it into two parts, crime and retribution. Hudson gives a description of them which cannot be improved upon. He says: "The Weird Sisters are not the creation of any pre-existing superstition, but purely of Shakspere's own mind. They are entirely unlike anything that art or superstition ever invented. The old witches of Northern mythology would not have suited the poet's purpose—they could only act upon men, these act within them; they opposed themselves against human will, these identify themselves with it; the former could inflict injury, these inflict guilt; those could work man's physical ruin, these win men to work their own spiritual ruin. They are a combination of the terrible and grotesque, holding the mind between laughter and fear. Resembling old women, save that they have beards, they bubble up into human shape, but are free from all human relations; without age or sex or kin; without birth or death; anomalous alike in looks, in action, and in speech, nameless themselves, and doing nameless deeds."

It has indeed been well said that these witches are immaterial monstrosities, opposed to everything beautiful in the human form. Their outward appearance is the index of their moral character; to them "fair is foul, and foul is fair." They seem the very negation of all that is true, good and beautiful.

Certainly, our poet shows the master hand in the manner of his using the extraordinary and quasi-supernatural in this play: he takes the unusual things of nature and makes them portend extraordinary affairs in the moral order—thus the flash of lightning, the roar of thunder, the screech of the owl, the weird and unplaced sounds of dark nights and lonely places; this is called by latter day psychologists the projecting of matter into mind. The other method, considered more effective, is just the opposite—the casting of things mental into the material, of giving the phantasms of the mind material shape. Whether Shakspere was quite as psychological, in the modern sense, as some would claim, may well be questioned. However, the theory which makes the Weird Sisters the external manifestation of Macbeth's temptation is an ingenious one and sufficiently plausible. So too the "air drawn dagger," the ghost of Banquo, etc.

V. Are the Weird Sisters the primal cause of Macbeth's fall?

Some commentators say, yes; but a careful consideration of Macbeth's character does not bear them out. He has been hungering for the crown; he is eaten up with pride and ambition because of his successes on the field of battle; he despises his cousin the king. When the Weird Sisters appear and make their prophecies, he is not greatly surprised. When they suggest higher honors for him, even the royal crown, he does not start with amazement or horror at the idea, but listens to it in a man-



ner which shows the thought is not a new one to him. It is this fact which makes the theory above quoted plausible, namely, the Sisters are the evil thoughts of Macbeth taking outward shape. The Weird Sisters help Macbeth to his crime, but they cannot be called its main cause. When a thing is prophesied which we wish very much, the prophecy of course helps us considerably in its attainment; but in the case in question we see Macbeth accepting the forecast for himself and rejecting it for Banquo?

VI. Does this scene suggest a marked difference between Macbeth and Banquo?

Yes; to the latter the temptation comes as a surprise and he is startled. He ponders for a moment on the suggestion, after the first start, but almost immediately the immorality of the temptation presents itself to his mind and he rejects it. So, when Ross announces that Macbeth has been made Thane of Cawdor, he exclaims: "What, can the devil speak true?—and perceiving the hold the prophecy has taken on his companion, he continues:

"That trusted home
Might yet enkindle you unto the crown,
Besides the thane of Cawdor. But 'tis strange:
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequences!"

These words show us the difference between the men: Banquo fears the guilt of crime, Macbeth its failure. The one will not have honors which can only be obtained through wrongdoing; the other will not stop at evil if only he is sure of success.

"Two truths are told,
As happy prologues to the swelling act
Of the imperial theme."
"Come what come may,
Time and the hour runs through the roughest day."

VII. Has the authenticity of scene II been questioned?

The editors of the Clarendon Press Series do not believe this scene to have been written by Shakspere. They say: "Making all allowance for corruption of text, the slovenly metre is not like Shakspere's work even when he is most careless. The bombastic phraseology of the sergeant is not like Shakspere's language even when he is most bombastic. What is said of the thane of Cawdor, lines 52, 53, is inconsistent with what follows scene III, lines 72, 73, and 112 sqq. We may add that Shakspere's good sense would hardly have tolerated the absurdity of sending a severely wounded soldier to carry news of a victory. Notwithstanding these objections, it may still be maintained that this scene is authentic; an artist is not always artistic, and the best writers have their weak moments. over, that it is absurd to introduce a badly wounded soldier with the news of victory, is open to question. Some would think it rather clever on the part of a dramatist.

VIII. Quote some disputed or unusual words or passages of this scene and explain them?

"Kerns and Gallowglasses": Kerns, also Kernes, and formerly Kearns, were light-armed foot-soldiers of the lowest and poorest grade in the ancient militia of Ireland and the Highlands of Scotland, armed with a dart or skean. The "Gallowglass" was quite the opposite, viz., a heavy-armed soldier or retainer of a chief in Ancient Ireland, the Hebrides, or other Gaelic countries. (C. D.) In Ware's Antiquities of Ireland we read: "Kerns were light-armed, having only darts, daggers, or knives, while the Gallowglasses had helmet, coat of mail, long sword and axe."

There is great diversity of opinion as to the word "quarrel," in line 14. The early editions read "quarry," but Johnson, following Hollinshed's narrative, has changed it to "quarrel." He and those who follow him take only the modern meaning of "quarry," i. e., a heap of dead game, or the reward given to hounds after they have hunted. Boswell, in opposition, says: "It should be recollected, however, that "quarry" means not only game, but also an arrow, an offensive weapon.

We might say without objection "that Fortune smiled on the warrior's sword." The best arguments are for "quarrel."

"Till he unseam'd him from nave to the chaps."—Line 22. Though "nave" is the general rendition, meaning "navel," some insist on "nape," claiming that the sergeant wished to indicate a ripping from the neck up, the other being impossible. In Dido, Queen of Carthage, edited by Bullen, are found the words: "Then from the navel to the throat at once He ripp'd old Priam." "Or memorize another Golgotha."—Line 40. That is to say, effect a scene so like to Golgotha that it would be "memorized," or "memorialized"—handed down through the ages even as the original.

"Bellona's bridegroom."—Line 54. This expression is offered as a proof of the poet's ignorance of mythology. He evidently meant to compare Macbeth to Mars, and Mars did not marry Bellona. However, Shakspere does not make his character say that Mars is Bellona's bridegroom, even if he gives his hero that appellation, and the line proves nothing.

(To be Continued.)



COMPOSITION

II. THE MECHANISM OF THE ESSAY

NTRODUCTION.—In the preceding article on composition we endeavored to show the importance that attaches to a proper understanding of the nature and structure of the paragraph; in this we intend to deal with the nature and structure of a whole composition, taking the essay as being the most suitable for the purposes of illustration. Just as words, phrases and clauses may be joined into sentences, and sentences jointly developing a point or thought may be united into a paragraph, so related paragraphs bearing on a central theme may be arranged and connected into a whole composition.

DEFINITION.—An essay, as its name implies, is an endeavor to establish a truth. It is a unit of composition devoted to a single theme, and generally designed to set forth one's views on a chosen subject, but impersonal and dignified in style. It is the most suitable form of disquisition on subjects of taste, morality, science, literature, philosophy, etc. No other species of writing ranges over so wide and varied a field of topics, and none other allows such freedom and diversity in the handling. Its value in the practice of composition cannot be too highly rated. Most modern writers have spent and do spend their probation in essay writing, and no better training for larger and more ambitious work can be devised.

HISTORY.—The essay, at least in its modern form of perfection, was unknown to the Middle Ages. It came into vogue in the sixteenth century, and Bacon's essays are regarded as the first in this series of composition. These essays, at first ten in number, treated chiefly of man in his social relations. In the dedication to the last edition of his essays, which had increased to the number of fifty-eight, Lord Bacon writes: "I do now publish my essayes; which of all my other workes have beene most currant; for that, as it seems, they come home to men's businesse and bossomes. I have enlarged them both in number-



and weight, so that they are indeed a new work." As an evidence of their popularity this edition was immediately translated into French, Italian and Latin.

From Bacon's time down to the present day, the essay, on account of its brevity and adaptability, has held its place of favor in the literary arena. Foremost among the host of essayists are Lord Bacon, Addison, Dr. Johnson and Lord Macaulay. Of Addison Dr. Johnson writes: "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison;" and Lord Macaulay styles him the greatest of English essayists.

Essay Writing is an accomplishment only attained by considerable thought, pains and practice, and does not proceed at random, but on certain well defined lines. Having in mind the beginner as well as the more advanced student, our first view of the process of essay writing shall be taken from an illustration by comparison—a comparison instituted between the building of an edifice and the writing of an essay.

For this purpose our builder shall be a master craftsman, combining in himself the knowledge and skill of all the crafts, yet not so wonderful as the human mind with which our writer is endowed; the former works in and with material things, the latter creates thought and produces forms of living beauty expressed in words. Delicate even as the work of the artist's brush may be, still more delicate is thought; and there was never a thought yet, clearly shaped and definite, that tongue or pen could not put into words.

Before commencing building operationsourbuilder must know the purpose of the edifice to be constructed, and our writer the object of the essay to be written. The purpose of the edifice would suggest its character, let it be a club house; the object in view would suggest the subject, or theme, of the essay, as, for example, "The Good a Debating Society does its Members."

Naturally the next step in both operations would be to seek



for and gather materials of construction; for the club house, stone, brick, mortar, iron, wood, etc.; for the essay, knowledge, information, facts, thoughts, etc., appropriate to its subject.

The next step would be the formation of a plan—a very important point in the process of construction. The plan of the club house would consist of specific drawings based upon accurate calculation, and looking to the practical purposes of the edifice; the plan of the essay would require considerable thought and arrangement, and set forth in outline the divisions and subdivisions of the subject matter according to the materials at hand. Thus, the plan of the club house would show doorway; basement, consisting of cellars, kitchen, etc.; ground-floor, containing hall, smoking room, reading room, billiard room, etc.; second flat, reception hall, parlors, library, etc.; and so of the rest of the house, set forth in parts and subparts.

PLAN.—In like manner, the plan of the essay on "The Good a Debating Society does its Members" might be framed somewhat as follows:

- I. The introduction.
- II. The good it does them in preparing for the debate.
 - It exacts vigorous thinking: (a) in analyzing the subject, (b) in selecting the strongest points; (c) in coining thoughts to establish these points.
 - It adds to their knowledge by the wide reading it compels.
 - It teaches them to defend the truth they have espoused.
 - 4. It teaches toleration by showing them that there are unanswerable arguments on either side.
- III. The good it does them during the progress of the debate.
 - It is an intense stimulant: (a) in that it furnishes opposition; (b) in exciting hope of victory; (c) in sharpening wits to detect error; (d) in compelling a vigorous defence.
 - 2. It gives them self-command while under fire.

- 3. It teaches them a modest estimate of their abilities.
- 4. It teaches them courtesy to opponents.
- 5. It corrects their opinions and widens their view.
- 6. It gives them command of their vocabulary.
- 7. It is a rhetorical and logical exercise in composition.
- 8. It teaches them something of Parliamentary practice.

EXECUTION OF PLAN.—Now comes the most important operation of all in the process of construction, namely, the carrying out of the plan. The builder moulds and adapts his materials to the purposes of his design—the foundation of stone, the superstructure, the ornaments of architecture, until the structure is complete and perfect in every detail.

Pursuing the analogy, the writer builds up the structure of his essay by expanding main ideas, by developing, describing, arguing; by co-ordinating and subordinating thought to thought; by careful paragraphing; by maintaining the sequence and welding together all the parts by a judicious use of connectives and sense connection, adorning the whole by clearness of thought, lucidity of expression, logical reasoning and the ornaments of language expression, until the essay stands forth a literary unit, perfect in detail of adjustment, design and execution.

Essay Writing.—The writing of an essay depends on three things—knowledge, the capacity for thinking and the power of expression. The intrinsic merit of an essay will be in proportion to the degree in which a writer possesses these three qualifications. A predominance of knowledge lends itself to the learned essay; of capacity for thinking, to the argumentative essay; of power of expression, to the descriptive essay. But no matter what the nature of the essay, a writer must have a knowledge of its theme; it is knowledge above every other requisite that makes the process of writing easy. If a writer feels that he has not sufficient knowledge of a theme to deal with it, he must read, note and select until his mind becomes saturated with his subject. The thoughts of others will become his only when he has absorbed, digested,



assimilated them so thoroughly that they take on his individual manner of expression. It is pertinent here to remark that quotation should rarely be introduced into composition except as an embellishment.

The sources of information are first encylopedias, which not only give information on an infinite variety of subjects, but also references to the leading books on any particular subject. Besides books, current periodicals of standard merit may be consulted, and there is conversation with well-informed minds. Thought applies itself to the frequent consideration of the idea conceived, reflection perfects thought. Then the judgment and that fine effluence of the judgment known as taste come into play in the selection, order and arrangement of ideas and thoughts that go to make up the composition.

In methodizing the knowledge of the subject to be treated, the central idea should be adopted, to which all the rest should be subordinated in such a way as to constitute a sort of organism, having its head, its organs, its main limbs and all the means of connection and circulation by which the light of this paramount idea, emanating from the focus, may be communicated to the furthest parts, even to the last thought and last word, just as in the human body the blood emerges from the heart and is spread throughout all the tissues, animating and coloring the skin. This unity of idea and design, resulting from an interior development and not from a random gathering of heterogeneous members, will impart life and beauty to the essay.

For the further illustration of the mechanism of the essay, we append the plan of an admirable little essay by Archibald Alison, and also the essay itself, that the student by reading and comparing may gain a clearer insight into the whole process of essay writing. The corresponding parts of plan and essay are numbered or lettered alike.

On the Abuse of Amusements.—Plan

I. Introduction.—The lawfulness and use of amusements.



- II. Theme and purpose.—To show the consequences of the abuse of amusements.
- III. Development of the theme.
 - First consequence.—It tends to degrade all the powers of the understanding: (a) habitual labor makes men; (b) habitual amusement unmakes men.
 - 2. Second consequence.—It is hostile to moral character.
 - Third consequence.—It is fatal to happiness: (a)
 the proper use of amusement conducive to happiness;
 (b) unwise indulgence in amusement productive of
 unhappiness.
- IV. Conclusion.--1. Summary; 2. exhortation.

Essay.—I. It were unjust and ungrateful to conceive that the amusements of life are altogether forbidden by its beneficent Author. They serve, on the contrary, important purposes in the economy of human life, and are destined to produce important effects both upon our happiness and character. They are in the first place, in the language of the Psalmist, "the wells of the desert"—the kind resting-places in which toil may relax, in which the weary spirit may recover its tone and where the desponding mind may resume its strength and its hopes.

II.—It is not, therefore, the use of the innocent amusements of life which is dangerous, but the abuse of them; it is not when they are occasionally, but when they are constantly pursued; when the love of amusement degenerates into a passion; and when, from being an occasional indulgence, it becomes an habitual desire. What the consequences of this inordinate love of amusement are, I shall now endeavor very briefly to show you.

III.—I. It tends to degrade all the powers of the understanding. (a) It is the eternal law of nature that truth and wisdom are the offspring of labor, of vigor, and perseverance in every worthy object of pursuit. The eminent stations of fame, accordingly, and the distinguished honors of knowledge, have in every age been the reward only of such attainments, of that





cherished elevation of mind which pursues only magnificent ends, and of that heroic fortitude which, whether in action or speculation, pursues them by the means of undeviating exertion.

- (b) For the production of such a character no discipline can be so unfit as that of the habitual love of amusement. It kindles not the eye of ambition, it bids the heart beat with no throb of generous admiration, it lets the soul be calm, while all the rest of our fellows are passing us in the road of virtue or of science. Satisfied with humble and momentary enjoyment, it aspires to no honor, no praise, no pre-eminence, and, contented with the idle gratification of the present hour, forgets alike what man has done and what man was born to do.
- 2.—The inordinate love of pleasure is, in the second place, equally hostile to the moral character. If the feeble and passive disposition of mind which it produces be unfavorable to the exertions of the understanding, it is, in the same measure, as unfavorable to the best employments of the heart. The great duties of life, the duties for which every man and woman is born, demand in all situations the mind of labor and perseverance. From the first hour of existence to the last—from the cradle of the infant, beside which the mother watches with unslumbering eye, to the grave of the aged, where the son pours his last tears upon the bier of his father—in all that intermediate time every day calls for exertion and activity, and the moral honors of our being can only be won by the steadfast magnanimity of pious duty.
- 3.—In the last place, this unmanly disposition is equally fatal to happiness as to virtue. (a) To the wise and virtuous, to those who use the pleasures of life only as a temporary relaxation, as a resting-place to animate them on the great journey on which they are travelling, the hours of amusement bring real pleasure; to them the well of joy is ever full, while to those who linger by its side, its waters are soon dried and exhausted.
- (b) I speak not now of those bitter waters which must mingle themselves with the well of unhallowed pleasure, of the secret

reproaches of accusing conscience, of the sad sense of shame and dishonor and of that degraded spirit which must bend itself beneath the scorn of the world; I speak only of the simple and natural effect of unwise indulgence, that it renders the mind callous to enjoyment, and that, even though the "fountain were full of water," the feverish lip is incapable of satiating its thirst. Alas! here, too, we may see the examples of human folly. We may see around us everywhere the fatal effects of unrestrained pleasure: the young sickening in the midst of every pure and genuine enjoyment; the mature hastening with hopeless step to fill up the hours of a vitiated being; and what is still more wretched, the hoary head wandering in the way of folly and with an unhallowed dotage returning again to the trifles and amusements of childhood.

IV.—I. Such, then, my young friends, are the natural and experienced consequences of the inordinate love even of innocent amusement and such the intellectual and moral degradation to which the paths of pleasure conduct. (b) Let me entreat you to pause ere you begin your course, ere those habits are acquired which may never again be subdued, and ere ye permit the charms of pleasure to wind around your soul their fascinating powers.

Note.—The next article in this series will deal with style, or the mode of expressing thought in language.





Catholic Literature

STUDIES OF THE WORKS OF CATHOLIC AUTHORS

SOUTHWELL'S MÆONIÆ

S already stated, it is our object to bring to the notice of our readers the treasures of purely Catholic literature. It seems a pity that so much that is admirable and instinct with Catholic life and ideals should be relegated to the forgotten shelves of our libraries. Yet, such is really the case. It is only the few, comparatively speaking, who are familiar with even the masterpieces of Catholic literature.

The two reasons for this seem to be: first, the lines of secondary and higher education diverge from the study of Catholic literature; and secondly, the secular press dominates the field of literature to-day, so that Catholics, like everybody else, await its *imprimatur* before they will read, and this *imprimatur* in the case of the Catholic writer comes so tardily.

SOUTHWELL THE POET

In our November issue there appeared a study of Newman's "Dream of Gerontius." It is three long steps from Newman, in Victoria's reign, to Southwell, in Elizabeth's; and yet the great champion of Catholicism in the nineteenth century is by sequence and analogy intimately connected with this poetpriest of the sixteenth century who gave his life for Christ's Church.

Both were gentle spirits, yet courageous to speak and strong to endure. Newman carried English prose to a height of perfection that has never been surpassed; Southwell was the founder of the modern English style of religious poetry, of which Newman also proved himself to be so masterly an exponent.

"Southwell's influence and example," says Arnold in his Manual of English Literature, "are evident in the work of



Crashaw, or of Donne, or of Herbert, or Waller, or any of those whose devout lyrics were admired in later times."

Southwell, in his gentle censure of the worldliness of the poets preceding and of his time, aptly says:

"In lieu of solemn and devout matters, to which in duty they owe their abilities, they now busy themselves in expressing such passions as serve only for testimonies to what unworthy affections they have wedded their wills. And because the best course to let them see the error of their works is to weave a new web in their own loom, I have laid a few coarse threads together, to invite some skilfuller wits to go forward in the same, or to begin some finer piece, wherein it may be seen how well verse and virtue suit together."

As might be expected, there were critics who would challenge this new religious note in English poetry, and it is significant that one of Elizabeth's brand-new bishops, made to play to the royal fancy, should be the most bitter in his denunciation. This was Dr. Hall, the bishop of Norwich, who in the eighth satire of the First Book of his *Virgidemiæ* ("Harvests of Rods"), published in 1597, two years after Southwell's martyrdom, writes:

"Parnassus is transformed to Sion-Hill, And Jewry-palms her steep ascents doon fill. Now good St. Peter weeps pure Helicon, And both Marys make a music moan."

The reference here is to "St. Peter's Complaint," South-well's longest and most pretentious poem.

But John Marston, a contemporary writer of satires, replies to Hall, and avenges the pious Father in these terms:

"Come dance, ye stumbling satyrs, by his side,
If he list once the Sion muse deride.
Ye Granta's white nymphs come, and with you bring
Some syllabub, whilst he doth sweetly sing
'Gainst Peter's tears, and Mary's moving moan,
And like a fierce enraged bear, doth foam
At sacred sonnets."

Then Marston proceeds to argue the matter out in the forcible numbers of the time:





'Shall painims honor their vile falsed gods
With sprightly wits, and shall not we by odds
Far, far more strive with wit's best quintessence
To adore that sacred ever-living Essence?
Hath not strong reason moved the legist's mind,
To say that fairest of all nature's kind
The prince by his prerogative may claim?
Why may not then our soules, without thy blame,
(Which is the best thing that our God did frame)
Devote the best part to His sacred name,
And with due reverence and devotion
Honor His name with our invention?"

This, it must be admitted, was a warm and admirable defence of Southwell's position, that the religious element was proper to poetry, and the gentle poet-martyr is regarded poetically as the father of a long line of illustrious religious bards, who have through three centuries sweetened and chastened with their divine leaven the mass of English poetry. In this poetry there is much that is coarse, much immoral; but Southwell's posterity owe him a debt of gratitude for the purifying influence of religion which in a pre-emipently worldly and irreligious age he introduced into poetical literature.

Father Southwell has left fifty-five beautiful poems which were very popular in his day and subsequently, as many as eleven editions having been published between 1593 and 1600. The first who in recent times re-introduced these poems to public notice was Mr. Francis G. Waldron, an actor at Drury Lane Theatre in the time of Garrick. Waldron brought out an edition of Ben Jonson's "Sad Shepherd," in 1783, and in the appendix gave a few specimens of Southwell's poems. In this connection, it may also be stated that Ben Jonson in his day expressed his admiration of Southwell, and praised "The Burning Babe," by the latter's pen, as "a poem of great beauty."

The philologist and literary critic, Angus, in his "Handbook of English Literature," says:

"Southwell shows in his poetry great simplicity and elegance of thought, and still greater purity of language. He has been compared in some of his pieces to Goldsmith, and the comparison seems not unjust. There is in both the same naturalness of sentiment, the same propriety of expression and the same ease and harmony of versificatiom; while there is in him a force and compactness of thought, with occasional quaintness, not often found in the more modern poet."

The constant themes of Southwell's prose, which is no less forcible and elegant than his poetry, are life's uncertainty and the world's vanity, the crimes and follies of humanity, the consolation and glories of religion. They are full of faith, hope, love, and warm with the religious fire of Catholic belief and devotion; in many places they are as epigrammatic and striking as the best quatrains of Omar Khayam, whose "Rubaiyat" has recently set the literary world wild, to which they would, on account of their Divine philosophy, form a pleasant and effective antidote.

Compare the barren, infidel beauty of this quatrain from the "Rubaiat":

"Oh, come with old khayyam, and leave the wise To talk; one thing is certain, that life flies; One thing is certain, and the Rest is lies; The flower that once has blown forever dies"—

with the sturdy and abiding faith of the Christian soul evinced in the following lines from Southwell's "Life is but Loss":

"Avaunt, O viper! (Death) I thy spite defy;
There is a God that overrules thy force,
Who can thy weapons to His will apply,
And shorten or prolong our brittle course.
I on His mercy, not thy might, rely;
To Him I live, for Him I hope to die."

From the foregoing comparison may be inferred the necessity for Catholics to offset the insidious influence of doubt, agnosticism and infidelity which so pervades current literature, by reading and studying the works of Catholic writers; and hence a plea for the work being done on these lines in THE CHAMPLAIN EDUCATOR.

SOUTHWELL'S POEMS

The most pretentious of Father Southwell's poems is one of considerable length entitled "St. Peter's Complaint," dealing with the phases of that Apostle's remorse for having denied his Lord and Master. This poem would form a very interesting and instructive study in itself, and may be regarded as its author's masterpiece; still, as the peculiar religious genius of this devoted poet-martyr is better displayed in his shorter poems, we have decided to consider his "Mæoniæ," which of themselves may be looked upon as a literary unit of surpassing excellence.

It is more than probable that the Church historian, Dodd, 1737, refers to the "Mæoniæ" as Southwell's "Poems on the Mystery of Christ's Life," for this title amply embodies their particular scope and distinctive features. As a chaplet of Catholic poetical gems they are unique, embracing as they do all the principal feasts of the Church connected with the life of Christ and by association with that of His Blessed Mother. When we consider the beauty of these poems and the conditions under which many of them were written (see Southwell's life on another page), in a loathsome prison, with the shadow of death glorified by desire into the effulgence of the martyr's halo over him, we read them under pressure of a pathos wellnigh to tears. "Flowers of Heaven" they are, as the poet himself sings:

"Whose sovereign scent surpassing sense So ravisheth the mind, That worldly weeds needs must he loathe That can these flowers find."

Some are blood-red roses, some are lilies white, and all breathe the fragrance of the love of God. What strikes the mind in reading these poems is the impress everywhere upon them of the perfect gentleman, the true Christian and the heroic priest. We picture the writer of them as walking hand in hand with the courtly Sir Philip Sidney, the brightest gem in Elizabeth's crown, with Sir Thomas More, who served his God

before his king, and with Cardinal Fisher who sealed his faith with his life. Like Newman's, Southwell's is the poetry of a beautiful soul, but a soul made glorious by anticipation of the martyr's crown, white as grace, clear as heaven, and sweet with the all-absorbing love of God.

Never has Christian poet paid more loving tribute to our Lord and His Blessed Mother than has Father Southwell in his poems. He has celebrated in verse most of the important events both in the life of the Blessed Virgin and in the life of Jesus Christ.

The titles of this wreath of little poems are in order of precedence: The Virgin Mary's Conception; Her Nativity; Her Espousals; The Virgin's Salutation; The Visitation; The Nativity of Christ; His Circumcision; The Epiphany; The Presentation; The Flight into Egypt; Christ's Return out of Egypt; Christ's Childhood; Christ's Bloody Sweat; Christ's Sleeping Friends; The Virgin Mary to Christ on the Cross; The Death of Our Lady; The Assumption of Our Lady.

Each of these poems is in itself a meditation in which a doctrine is expounded or a mystery considered. They also form in many places a striking testimony to the faith held and the doctrines taught by the Church three hundred years ago, at a time when she was fifteen hundred years old and Protestantism in its infancy.

When in 1870 the doctrine of Papal Infallibility was defined, there was a derisive howl from the Protestant world that "the Church of Rome" had added a new dogma to her list and without due warranty. We read that the same "derisive howl" was raised in 1854, when the doctrine of the Immaculate Conception was defined—"the Church of Rome" had made another new dogma. It seemed utterly useless, in the face of the storm, to appeal to tradition and the custom of the Church with regard to the defining of dogmas. It was worse than useless to assert the historical fact that the Catholic Church had always believed, had always held to her belief, in the Immaculate Conception, through the ages that preceded its definition and





promulgation as a dogma. Bearing this in mind, it is with a beautiful sense of restfulness in faith that one reads in Father Southwell's poem, "The Virgin Mary's Conception," written three hundred years ago, this unfaltering confirmation of the ancient and ever present belief in an Immaculate Mother of God:

"Four only wights bred without fault are named,
And all the rest conceived were in sin;
Without both man and wife was Adam framed,
Of man, but not of wife, did Eve begin;
Wife without touch of man Christ's mother was,
Of man and wife this babe was bred in grace."

In another stanza of the same poem our poet says:

"What grace to men or Angels God did part, Was all united in this infant's heart.

As another example on the same well-loved theme, in the poem, "Her Nativity," occurs this stanza, worthy, indeed, of Spenser, had Spenser had our poet's faith, so full of figurative beauty and religious fervor is it:

"For God on earth she is the royal throne,
The chosen cloth to make His mortal weed;
The quarry to cut out our corner-stone,
Soil full of, yet free from, all mortal seed;
For heavenly flower she is the Jesse rod,
The child of man, the parent of a God."

Space forbids us quoting at any great length, but it may be stated that every one of these short poems contains some gem worthy of being brought into the brightest light of poetic criticism. It may be seen from those already given that condensed thought, figurative expression, with lucid simplicity, are the characteristics of Father Southwell's poems—a combination as beautiful and effective as it is difficult to attain.

Here is a stanza, the first in "The Virgin's Salutation," that in its witching jugglery of words reminds of some of the quaint but pretty conceits that run through Shakspere's "As You Like It":

"Spell Eva back and Ave shall you find,
The first began, the last reversed our harms;
An Angel's witching words did Eva blind,
An Angel's Ave disenchants the charms:
Death first by woman's weakness entered in,
In woman's virtue life doth now begin."

Thus through this golden chain of verse—the martyr's crown on earth—are living gems of light, now gleaming with the diamond's pure beam, now glowing with the ruby's love ray, and all proceeding from the clear brain and loving heart that sought to show the beauty of heavenly things in the most beautiful form of word expression. Let us be just, even only so far as the world is just;—if Shakspere is the poet of the stage, Southwell is the poet of the pulpit. He preaches the Gospel of Christ, expounds the doctrines of the Church and draws forth the sublimest lessons of faith, hope, charity, suffering and repentance.

The devotion of Father Southwell to the Blessed Virgin was constant and intense. In "The Death of Our Lady" occurs these warm elegiac verses:

"Weep, living things, of life the mother dies;
The world doth lose the sum of all her bliss,
The queen of earth, the empress of the skies;
By Mary's death mankind an orphan is:
Let nature weep, yea, let all graces moan,
Their glory, grace and gifts die all in one."

Finally, in "The Assumption of Our Lady," he relinquishes his glorious theme in the following glowing lines:

"Gem to her worth, spouse to her love ascends,
Prince to her throne, queen to her heavenly King,
Whose court with solemn pomp on her attends
And choirs of saints with greeting notes do sing;
Earth rendereth up her undeserved prey,
Heaven claims the right, and bears the prize away."

Thomas Arnold says: "In the poems of Southwell there is a liberal use of trope metaphor, similitude, and all such poetic devices; but the deep, strong, loving heart beneath sanctifies and excuses the extravagance, if any there be, in the language."



bistorical Studies

THE SOCIAL REVOLUTION

A Course of Historical Reading: Fourth Month— Guggenberger's Christian Era

Vol. III .- The Machinery of the French Revolution

THE nature and character of the French Revolution revealed itself fully in the Reign of Terror. The formal opening of the movement, the causes of which we have described in a former paper, is marked by the transformation of the States General into the National or Constituent Assembly, in which all political power was wielded by the third estate, the commons (p. 146, no. 219). The storming of the Bastille July 14th, 1789, with its dastardly murders, was a bad omen of the things that were to happen under the new regime (220); the composition of the National Assembly gave little guarantee of doing any but destructive work. Besides, the deputies in session were overawed by the hired shouters from the streets filling the galleries and doing the bidding of their club (220-221). The increasing power of the mob was shown in the October days, when an army of 15,000 national guards, 800 dissolute women and 10,000 ruffians marched to Versailles and forced the king to transfer his residence and the seat of the Assembly to Paris, the revolutionary hot-bed of France (222).

Meanwhile the country was already in a state of anarchy. The people of France were made desperate by the famine which followed the bad harvest and the severe winter of 1788. Mobs ranging from 5,000 to 25,000 hungry men and women went in quest of food wherever it could be found. Convoys of wheat were captured on the roads. Towns raided rural districts, and rural districts cut off the supplies of the towns. In the four

months preceding the fall of the Bastille, over 300 popular outbreaks occurred all over France. In the city and in the provinces. vagabonds, escaped convicts, deserters and smugglers took the lead in these riots. A general war against public and private property broke out. The people recognized no creditor, least of all the State. Tax collectors were assailed, maltreated, Forests were devastated, castles, monasteries, convents demolished, tax rolls, records, registers, titles to property or to rentals or charters of privileges delivered to the flames. When the national guards were introduced all over France, 400-000 guns were transferred from the military authorities to the people. Citadels were captured from the regular troops or surrendered to the national guards. Outbreaks in the army and in the navy became of daily occurrence. On one occasion. the whole squadron lying off Brest, numbering 20,000 men, mutinied against the admiral and the National Assembly. subordination compelled thousands of officers to emigrate. It was in the midst of this anarchy that the Constituent Assembly gave birth to the Constitution of 1789.

This Constitution destroyed the feudal order, nullified all exemptions not only of the privileged classes, but also the privileges of provinces, towns, corporations and guilds, abrogated without indemnity all the dues payable to the Pope, the bishops and the clergy and to local lords, and swept the entire property of the Church into the coffers of the state. It deprived the king of all real power, and degraded him to a mere executive servant of the Legislative Assembly. The old historical provinces, government, parliaments and other courts were all abolished. On a plea of perfect uniformity, and irrespective of historical rights and associations, France was divided into 83 departments, named after rivers and mountains, and the departments subdivided into districts and cantons. The only political unit that escaped destruction was the lowest, the Commune. The municipal authorities of the 44,000 communes wielded the real power of the new order. France became an agglomeration of 44,000 republics.



It was, however, the Civil Constitution of the clergy which struck the deepest wounds to Catholic France. The way to it was paved by the declaration of the Rights of Man, which proclaimed the sovereignty of the people, freedom of religious opinions, freedom of the press, the right of revolution, the natural and civil equality of all men as taught by the new infidel philosophy. The war against the Church began with the abolition of Religious Orders and the prohibition of monastic Thirty-seven thousand nuns were deprived of their peaceful retreats, among them 14,000 Sisters of Charity driven from the hospitals and thousands of religious teachers expelled from the only schools of girls then in France. Under the Civil Constitution of the clergy, the bishops were henceforth to be elected by the citizens of the Departments, and the parish priests by the citizens of the districts, including Calvinist, Lutheran, Jewish and infidel voters. The bishop-elect was forbidden to apply to the Pope for confirmation. As the diocese was made co-extensive with the department, 48 bishoprics with their seminaries were suppressed. The ecclesiastical estates were declared national property, the state paying the salaries of the clergy. An investment of four billions of Church property. piled up through generations for the benefit of the children, the poor, the infirm, the sick, was deviated from its purposes and pocketed by the revolutionary state. All associations for pious, charitable, missionary and educational purposes were dissolved, the seminaries and colleges confiscated. Thus was the Catholic Church in France separated from the centre of unity, shorn of its divine constitution and established on a democratic and presbyterian basis. There was henceforth a schismin the Churchand in the nation between the sworn and the unsworn or refractory priests and their adherents. Out of 130 archbishops, bishops and coadjutors, only four, three of whom were sceptics and profligates, took the required oath on the Constitution. Out of 70,000 priests, nearly 50,000 refused to take the oath. The majority of the faithful were on the side of the non-juring priests and shared in their persecutions. Non-



juring priests were not only ejected, but against all laws deported and even tortured to death. No wonder that Pope Pius VI condemned the Civil Constitution of the clergy, suspended all sworn priests, and declared the new ecclesiastical elections invalid and sacrilegious (nos. 224-230).

Under the Legislative Assembly, the still more radical successor of the National Assembly, things went from bad to worse. The flight of the royal family, their capture and virtual imprisonment in Paris (232); the invasion of the Tuileries by the mob, June 20th, 1792 (237); the massacre of the Swiss guards and the flight of the king and his family to the Legislative Assembly, Aug. 10th (238); the wholesale murders of prisoners, a great number belonging to the highest rank of society, in the September days (239),—cleared the way for the Convention and the inauguration of the Reign of Terror.

And what was the machinery of the Revolution, especially of the terrible Convention?

I. THE CLUBS.—Foremost among them, the Club of the Jacobins. The Club of Cordeliers, numbering Desmoulins, Hébert, Marat and other terrorists among its members, met under the presidency of Danton in a monastery of Franciscans, whose name they adopted. (*Cordeliers*, cord-bearers.)

The Jacobin Club was originally founded at Marseilles by a number of deputies in 1789 (Club Breton). In Paris the Club moved into the library of the Jacobins, a suppressed monastery of the Dominicans. The numerous offshoots of this club overspread the whole territory of France. After the fall of the throne there were 26,000 Jacobin clubs in the country, all keeping up constant correspondence with the Central Club and obeying orders from Paris.

The Jacobin Club owed its rising power to the apathy of the law-abiding citizens and to the unscrupulous energy of its members. Peaceful citizens stayed at home rather than spend one-sixth of all their time in primaries, elections and guard service, and thus left the election to the Jacobins. Thus in Paris at the primary elections for the Legislative Assembly in 1791—

74,000 out of 81,000 registered voters failed to respond. Besides decent people were kept away from the polls by the threats, domiciliary visits, ill-treatment, the riots and murders perpetrated by the faction. The elections for the Convention were held amidst the excesses perpetrated by the Jacobins against the aristocrats.

In the preceding period of the Revolution only nobles were designated by the term aristocrats. But now proprietors, traders, bourgeois, wealthy farmers and peaceable citizens were called and treated as aristocrats. In the municipal elections of 1792, only 7,000 out of 160,000 votes were cast. In all the primaries of France, 6,300,000 out of 7,000,000 voters abstained. This system of abstentions explains the fact that the Jacobins in a short time obtained an enormous influence and secured in 1791 one-third, in 1792 the whole of the elective offices, although their number, compared with that of the inhabitants of France, was always small. In Paris, at the time of the greatest disturbances, the Jacobins, including the paid bandits and cutthroats, did not number more than 10,000 in a population of 7,800,000 souls. In the departments there was on an average but one Jacobin to fifteen electors. All the Jacobins of France did not amount to 500,000.

Out of the Jacobin Club grew the other chief bodies which drove France into a career of crime, terror and suffering such as the world had never seen before. They were:

2. THE COMMITTEE OF PUBLIC SAFETY.—Its prominent managers were Danton, a real leader of men, clear-sighted and powerful in speech, but brutal; he murdered for power, though he was less sanguinary than his colleagues. The blood-thirsty Marat murdered for pleasure, the vain-glorious and hypocritical Robespierre murdered for the gratification of jealousy and revenge. Other leaders were St. Just, Couthon, Collot d' Herbois, and Carnot, the eminently successful minister of war. He confined his activity to the management of the foreign war against the first European Coalition (243). The Committee of Public Safety deliberated in secret, overawed the

ministers and took whatever measures were deemed requisite for the national defense. It had its representatives in the departments and in the army, chosen from the members of the Convention, the so-called *Deputies in mission*. (Continue page 11.)

3. THE NATIONAL CONVENTION, 1792-1795.—The National Convention was the successor of the Legislative Assembly. Of the 740 members, 486 were new men. Its control as well as that of nearly all elective offices was in the hands of the Jacobins. All the deputies were uncompromising republicans and disciples of Rousseau, many of them advocates of an atheistic republic. The parties were: (a) The "Right," 180 Girondists led by Vergniaud and Brissot. The Girondists, so-called from the department of the Gironde, were anti-Catholics, anti-Christians, destructionists and levellers. (b) The "Plain" or "Marsh." as it was contemptuously called, 500 members who were sure to go with the rising faction. (c) The "Mountain," so-called from their high seats, were radicals of extreme violence, like Chabot, Robespierre, the Duke of Orleans, who assumed the name of Philip Egalité, Danton, Collot d' Herbois, etc., who imprinted their character on the Reign of Terror. (Continue page 9, no. 3.)

Marat's days, however, were numbered. On July 13th he was murdered in his bath by Charlotte Corday, a young enthusiast of Normandy who had come to Paris to rid the world of the monster. Two days after the deed she calmly mounted the scaffold.

- 4. THE COMMITTEE OF GENERAL SECURITY, a sub-committee of the Committee of Public Safety. It was composed of twelve Mountaineers (*Montagnards*), charged with the detection of political crimes and with the arrest of "suspects" and proscribed.
- 5. THE REVOLUTIONARY TRIBUNAL.—Its 16 judges and 60 jurymen, the latter at 18 francs a day, were appointed by the Committee of Public Safety. Their duty consisted in promptly condemning the victims brought in by the Committee of Public Security without a hearing, in batches of twenty, fifty, or more.



- 6. THE COMMUNE OF PARIS, in reality the greatest power in the state, acting through its committee of twenty at the Hotel de Ville or City Hall, under the guidance of the atheists Chaumette and Hébert, who followed the maxim: To be safe you must kill all.
- 7. THE 21,500 REVOLUTIONARY COMMITTEES in the departments, chiefly composed of ruffians and criminals, at an expense to the Republic of 591,000,000 francs a year, or 100,000,000 more than the entire taxation of the Ancient Régime. Their duties consisted in imprisoning, despoiling and guillotining Frenchmen without trial.
- 8. The Revolutionary Army, organized in September, 1793, 6,000 men with 1,200 cannoneers in Paris, and proportionate numbers in the cities of France. The revolutionary army was intended, according to the decree of the Convention that created it, "to guard those who are shut up, arrest suspects, demolish castles, pull down belfries, ransack vestries for gold and silver objects, and to strike every anti-Jacobin with physical terror" (246).
- 9. REVOLUTIONARY TAXATION.—To obtain provisions for the army and food for the inhabitants of Paris and other cities, the Committee of Public Safety constructed a vast system of public and private robbery, authorized by decrees of the Convention.
- (1) The Income Tax.—The decrees on taxation distinguished in incomes between the essential and the surplus. The essential was fixed at 1,000 francs per head. Of the surplus, a quarter, a third, a half, was levied as an income tax. When the income exceeded 9,000 francs, the whole excess was taken.
- (2) The Revolutionary Tax, imposed on the capital of the rich, ranged from 300 francs all the way up to 1,200,000 francs on a single person. In Strasburg, v. g., 193 merchants and professional men were taxed in graded amounts from 6,000 to 300,000 livres each, in all 9,000,000 payable in twenty-four hours.
 - (3) The Maximum Price was established September, 1793, for a

vast number of commodities and also for wages, payable in assignats. The assignats were the revolutionary paper currency of the Republic. They were printed by the billions. As early as 1793, 100 francs in assignats were worth 33 francs in coin. In their downward course the assignats sank in 1795 to seven per cent. Still later, an assignat of 100 francs sank to 5 sous, or the twentieth part of a franc. The grocers and shop-keepers had to display a list of all their provisions and goods, sell them at the maximum price, and take assignats at their face value as payment; *i. e.*, they had to sell their goods at one-half or one-third of cost. Those who had coin had to deliver it to the government against assignats at par, and those who had none had to deliver their plate and jewels. The Catholic churches were simply ransacked for their sacred vessels which were melted into revolutionary coin.

(4) Forced Requisition.—Under these decrees farmers had to bring their crops to public granaries to be paid in assignats at their face value. Tens of thousands of working-men had to labor for the state at the maximum price. In all these cases the alternative was to pay, to deliver, to work, or to face the guillotine. Such was the machinery erected by a small minority of resolute criminals to overawe and terrorize the French nation during the Reign of Terror. The work done by this machinery has to be considered in a future paper.

Exercises on General and Prescribed Readings

SOUTHWELL'S "MÆONIÆ"

(a) Questions on the Article.

(1) What benefits may be derived from the study of Catholic literature?
(2) Who was the founder of modern religious poetry? (3) Give Thomas Arnold's estimate of Southwell as a poet. (4) What reform did Southwell strive to introduce into the poetry of his day. (5) In what measure was he successful? (6) On what grounds were Southwell's poetic efforts challenged? (7) What influence has Southwell had on English poetry? (8) What does Angus say of Southwell's poetry? (9) What are the characteristics of it? (10) What is Southwell's most pretentious poem? (11) What is the chief characteristic of Southwell's Mæoniæ? (12) What striking testimony to Catholic faith do they evince? (13) How is this testimony applicable to the dogmas of the Immaculate Conception and Papal Infallibility? (14) Condensed thought, figurative expression with lucid simplicity, are characteristics of Southwell's poems—find examples of this in the quotations in the article.

(b) Research Questions

- (1) What religious poets preceded Southwell? (2) To what period does Southwell belong? (3) Mention the religious poets that came after Southwell? (4) Why should Catholics read Catholic writers? (5) How is Southwell's poem, "The Virgin Mary's Conception," an evidence of the truth of the dogma. (6) Contrast Southwell with Newman, as a poet.
 - (c) Topics Suggested for Supplementary Articles.
 - 1. History of English Religious Poetry.
 - 2. Southwell's Life.
 - 3. Catholic Life and Religious Poetry.
 - 4. Southwell and His Times.

THE LITERARY REVIVAL IN IRELAND

(a) Questions on the Article

(1) When did the Irish Literary Revival begin? (2) Who inaugurated it? (3) Who are its chief promoters? (4) What is its aim? How is the revival of Gaelic literature likely to influence the literary ideals of the future? (5) What is Mr. Butler Yeats' mission to America? (6) What are Mr. Yeats' views on the stage of to-day? (7) What is Yeats' estimate of Kipling? (8) What is his opinion of American literature and its future? (9) Mention the scope of Mr. Yeats' literary activities. (10) Mention the leading Irish poets of the day.

(b) Research Questions.

- (1) What is meant by the Irish Literary Revival? (2) What advantages will flow from the revival of the old Gaelic language? (3) Mention Yeats' principal poems. (4) What effects will the Irish revival of literature have on the nation? (5) What are the characteristics of Celtic poetry? (6) What are the objects of the Irish Literary Society? (7) Would it be appropriate to call the present Irish revival the Irish Renaissance.
 - (c) Topics Suggested for Supplementary Articles.
 - 1. The Gaelic Language.
 - 2. Gaelic Literature.
 - 3. The Future of Irish Literature.
 - 4. The Irish Revival and the National Aims.
 - 5. The Irish National Theatre.
 - 6. Every Nation has its Renaissance.

MRS. HEMANS AND MISS PROCTER

(a) Questions on the Article

(1) Mention a prominent defect in much of the nineteenth century poetry.
(2) To what extent was religious poetry a feature in the literature of the last fifty years? (3) What are the characteristics of the poetry of Mrs. Hemans—of Miss Procter? (4) Contrast the poetry of Mrs. Hemans with that of Miss Procter? (5) Why should the poetry of these two singers be prized by Catholics? (6) Mention the excellencies and the defects of the poetry of each? (7) Mention the chief and most popular poems of each? (8) How is the mission of woman exemplified in the poems of these two poetesses?

(b) Research Questions

- (1) Who are the leading poets of the nineteenth century? (2) What great event influenced the literature of the first half of the last century? (3) Give a sketch of the life of Mrs. Hemans—of Miss Procter. (4) Show how the life of each influenced her poetry. (5) Mention other prominent poetesses (6) Who is the greatest British poetess?
 - (c) Topics Suggested for Supplementary Articles
 - 1. The poetry of the nineteenth century.
 - 2. The influence of the French Revolution on English Literature.
 - 3. Woman in poetry.

THE STAGE

(a) Questions on the Article

(1 What do you understand by the modern stage? (2) Into what periods does the modern stage divide itself? (3) What led to the closing of the theatres in 1642? (4) What influence had William Prynne on the stage? (5) Give his history. (6) During what years was the stage suspended? (7) When were the theatres in England reopened? (8) What were the characteristics of



the stage of the Restoration? (9) What causes led to the immorality of the stage in the reign of Charles II? (10) What influence at this period had French dramatic ideals on the English stage? (11) Who was the most gross of the Restoration dramatists? (12) When did actresses first appear on the stage in England? (13) Had they appeared in private theatricals before the reign of Charles II? (14) Compare the stage before and after the Reformation. (15) Who took a leading part in purifying the stage after the Restoration? (16) What was the character of the stage in the Augustan era of letters? (17) What plays of the Elizabethan, Restoration and Augustan eras hold the boards to-day? (18) What spirit tended to demoralize the modern stage? (19) Has the modern stage been an educative influence in morals, or religion, or in true refinement? (20) What causes tended to make the modern stage what it has been? (21) Who are to blame for the shortcomings of the stage?

(b) Research Questions

(1) Name the chief Elizabethan dramatists. (2) Who were the Puritans? (3) Were the Puritans right in their attitude towards the stage? (4) Mention the chief dramatists of the Restoration. (5) Mention the chief dramatists, actors and actresses from the Restoration to the close of the nineteenth century. (6) Why are so few of the older and classic plays used on the stage of to-day? (7) How far are the dramatists to blame for the shortcomings of the stage—how far the theatre-goers and the people?

(c) Topics Suggested for Supplementary Articles.

- 1, The Elizabethan Drama.
- 2. The Stage of the Restoration
- 3. Puritan Days in England.
- 4. French Drama in the Time of Molière.
- 5. The Stage of the Augustan Era of Letters.
- 6. The Duty of the Dramatist.
- 7. Popular Taste and the Stage.
- 8. The Stage as an Educative Force.

APOSTOLATE TO NON-CATHOLICS

(a) Questions on the Article

(1) What was Father Hecker's special vocation? (2) How did Father Hecker seek for the Truth? (3) Where did he find Truth? (4) What are the results to-day of Father Hecker's mission? (5) How did Leo XIII view the missions to non-Catholics? (6) What was Christ's mission to the Apostles? (7) Give the results in figures of the missions to non-Catholics during the last five years? (8) What is the nature of the mission sermons? (9) How do they compare with the Protestant minister's up-to-date sermons? (10) What are the advantages of a mission restricted to non-Catholics? (11)



What objections are urged against these missions? (12) What is it the central aim of the missionary to show non-Catholics? (13) What are the chief subjects of the lectures? (14) "Question-Box"? (15) What purpose does it serve? (16) How is it conducted?

(b) Research Questions

(I) What was the Council of Trent? (2) What religious order is carrying on Father Hecker's mission? (3) What are the chief causes of religious doubt among non-Catholics? (4) Why do Protestant ministers lay so little stress on doctrine?

AUTHORS OF SONGS

In answer to Author Contest in Programme II, December issue of THE CHAMPLAIN EDUCATOR.

I and 4 by Andrew Cherry. 2 and 5 by Gerald Griffin. 3 and 6 by Lady Dufferin. 7, 8, 11, 12, 14, 17, 19, 21 and 24 by Samuel Lover. 9 by Caroline E. Norton. 13 by William Allingham. 15 by Francis Sylvester Mahony (Father Prout). 16 by Charles Lever. 18 by Robert Dwyer Joyce. 20 by Mrs. Julia Crawford. 22 and 23 by Lady Morgan. 25 by Henry Grattan Curran. 10 by Samuel Lover; and another song of the same name by Robert Dwyer Joyce.

CHAMPLAIN SUMMER SCHOOL NOTES

The semi-annual meeting of the Board of Trustees will be held in New York City on January 26th.

The semi-annual meeting of the Alumnae Auxiliary Association was held at the Catholic Club, New York City, December 30th.

A successful series of receptions and dances is now in progress, under the auspices of the New York Auxiliary, at the Hotel Majestic.

The mid-winter series of lectures on "The Eve of the Reformation," by Dr. James J. Walsh, will be resumed on Friday, February 12th, at the Catholic Club.

A euchre and reception will be given under the auspices of the Summer School at the Waldorf-Astoria Hotel, New York, on Friday, April 8th.

Gen. Stephen H. Moffitt, of Plattsburgh, N. Y., an honorary life member. died on January 3d.

A bill has been introduced in the House of Representatives by Hon. Mr. Flack, Congressman of the Plattsburgh District, New York State, to commemorate the battle of Plattsburgh and to provide a monument in honor of the American soldiers and sailors killed in defence of Plattsburgh, who were buried on Isle St. Michel, commonly known as Crab Island, and to declare this island to be a national military park designated as The MacDonough National Military Park.

More detailed information on the subjects here noted will be given in the next number of the EDUCATOR.

Dictionary of Catholic Authors

Catholic poet and gentle martyr was born of an ancient family at St. Faith's, Norfolk, England, in 1562. He was educated at the English College at Douay, at Tournay in Belgium, and at Rome, where he was received into the Society of Jesus in 1578, before he had completed his seventeenth year. Having been ordained priest in 1584, he elected to be sent on the English mission. He arrived in England in company with his fellow martyr, Father Garnet, in 1586. He was made chaplain to the Countess of Arundel. Whilst in the faithful discharge of his duties he was betrayed into the hands of Topcliffe, the dreaded agent of Elizabeth, kept for three years in a loathsome prison and, after being repeatedly and barbarously tortured, was executed at Tyburn in 1505.

"This whole proceeding," says the Protestant C. D. Cleveland, "should cover the authors of it with everlasting infamy. There was not a particle of evidence at his trial that this pious and accomplished poet meditated any evil designs against the Government." He met death with the heroism and constancy of the early martyrs. Thomas Arnold says that he was "cruelly put to death by the Government for the crime of having been found in England, endeavoring to supply his family and friends with priestly ministrations." Father Southwell himself, in his beautiful dying speech which moved the spectators to pity, said: "I die because I am a Catholic priest, elected into the Society of Jesus in my youth; nor has any other thing, during the last three years in which I have been imprisoned, been charged against me."

The volume of Father Southwell's poems comprises St. Peter's Complaint, Mary Magdalen's Tears and other works, among which may be mentioned, The Burning Babe; Dangers

of Delay; Times go by Turns; Scorn not the Least; Love's Servile Lot; and a beautiful group of short poems under the title of *Mæoniæ*, touching upon the chief incidents in the lives of Jesus Christ and His Blessed Mother.

Denis Florence MacCarthy (1817-1882), poet and translator, was born in Dublin. To the *Nation* in its early days Mr. MacCarthy was a constant contributor. He was called to the bar in 1846, and in the same year edited the "Poets and Dramatists of Ireland." Mr. MacCarthy is distinguished for the grace, the tenderness and religious tone of his verse, and excelled in lyric poetry. He was highly appreciated by O'Connell, for whom in return he professed a profound admiration. In 1879 he was publicly crowned by the Lord Mayor of Dublin as Poet Laureate of Ireland.

His original works appeared under the following titles: Ballads, Poems and Lyrics; Bell Founder; Under Glimpses and other Poems; Shelley's Early Life; Centenary Odes—on O'Connell and on Moore. Perhaps the most solid ground of Mr. MacCarthy's fame are his translations from Calderon, fifteen of whose dramas he rendered into assonant English lines—probably "the largest amount of translated verse by any one author that has ever appeared in English."

Consoled by the ministrations of that faith which inspired his genius and shaped his whole life, this crowned poet of Ireland breathed his last at Blackrock, County Dublin, 1882.

Eliza Allen Starr (1824-1901), was born at Deerfield, Massachusetts. The founder of her family in America was Dr. Comfort Starr of Ashford, Kent, England. Singularly gifted by nature, Miss Starr received her higher education under the influence of what was best in Boston culture, and later at Philadelphia, where her cousin, George Allen, LL. D., was Professor of Greek and Latin at the University of Pennsylvania. In the latter city also she was privileged to count among her friends Archbishop Kenrick, whose encouragement led to the publication of her earlier poems. It was the influence of these

two learned men that introduced her to those deeper studies which eventually led her into the Catholic Church, although she was received in Boston by Bishop Fitzpatrick, 1854. It was in Chicago that Miss Starr, while continuing her purely literary pursuits, began the special art work with which her name is inseparably associated. This work was expressed in magazine articles, lectures and chiefly in two volumes," Pilgrims and Shrines," an original and excellent contribution to art literature, and "Christian Art in Our Own Age." In 1876 Miss Starr published a volume of poems which was most favorably received, and later two delightful books entitled "Patron Saints." In 1885 the University of Notre Dame, Indiana, conferred on her the Lætare Medal, as a recognition of her services to Catholic Art and Literature, and during the Catholic Congress at the World's Fair she read a paper on "Woman's Work in Art." Her other chief works are "Isabella of Castile," "Christmastide" and "What We See." In her particular sphere—the history and interpretation of Catholic art—she was a pioneer in this country.

John Heywood (about 1500-1580), was probably born near St. Albans, Hertfordshire, England, where his family had long been landed proprietors. The details of his early life are few and scanty. He went to Oxford, but his sojourn there seems to have added little to his scholarship. His time was spent in music and, as he quaintly terms it, "mad, merry After leaving Oxford he became a neighbor of Sir Thomas More, who at once, discerning his quickness, mirth, ready repartee and jovial tastes, introduced him to Henry VIII. He became a favorite at court and figured there as an actor and play-writer. He is styled the Epigrammatist on account of the numerous epigrams he wrote. It is in this latter capacity, as a writer of interludes, that Heywood holds a prominent place in English literature. Three of his interludes contain characters personal and not mere abstractions, and thus paved the way for English comedy. He is said to have nar-



rowly escaped the halter in the reign of Edward VI on account of his adherence to the old faith. He became the favorite of the Princess Mary, whoafterwards appointed him to address her in Latin and English on the day of her coronation. With her death came a change in his fortunes. In Elizabeth's reign, after refusing bribes to give up his religion, fearing for his lite, he went into voluntary exile and settled at Mechlin in Belgium, where he died. Two of his sons, Ellis and Jasper, became Jesuits of learning and renown, Jasper giving the first English translations from Seneca, in 1559 and 1562. Whatever the faults of his earlier life, he kept the faith in perilous days and, it is hoped, won his reward.

Richard Malcolm Johnston (1822-1898), novelist, lecturer litterateur, was born near Powelltown, Georgia. After availing himself of such schooling as the neighborhood afforded, he entered Mercer University, then at Pennfield, Ga., from which he was graduated in 1841. He taught school for eighteen months and then studied law, being admitted to the bar in 1843. He refused a judgeship and the presidency of Mercer University in 1857 and accepted the professorship of Belles Lettres in Georgia State University at Athens. This position he held until the breaking out of the war, when he left Athens and opened the famous Rockby school for boys on his own farm near Sparta, Ga. Some of his scholars afterwards became the most distinguished men of the South.

At the close of the war Mr. Johnston removed to Baltimore, where he established the Pen Lucy school, where for many years the poet Lanier was associated with him and induced him to publish his famous "Dukesborough Tales." He wrote more than one hundred stories, mostly of southern life. Among the best known of these are "Chad," "Mr. Cummins' Relinquishment," "Mr. Ebenezer Bull's Investment," "Old Mark Langston," and "Two Gray Tourists." The incidents upon which many of these stories rest are founded upon real life in the neighborhood of his former Georgia home. Perhaps his



most important work is his "English Classics," a historical and critical work on English literature, now used as a text-book in the colleges and universities of the northern and southern states.

The son of a Baptist minister, Mr. Johnston had the usual prejudices against the Catholic Church. Moved by his wife's noble example in the search for truth, he followed her into the fold of the Catholic Church. She was received in January, 1875, he in July of the same year.

Mr. Johnston was a frequent lecturer at the Champlain Summer School.

Francis Sylvester Mahony, "Father Prout," (1805-1866), was born of an old and respectable family at Cork in 1805. Being destined for the Church, he studied at a Jesuit College in France and afterwards at the Irish College at Rome. It was while here that he wrote his famous "Bells of Shandon," and in the corner of the room, says a biographer, where his bed stood are still to be seen traced on the wall the first lines of the poem. Having been ordained priest, he returned to Ireland, and for a time taught in the Jesuit College at Clongowes Wood. He then relinquished his clerical position, apparently finding that he had little vocation thereto, and went to London, where he commenced his literary career by writing the " Prout Papers" for Frazer's Magazine. He travelled in Egypt, Hungary, Greece and Asia Minor. In 1846 Charles Dickens got him the position of Roman correspondent for the Daily News. Father Prout ultimately settled down in Paris, where he died in 1866.



Reading Circles

READING CIRCLE has recently been formed at Utica, N. Y., with an initial membership of sixty. From the earnestness with which the members have entered upon their work and their known desire to profit by the experience of other circles, we anticipate a bright and useful career for our friends at Utica.

Notre Dame Reading Circle, Columbus, Ohio

At a recent meeting of this circle Miss Gertrude McDonald read a paper on "Henry VIII and His Times"; Miss Celia Schlaechter gave a criticism of Katherine Conway's popular story, "Lalor's Maples"; and Miss Alma Schneider read a paper dealing with the divisions of literature.

JOHN BOYLE O'REILLY CIRCLE, BOSTON

The lecture course of the John Boyle O'Reilly Reading Circle was opened on Thursday evening, December 10th, by an extremely interesting and instructive illustrated lecture delivered by Miss Mary Catherine Crowley, on "The Madonna in Modern Art." A very large audience representing the best Catholic element of Boston attended, not only to hear an attractive lecture but to welcome the distinguished lecturer in her old home. Mr. P. O'Loughlin, President of the Catholic Union, in whose hall the meeting took place, introduced Miss Crowley.

The lecture covered a wide field of Catholic art, treated in the spirit of faith and with the heart of a poet.

Notre Dame Reading Circle, Boston

At the December meeting of the Notre Dame Reading Circle, an "Hour with Samuel Johnson," arranged by Miss Ella Burns, was the literary feature of the programme. Roll-call was an-

swered by quotations from Johnson, and Miss Marie Vallce gave a sketch of Johnson's life. Then there was a cleverly prepared paper on the "Literary Character of the Reign of Queen Anne," read by Miss Georgianna Carney. The meeting was also enlivened by music and song.

CATHEDRAL READING CIRCLE, PORTLAND, MAINE

This is a new reading circle recently organized for the Catholic ladies of Portland by Bishop O'Connell. At its inception Miss Katherine E. Conway, associate editor of *The Pilot*, was present, and delivered a very interesting address explaining the advantages of such acircle and the mode of conducting the work. It has already a good membership. The Rev. C. W. Collins, the Bishop's private secretary, is its spiritual director. Mrs. E. J. McDonough was chosen secretary-treasurer and Mrs. William H. Looney and Miss Josephine O'Connor essayists for the next meeting. The circle is organized for the purpose of studying Church history, etc., and for the cultivating of literary tastes among the Catholic ladies of the city.

D'Youville Circle, Ottawa, Canada

The programme of the meeting of this energetic circle held on Tuesday evening, the 1st inst., comprised a summary of current events; review notes confined to two works of fiction, Mary Sarsfield Gilmore's "Joyce Josselyn Sinner," and "The Knights of the Cross," by Henryk Sienkiewicz; and a very able and interesting paper on Shakspere by Mr. Angus J. McGilvray, in which the modern popular play was scored.

Correspondence

DEAR SIR:—Will you kindly inform me whether you know of any analysis of, or article on, Shakspere's "Romeo and Juliet"?

We cannot recall any analytical article on the play mentioned, but no doubt the inquirer would find what is sought for in a little edition of the play by Brainard Kellogg, published by Maynard, Merrill & Co., New York; or in Rolfe's edition, published by the American Book Company, New York. Both of these works are inexpensive, especially adapted to purposes of study, and contain, if not an analysis of the play as a whole, a very extensive and comprehensive analysis of character, together with comment and copious notes.

DEAR SIR:—Noting in THE CHAMPLAIN EDUCATOR of October, 1903, an announcement concerning courses of readings, I found several subjects which I should value highly. They are the analytical studies of "Silas Marner," "Ivanhoe," and "The Vision of Sir Launfal." Can you kindly inform me about what time they are likely to appear, as I should find them of assistance."

An analytical study of "The Vision of Sir Launfal" did appear in the October number, 1903, of The Champlain Educator; of Coleridge's "Ancient Mariner," in the November number; and "Ivanhoe" will appear in the February number. An excellent paper on "Silas Marner" was in the March number of The Champlain Educator.

DEAR SIR:—Can you tell me what is the best method of cultivating the memory?

There are various methods of cultivating the memory; the one that appeals to us as being the most natural and logical is based upon (1) an orderly arrangement of ideas, (2) concentration of thought and (3) association of ideas, and (4) repetition as exemplified in the following extract from "Yate's Philosophy of Education":

"Betty," said a farmer's wife to her servant, "you must go to town for some things. Now, I want suet and currants for the pudding." "Yes, ma'am, suet and currants." "Then I want leeks and barley for the broth; don't forget them." "No, ma'am, leeks and barley; I sha'n't forget." "Then I want a shoulder of mutton, a pound of tea, a pound of coffee, and six pounds of sugar. And as you go by the dressmaker's, tell her she must bring out calico for the lining, some black thread and a piece of narrow tape." "Yes, ma'am," says Betty, preparing to depart. "Oh, at the grocer's get a jar of black current jam," adds the mistress. The farmer, who had been quietly listening to this conversation, calls Betty back when she has started and asks her what she is going to do in town. "Well, sir, I'm going to get tea, sugar, a shoulder of mutton, coffee, coffee—let me see, there's something else." "That won't do," said the farmer; "you must arrange the things as the parson does his sermon, under different heads, or you won't remember them. Now, you have three things to think of—breakfast, dinner and dressmaker." "Yes, sir." "What are you going to get for breakfast?" "Tea and coffee and sugar and jam," says Betty. "Where do you get these things?" "At the grocer's." "Very well. Now, what will be the things put on the table at dinner?" "There'll be broth, meat and pudding." "Now, what have you to get for each of these?" "For the broth I have to get leeks and barley, for the meat I have to get a shoulder of mutton, and for the pudding I must get suet and currants." "Very good. Where will you get these things?" "I must get the leeks at the gardeners, the mutton and suet at the butcher's, and the barley and currants at the grocer's." "But you had something else to get at the grocer's." "Yes. sir, the things for breakfast-tea, coffee, sugar and jam." "Very well. Then at the grocer's you have four things to get for breakfast and two for dinner. When you go to the grocer's, think of one part of his counter as your breakfast table and another part as your dinner table, and go over the things wanted for breakfast and the things wanted for dinner. Then you will remember the four things for breakfast and the two for dinner. Then you will have two other places to go for the dinner. What are they?" "The gardener's for leeks, and the butcher's for meat and suet." "Very well. That is three of the places. What is the fourth?" "The dressmaker's, to tell her to bring out calico and thread and tape for the dress." "Now," said her master, "I think you can tell me everything you are going for." "Yes," said Betty; "I'm going to the grocer's, the butcher's and the gardener's. At the grocer's I'm going to get tea, coffee, sugar and jam for breakfast and barley and currants for dinner. But then I shall not have all the things for dinner, so I must goto the butcher's for a shoulder of mutton and suet, and for leeks to the gardener's. Then I must call at the dressmaker's to tell her to bring lining, tape and thread for the dress."



Current Life and Comment

MARGARET DELAND, author of "John Ward, Preacher,"
has, in the New York Independent, been discussing the
"problems presented by a decreasing church attendance." Of
course, presumably, she means only Protestant Church attendance; for the least observation will convince the
Church- most partial mind that the exact contrary is true
folia of the attendance in Catholic churches. This is
here urged in no vaunting spirit, but merely to assist

Margaret Deland in solving the problems of a "decreasing

church attendance."

Mrs. Deland says that the scattered congregations seem to be made up of two classes, "old, anxious, conservative souls who scold the empty pews; young, rebellious, careless souls who come because parental authority requires it, but who promise themselves freedom at the earliest possible moment. Of the people who are missed, she writes:

"They can be found easily enough; they are reading their papers on Sunday morning, or writing letters, or playing golf, or perhaps lying in their beds half asleep over a novel. They are studying, they are deep in some professional work, they are doing anything and everything—except going to church. In the churches on Sunday morning the preachers upbraid them; the old-fashioned folk reprobate them for their bad example, and the young people envy them."

In other words, one would infer that Sunday morning finds the bulk of Protestant Christianity living up to their own ideas of what constitutes a day of rest.

In pleasing and exemplary contrast to this state of affairs are the crowds of devout worshippers that throng our Catholic churches at every service on Sunday morning. High and low, rich and poor, learned and ignorant, they come and they go, but there are few Catholics, if any, worthy of the name, who neglect to render homage to God by attending Mass on Sun-

days. This one great unanimous and spontaneous act of devotion on the part of Catholics is the wonder and envy of the Protestant churches.

Were a Protestant asked to give a reason for this phenomenon, he would most probably say that it is because Catholics are obliged to hear Mass on Sunday under pain of grievous True, the Catholic Church, in her divine wisdom and authority, makes, as far as in her lies, the hearing of Mass on Sundays obligatory under pain of mortal sin; but Catholics themselves hardly ever think of this, which in itself is considered amongst them as the lowest order of motive for the performance of religious duty. The Mass to them is a sublime and wonderful sacrifice which thrills the soul with the love of God really present on the altar. To the eye of faith it is the same unbloody sacrifice and sacrament of love always and appears under the same ceremonies everywhere. The priest is the minister standing between the people and God and offering to Him in their name the self-same sacrifice which the Son of God offered to the Father. Even the luke-warm Catholic, who perhaps goes not from the highest motive, but still goes to Mass on Sunday, knows and feels in his innermost heart that there is nothing like the Holy Sacrifice of the Mass in the wide, wide world-nothing that ever has been or can be devised, humanly speaking, to draw and keep together in one common act of worship two hundred and fifty millions of souls. As a church-service, therefore, it is unique, and there can never be another comparable with it, because it was instituted for all peoples by Christ Himself, and Catholics believe this.

The Protestant churches have nothing to show like the Mass. When they swept the Mass away, they loosed the people from the unity of faith; they have never been able to draw them together since. When they substituted for authoritative religion the pernicious doctrine of the right of private judgment, they practically made churches unnecessary institutions. If a man believes he can make a religion that will fulfil his own spiritual requirements, who can say him nay? He stands upon his right.

Any particular Protestant church nowadays is largely what the preacher makes it. It is Dr. Parkhurst's church, or Dr. Potter's church; it becomes stamped with the preacher's genius and individuality, and it has little else to offer the people. If the minister is a fine preacher, he may draw—for awhile. But with the spread of books and magazines and newspapers, covering in some way or other every conceivable field of thought and speculation, the preacher finds himself fearfully handicapped and oftentimes feels himself compelled to make excursions outside of his own province to maintain a hold on the attention and attendance of his congregation.

No wonder, then, that the pews are empty in Protestant churches, especially in large American cities where there are so many other Sunday attractions.

NEW cult has been evoked by the ceaseless activities of the times. Its object is to forget everything in the life of the day. In its doctrine there is no room for eternity. for the hereafter, for the higher life, for religion. It is purely selfish and for the day that is. It knows neither The Strenuous charity nor mercy nor Christian courtesy. It is to "get there" by any means and in any way, Life and to "get there" is to succeed-to acquire wealth to meet the complex and ever multiplying demands of life. Life, again, the "strenuous" life, is to live the greatest amount of life in the shortest possible time-to burn the candle at both ends-to live only as the average up-to-date, welldoing American citizen lives. Perhaps in no city in the world does the "strenuous" life prevail in such a degree as in the great American cities. The life of the average New Yorker is tense, intense, fierce. He seeks his pleasure with the same energy as he conducts his business. Rest, the leisure hour, the quiet evening at home, are unknown in the "strenuous" life. Day is devoted to work and the getting of money; evening to pleasure and the spending of it; this is the eternal round. At six o'clock in the evening a new day begins and is carried on away into the night. The theatre, the club, the restaurant, the gambling-house, are the haunts; amusement, excitement, the obiect of the hour. The "strenuous" life aims to make, not to save money. It is ever on the watch for investments that promise quick returns; it will take chances, and not squirm if it loses; it has no ethics save success; to fail is the only vice it recognizes. Nor must it be understood that the "strenuous" life is confined to the upper ranks of society, if the name indeed can be legitimately applied to any section of city life. The lower orders socially are tinctured with the same spirit, and in ways peculiar ape the manners and customs of wealth. It is only the difference between beer and champagne. In the "strenuous" life there is no lack of seriousness; it gives its best for the pay it receives and it exacts the value for every dollar that it spends. It is merely a question of ideals and the influence of the prevailing ideals on national life. The American has no equal as a business man; he now promises to emulate and surpass the gay Parisians as a pleasure-seeker.

THE Japanese government has decided to adopt the "Roman letter" as used in the books and periodicals of English-speaking countries and to abandon its present cumbrous system of picture-writing, borrowed ages ago from the Chinese. This means a Japanese Renascence, and practically the Japanese evolution of a new language and literature.

Penascence This reform will entail considerable changes and modifications in the Japanese tongue, and a reconciliation of the existing language of literature, known and affected by the learned only, with the colloquial or dialects prevailing amongst the common people.

The determination to adopt the "Roman letter" seems to have been brought about by the desire of the Japanese to be within closer touch with the spirit of Western progress and civilization, the influence and cultivation of which have already, in a comparatively brief period, done so much in a material way for their country.



Probably also they see the important part education plays in the life of western nations and contrast their own unlettered masses with those of the most progressive countries. It is hard for themselves to acquire even a workable knowledge of their own written language while their literature is but little known by the bulk of the people. They recognize that their language as it exists is to the foreigner almost an impossibility; their literature, as a sealed book. Also, being a practical people with an eye for progress, they perceive the advantages of the "Roman letter" over their own picture-forms for writing and printing, for reading and for all the purposes of literary effort.

According to an interesting article by Stanhope Sams in the November issue of the *Review of Reviews*, the process of reforming the Japanese language will be the abandonment of the ancient idiom of the "book language," or language of literature, the selection of one of the many colloquial dialects as the national speech and a movement towards simplification in grammatical and structural forms.

This reform will have a twofold influence and effect: it will undoubtedly promote education among the Japanese masses and develop a new national literature, and it will tend to open Japan to the world as that country has never yet appeared. It has so far, and for the most part, been written up by foreigners, but this new movement will ultimately give to the world Japan as she really is and the "Jap" as he sees himself. If he is as intellectual as he has proved himself practical, if he is as quick at building up a literature as he has been in building up a nation, the literary world may be prepared for developments.

Literary Motes and Criticism

PAMPHLET entitled "Foreign Freemasonry," by Moncrieff O'Connor, has recently been issued by the International Catholic Truth Society, Brooklyn, N. Y. It is the best resume of foreign Masonry that has appeared in the English language, and is sold for the small sum of five cents. It is made up of three articles published in the London Tablet of September, 1895, containing very grave charges against the Masonic Order, and up to the present day has remained unanswered. No fair-minded person, after reading this pamphlet, can any longer consider the general condemnation of Freemasonry by the Catholic Church unwarranted.

The "benevolent, philanthropic" character of the Society may be seen from a single quotation—and there are many given—in the pamphlet. It is a passage from a code and guide to the more advanced Italian Masons, and reads:

"Our final aim is that of Voltaire and of the French Revolution—the annihilation for ever and ever of Catholicism, and even of the Christian idea."

It behooves American Masons, being Christians, to openly and publicly repudiate these atrocious tenets of their Italian brethren.

In referring to Dr. William Barry's latest novel, "The Dayspring," Mr. W. L. Alden, London literary correspondent of the New York Times, says:

"Dr. William Barry labors under the disadvantage of being loudly overpraised by his fellow Irishmen and his fellow Roman Catholics merely because he happens to be an Irishman and a Roman Catholic. His books do not need any over-praise for any reason whatever. His last novel, "The Dayspring," is a capital piece of work. It shows both genius and good workmanship, and it should depend on these qualities, and not on patriotic or religious zeal, for its success. Dr. Barry has vastly improved as a novelist since he wrote his first book. That was a success; but this



last book ought to be a very great success. I had rather a prejudice against it at first, but any one who can read it and still retain a prejudice against it, must be utterly devoid of the critical mind."

That Dr. Barry's books do not need any over-praise for any reason whatever, is true. If they receive the just praise due to their cleverness and literary merit, that is all that the canons of fair criticism demand, and Dr. Barry's books require, to classify them in the ranks of the truest, cleanest and most powerful fiction of the day. The over-praise which Mr. Alden alludes to -if it can in Dr. Barry's case be called over-praise-arises from the feeling on the part of Irishmen and of Roman Catholics. not only in England, but also in America, that a Catholic writer is at a distinct disadvantage with the so-called critics. If he has the extreme audacity even to present universal truths or to portray human character from a Catholic standpoint, his Catholicism, or Roman Catholicism, as these delicate critics will insist, is counted against him from the first. This fact is apparent in the ungenerous comment here indulged in by the apparently unwitting critic himself, when he says: "Dr. William Barry labors under the disadvantage of being loudly overpraised by his fellow Irishmen and his fellow Roman Catholics merely because he happens to be an Irishman and a Roman Catholic." As a matter of fact, there is probably no class of critics harder to please by the Catholic writer than the editors and critics of the Catholic press both of England and America.

The Catholic press as a whole is a religious press, and is governed in its criticism by higher and more worthy canons than prevail in the ordinary non-Catholic secular periodicals. That it should have united in praise (for this, we presume, is Mr. Alden's "over-praise") of one who has thus against odds won the admiration of the best literary critics on both sides of the Atlantic, should not be a matter of wonder or an occasion for disagreeable comment. For ourselves, as admirers of Dr. Barry, we would say that, in view of the superfervid criticisms bestowed by Mr. Alden and his dilettante ilk upon the veriest trash, his inimitable novels cannot be praised too highly. In point of literary merit and technique they compare favorably with any of their contemporaries, while in sterling merit and as valuable contributions to the standard library of fiction they are superior.





Book Reviews

THE BALDWIN SPELLER. Shear & Lynch. American Book Co., New York. Price 20 cents.

The words in this speller were selected by class-room teachers after observing the class vocabulary for a year. They include, therefore, those words which require special attention and which will be of most immediate practical use to the child. The book is based upon actual conditions in the school and not upon theories, and will be proportionately successful among practical teachers. It will certainly systematize the work of pupil and teacher in this very important branch of elementary school work.

JESUIT EDUCATION. Its History and Principles Viewed in the Light of Modern Educational Problems. By Robert Schwickerath, S. J., Woodstock College, Md. B. Herder, St. Louis, 1903.

This is a most interesting, timely and instructive book. It is interesting as an autobiographical sketch of a great teaching system; it is timely, because the present position of higher education, in this country especially, is marked by illimitable variation or want of a consistent unity and aim; it is instructive, in that it shows the adaptability of a teaching system, founded on the underlying principles of sound education, to the needs of the time.

The first part of the volume is devoted to the history of the educational system of the Society of Jesus. In this a clear and comprehensive outline is given of the origin, establishment and development of its educational system in the course of which many false excrescences attached to it by its enemies are lopped away. Thus it is commonly believed, because so frequently asserted in Protestant histories, that the primary object of the Society of Jesus was and is the crushing out of Protestantism. The absurdity and falsity of the charge are clearly demonstrated.

The main purpose of the volume, however, is not historical. It has evidently been written in answer to frequent and malevolent attacks made upon the Jesuit system of education, and is especially directed against that made some three years ago by President Eliot of Harvard University.

In a paper read before the American Institute of Instruction, July 10th, 1899, President Eliot advocated the extension of electivism to secondary or high schools. In his address he maladroitly cited as the two representatives of uniform prescribed education, the Moslem and Jesuit systems, and recklessly charged them with attempting what is "absurd" and "impossible." The sweeping nature of the allegation and the prominence of him who made it could not be allowed to pass.

But this is more than a defence of the Jesuit educational system; it carries the war far into the enemy's territories and storms more than one of his strongholds, notably that upon which he had placed his strongest reliance, namely, electivism, especially electivism as it prevails to-day—electivism or optionalism run mad. The time was when a great University was wont to put its stamp of individual scholarship upon its graduates; how can this be when the University coat of arms may assume so many varying designs and colors?

The second part is devoted to the Principles of the Ratio Studiorum, and its theory and practice are viewed in the light of modern educational problems. Here is shown the adaptability of the Ratio Studiorum to the practical requirements of the times. Its conservatism is shown to be that of unchangeable principles, not of direction and applicability. It is claimed that such conservatism is necessary—that while an educational system must aim not at educating men in general, but at the educating of a youth in a certain country, there are certain "fundamental principles, certain broad outlines of education based on sound philosophy and the experience of centuries which suffer no change." Chapter XII in the Second Part is of surpassing interest as bearing directly on the much-discussed value of classical studies. The fact is that the Universities have almost lost their hold on Greek and are fast losing it on Latin. "The Society of Jesus," the author says, "upholds the classical curriculum not because this is the old traditional system, but because it has so far proved the best means of training the mind, which is the one great end of education." And right here it may be said that this "end of education," though preached, is not practised by so-called practical educationalists, whom nothing short of turning our schools of every description into manual workshops will satisfy. Manual training makes the skilful artisan-it does not make the scholar.

Whilst not denying the value of prudent and moderate electivism, such as prevails in their own teaching institutions, the author, speaking for the Society, says, "they think that the best preparation for the professions and for all who wish to exert a far-reaching influence on their fellow men is the complete classical course, together with mathematics, history and a certain amount of natural sciences. They think, and with much reason, that the classical studies even at present should form the backbone of liberal education. They think, with many other prominent educators, that the humanistic studies train the man, whereas the sciences train the specialist."

With this it is impossible to disagree, and as a proof of the pliability and applicability of the Jesuit system might be cited its remarkable success in producing the most eminent specialists in every line of thought in every age since the establishment of the Order.





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APOSTOLATE TO NON-CATHOLICS*

By the Rev. Bertrand L. Conway, C. S. P.

(Concluded)

The audience may be divided into three distinct classes—the orthodox Protestant, the liberal Protestant, and the unbeliever.

ORTHODOX PROTESTANT

THE orthodox Protestant believes firmly in the divinity of Jesus Christ, the blessed Trinity, the inspiration of the Bible, etc., but is firmly convinced that the Catholic Church has fallen away from the true gospel and does not represent the Christianity of Jesus.

Here are some of the queries of a Baptist in a town of Iowa: "Were not the apostles simple missionaries of Jesus, who told the people to read the Bible, and pray the Holy Spirit to tell them the doctrine that was of God? They were not sacerdotalists or sacramentalists or builders of a hierarchy.

Is not the power of the Papacy due to human ambition and love of power, which used the state to overwhelm all opponents?

Were not the so-called uniform doctrines of Catholicism forced upon it by cruel and ambitious men, ruling by rack and dungeon in bigoted ecclesiastical councils?

Do not Catholic countries spell stagnation, not progress?

Does not the very disunion of Protestantism make for greater freedom and greater progress of the truth?



^{*} A lecture delivered at the Champlain Summer School, August 17, 1903.

Does not the Bible say we are saved by faith in Christ, and not by a physical formality of an outward form?

Does not Protestantism teach every man to use his own brain and conscience, instead of handing both over to the guide of a pretended infallible Church or a dominating priesthood?

Why does Rome damn the infant children? Why buy souls out of Purgatory? Why sell pardons for money? How can a celibate priesthood be pure? Why such fantastic pagan ceremonial in your churches? Why rob the laity of the Cup in communion, compel them to tell a man their sins, or make them attend a service not one word of which they understand? etc., etc."

It is very difficult to meet some of the most insulting queries with a smile or kindly word, and yet only in this way can bitterness be overcome. I remember one evening asking a certain woman at the door whether she were a Catholic.—"No," she fairly snapped in reply; "I am a Baptist, and I'll die one." After the lecture she came to me, and apologized for her rudeness, for the services, especially the Benediction of the Blessed Sacrament had changed her completely. It was her first entrance into a Catholic Church.

Once you prove to the orthodox Protestant that the Bible he holds dear teaches plainly that Christ, the son of God, established an authority upon earth to represent Him, divine as He was divine, infallible as He was infallible, to teach to pardon and to sanctify, as He taught, pardoned and sanctified, you have cut the Gordian knot of all controversies. You may answer one hundred of his objections, and he will still keep asking more; but if you bind all your answers together, so as to show the divine character of Christ's unfailing Church, you have helped him on his way to the light.

Grant him all that can be granted. If there be any particle of truth in his mind, use it as a starting-point whence to lead up to the fullness of the truth. Whatever you can discover of good, welcome it and praise it, for it may serve as the premises for your argument. If you merely demolish his error, you may conquer but antagonize; if you show the particle of truth embedded in the error, you can draw the mind logically from the false to the true, simply because the will has not been needlessly antagonized.



For example, a Protestant boasts of his private judgment, his liberty of thought, his freedom from the fetters of infallibility. Show him, then, that we do not consider private judgment in itself bad, but good as far as it goes. It is useless, however, once we have certain facts and principles clearly established. The Catholic Church maintains that no one has a right to believe what is false, any more than he has a right to do what is evil.

Universal liberty of thought is impossible, for every principle and fact of reason or revelation that we acquire must necessarily restrict our liberty of thinking the opposite. Once we clearly grasp the truth, our private judgment to reject it ceases utterly. No intelligent man to-day would consider himself free to deny the fact of wireless telegraphy, the existence of bacteria, the phenomena of hypnotism, etc. So, in like manner, if I know with divine certainty that Jesus taught confession, transubstantiation, prayers to the Saints, my private judgment to deny is rendered nil by the fact of revelation.

Again, when the Protestant speaks of faith in Christ Jesus as the one thing needful, tell him again that Catholics believe faith to be the beginning virtue of the supernatural life and absolutely necessary for salvation. But we go further: The faith that Jesus speaks of means the acceptance of all his teaching by the grace of God, and the showing it forth in good works till the end.

THE LIBERAL PROTESTANT.

A second, and a harder, class to convert is the so-called *liberal* Protestant. He has lost all reverence for the divine character of the Bible, he regards Christ as the greatest of men and of teachers, he looks upon the churches as so many mutual improvement societies at best,—in a word, Christianity is a purely human institution.

The following will give an estimate of one of their teachers: "When I remember what the Church has been and done, how it has stifled inquiry, torn and tortured human flesh, put out the eyes of reason, resisted progress, clutched the white throat of science and assassinated human thought, I cannot help thinking that if, as they say, God really established the Church,

and ordained the priesthood, he ought, in order to vindicate Himself, to return to this world, and utterly repudiate all that infamous past." So lectured but lately a minister of "The Church of This World."

His fundamental difficulty is, therefore, a false concept regarding Christ Jesus. If you can make him promise to study the evidences of Christ's divinity, and pray God for guidance, you have helped him more than if you had answered his 1,001 objections. Make him feel by a few judicious queries that he has not fairly weighed the evidences. He has not, perhaps, read one Catholic book on the subject.

When again he speaks of the great freedom of his position, admit readily that he is a logical Protestant, carrying private judgment to its logical conclusion. But what if he be mistaken? I had a Unitarian minister in Boston admit clearly:—Once I discover Jesus to be divine, I will not even think of the sects; if He is God, then a divine, living, infallible voice must be in the world to-day speaking in His name.

THE UNBELIEVER.

Lastly comes the unbeliever of every class. The Ingersollian type is all too common in our large cities, due perhaps to their great temptations to sensual vice and corruption. The agnostic who says, "I do not know anything of the world of spirit," is found by the legion in our colleges and universities, due, perhaps, to the pride of intellect. The pessimist who deems the world too evil to be the product of a good God is generally the German, spoiled by the reading of Schopenhauer and Hartmann.

I have met many unbelievers, who felt keenly their position, and who have asked: "I would give worlds to believe, but cannot? What must I do?"

I always tell them, if, as you say, you cannot at present believe, remember that if you earnestly so desire, this condition of mind will soon end. Do not expect to be able to grasp everything in Christianity, for God's revelation cannot be adequately known by any human intellect. Do not look for mathematical evidence for the truths of faith, but study carefully the Christian evidences with a view to obtaining a good

working certainty that excludes all doubting. Do not be dismayed by difficulties, remembering, as Cardinal Newman well said, that ten thousand difficulties do not make one doubt. Do not rationalize in the sense of Nicodemus, "How can these things be done?" (John iii, 9) but logically and reasonably inquire: "Did God speak to the world? Is it natural that He would so speak? Is Christ His only Son?" Remember that although your reason must demand sufficient proof of a revelation before accepting it, it is not the standard of infinite truth.

Above all, ask God's pardon for your sins, for wickedness blurs the vision of many an unbeliever. St. Paul said: "The sensual man perceiveth not these things that are of the spirit of God, for it is foolishness to him, and he cannot understand because it is spiritually examined." (I Cor. ii, 14.) It is frequently a short step from the Confiteor to the credo; from the act of sorrow to the act of faith.

THE INQUIRY CLASS.

In the beginning of the movement the missionary left as soon as the week's course of lectures was over. It was soon seen, however, that one week did not suffice to carry on the work efficiently. An Inquiry Class for another week or two was required to bag the game the lectures had started from their cover.

The lecture course often succeeds in raising doubts in the minds of many who had hitherto rested secure in their Protestantism; they are intensely interested and would know more about the Catholic Church.

The object of the Inquiry Class is to afford such souls opportunity for further questioning, and to bring them in closer touch with the Catholic priest. The Catechism is studied carefully from cover to cover, special private appointments are made for the day following, books are suggested for private reading, questions of the ministers are invited, etc. Here, too, the pastor and the priests of the parish can become acquainted with the non-Catholics who show some leaning toward the Church, so that when the missionary is gone, his efforts may be concentrated to good purpose.

Some have thought that oral questioning should be allowed

during these meetings. But experience negatives the idea. Often this viva voce questioning degenerates into a mere controversial tilt of skill productive only of bitterness and ill-feeling, the Catholics present siding with the priest, and some of the non-Catholics apprised beforehand backing with their applause the speeches of their champion. Some crank, fanatic, professional anti-Catholic lecturer, or individual-looking for notoriety, will come forward and fill up the entire time to the disgust of the intelligent and earnest minded, who come merely to hear the Catholic doctrine explained. The impersonal method of the Question Box should always be employed, although after the class private questioning should always be encouraged.

LITERATURE.

The apostolate of the press is always a prime factor in conversion. The free distribution of books like "Plain Facts," "Clearing the Way." The Question Box every evening after the lecture is most important. During the lectures the reading of these books arouses interest, suggests questions, and in general causes a kindly feeling of gratitude in many an anxious soul. After the preacher's voice has died away, the book continues silently his work. Some, again, will not attend, despite every invitation, but they will eagerly read the account of the lectures in the daily press, and thank their friends for the books given them.

I remember a gentleman in Tennessee who was thus given a copy of "Plain Facts" by his brother, a convert. He threw it carelessly in his desk at home, where it remained for six months. An argument came up one day regarding the Catholic Church; he remembered this book at home. He began to read it on the point in question, and finally read the book through. He is a Catholic to-day.

Many non-Catholics wish to be enlightened on one point only:—If you prove the Real Presence, Papal Infallibility, the invalidity of Anglican orders, etc., I will become a Catholic. Very valuable, therefore, is the suggestion of special books on special questions, e. g., "Cardinal Wiseman on the Real Presence," "Father Sydney Smith on Anglican Orders," "Father McLaughlin on Indifferentism and the Church," "Father Lyons

on Infallibility," etc. I have made it a custom the past three years to carry a small library with me, and lend these to inquirers during the three weeks of the mission. Some of these have been read a score of times; many have been the first grace of conversion.

It is a great undertaking the Church in this country has in hand—to explain the doctrines of Christ to every one of the fifty million outsiders. But the Catholic Church is equal to it. She has accomplished still greater things in the past, and God's arm is not shortened. Her clergy and her people here are full of the spirit of God,—like soldiers confident of victory, they press forward to the conquest. "God wills it," is the cry of this new Crusade. "The lost sheep we must bring," the Catholics of America cry out with the Good Shepherd, Christ Jesus.

The apostolate to the non-Catholics is to-day a national work, blessed by the hierarchy and the Holy Father. A work blessed by the Holy Father cannot perish.

"America for the Catholic Church,"—let that be the watchword of every Catholic—cleric and lay. They are crying out to us for help like the man of Macedonia, and we, like Paul, must go out to help them.

Men abroad have said sometimes that we were a mere money-making people without deep religious earnestness. Men abroad who knew us not have declared America hostile to the Church. These missions to non-Catholics give them the lie direct. The American non-Catholic is essentially religious. Even his indifferentism has been logically forced upon him by a religion which failed to satisfy his mind and heart. He will go anywhere—to the town hall, the school-room, the Catholic Church itself; he will drive many a mile, in all sorts of weather, and despite many obstacles, to hear a Catholic priest declare authoritatively the doctrines of the Church.

He wants certainty for his uncertainty; he wants dogma, not opinion; he wants a solid conviction of pardon and not an indefinite, emotional sense of conversion.

The house of our separate brethren is divided. There is confusion. "Where is union?" "Where is Christ?" is the cry of many an agonizing heart. "Where is the Church that

preaches His gospel in its entirety?" They are eager for the answer.

Let ours, then, be the missionary spirit. Not selfishly content with our own spiritual welfare, or that of the brethren of the fold, but going out like Christ after the lost sheep of the house of Israel. We have the truth; let others share it. We know we are right. Let us prove it. Let us throw aside the defensive, and assume the aggressive. The days of chivalry are not over—the Church of God is our Lady, whom all should acknowledge as the Bride of Christ.

We can talk about religion; we can write about it; we can defend it calmly against attacks; we can make others love it by our example. Proud of everything Catholic, strong in the consciousness of the truth, let us make the outsider love us first, and then love the Church we stand for.



THE STAGE

A SERIES OF SIX STUDIES ON THIS SUBJECT

By THOMAS SWIFT

V-THE STAGE OF TO-DAY

THE stage of to-day may conveniently be divided into the lyric, the dramatic, and the vaudeville. Considering the musical productions that belong to the lyric stage, first we have the oratorio, which embodies the highest and most meritorious form of lyric art. It is the drama sublimated by the accessories of music into a realm of sweetest, purest—oftentimes saddest—but divine emotion. The theme is generally Scriptural, of commanding dignity, and only the great masters have dared to soar into this, the highest, realm of musical art. Haydn's "Creation," Handel's "Messiah," Mendelssohn's "Elijah," Gounod's "Redemption," are master names and masterpieces, marking epochs in the domain of lyric drama.

The oratorio dates back to the 16th century. The name was originally given to sacred musical works because they were first performed in the oratory of the churches of Sta. Maria in Valicella, under the patronage of St. Philip Neri, founder of the Society of Oratorians. Both the modern oratorio and the opera were evolved by the musical revolution in Italy, about 1600, and were originally indistinguishable from each other, except that one was sacred and the other secular in subject. But before 1700, particularly in Germany, where this form of musical composition flourished as the opera did in Italy, the oratorio began to be clearly differentiated from the opera in the relinquishment of dramatic action and accessories. true oratorio style has never been popular in either Italy or France, in which countries popular taste has always run more to opera, but it has had a remarkable development in Germany and England. The strong predilection which existed before 1600 for passion-plays led in Germany directly to the cultivation of what is called passion-oratorio, or passion-music, the theme being the passion and death of Christ, and the whole work being conceived from a decidedly liturgical standpoint. The most famous example of this style is the "Passion according to St. Matthew" of J. S. Bach. In England the works of Handel exercised a constant and widespread influence.

While the oratorio style in general has seldom attained to the passionate intensity and complexity of the opera, it has outstripped the latter in the expression of the lofty spiritual emotions connected with religious thought. The oratorio has never occupied the same position of social importance as the opera, but it has, perhaps, contributed more to the world's store of new artistic conceptions.

The great music festivals of London, Liverpool, Birmingham, Leeds, in England, and other musical centers, have done much in the production and promotion of oratorio.

Oratorio is for and only appeals to the educated, the cultured and the genuine lovers of sweet sounds. One hardly realizes the power of music over the emotions until he has heard the "Messiah," the "Creation," the "Redemption," or the "Elijah," rendered by eminent soloists, large and well-trained chorus and orchestra. Such works, however, so rendered, reach the few, appeal to the few, are understood and thoroughly enjoyed by the few, whose natural tastes, education and associations have lain along lines conducive to the comprehension and appreciation of the highest musical art. Oratorio is moving, elevating and inspiring, the nearest approach on earth to what a vivid imagination could conceive the harmonies of the heavenly choir to be, that sing the everlasting praises of the Most High. The oratorio is Catholic in inception, design and purpose and has ever been an ennobling and purifying influence on the stage.

The most popular form of musical art on the lyric stage is opera, in its two divisions of grand and comic. In grand opera Italian opera ranks first, sweetest and most heart-moving. Italy, as we have seen, was the birthplace of opera, where, as early as the middle of the 17th century, it had become the popular form of theatrical entertainment.

An opera is a musical drama, in which music forms an essential part and not a mere accessory accompaniment. As in the

higher drama poetry supersedes the prose of ordinary dialogue, so in the opera, with perhaps as much artistic right, the language of music is introduced, though at a considerable sacrifice of reality.

The idea of the opera probably arose out of the Greek drama, which possessed to a considerable extent the operatic character; the choral parts were sung, and the dialogue was delivered in a sustained key, probably resembling operatic recitative more than ordinary speech.

The earliest extant example of any composition resembling the lyric drama of the modern is Adam le Hale's comic opera of "Li gieus de Robin et de Marian," composed in the 13th century, the music of which is pronounced wonderful for its date.

From Italy the opera was introduced into Germany, the latter country dividing with the former the honor of perfecting its form and orchestral accompaniment; but every leading modern composer, with the exception of Mendelssohn, has contributed more or less to its literature. Mozart, of Austria, was the first composer of operas for the modern orchestra: "Il Seraglio," "Idomineo," "Le Nozze di Figaro," "Don Giovanni" and "Zauberflöte" are his principal operatic works, unsurpassed by anything that succeeded them. In Italy Verdi with his "Ernani," "Rigoletto," "Il Trovatore," "La Traviata" and "Aida;" Rossini with his "Tancredi," "Il Barbiere di Siviglia," "Otello," "Semiramide," "William Tell," have contributed splendidly to the lyric stage. The best German opera composers are Weber, Spohr, Meyerbeer, and in our own day, the great Wagner, the exponent of what came to be designated in his day the "music of the future." In France the great operatic masters are Lulli, the founder of French grand opera, Glück, Méhul, Halévy, Auber and Gounod. In England, although Handel composed no fewer than forty-four operas during his residence in London, they are now forgotten. as grand opera is concerned, if we except the operas of Balfe and one or two less known compositions, the English people have had to be content to regale themselves on the operatic banquets furnished them by foreign composers.

Grand opera partakes mostly of the tragic, and in an accomplished opera singer are found combined the highest excellence

of musical and dramatic art. Famous opera singers have, and do still, command fabulous prices for their services, while to no personages in the artistic world is such profound admiration and enthusiastic worship accorded by their votaries; particularly is this the case with the acknowledged queens of song. The names of Patti, Albani, Nillson, a few years ago; Sembrich, Melba, Calve, Nordica, to-day, are cherished in the hearts and memories of the millions their glorious genius has delighted.

Like oratorio, grand opera appeals to the cultured, fashionable world as well as to an ever-increasing multitude of music-lovers, and must be classed as the highest form of popular entertainment put upon the stage to-day. The best of the grand operas call for exceptional soloists, large choruses and full orchestral accompaniment, which, together with the scenery—and in some cities the ballet—make it the most costly of dramatic ventures.

Viewing the grand operatic stage of to-day from the moral standpoint, there is a great deal less to be urged against it than against the dramatic stage. Of course, there is in some operas what playwrights and librettists seem mistakenly to regard as a dramatic necessity, namely, illicit love with its attendant accompaniments and associations of the immoral, although it may be said that such, when they appear in the guise of music and words sung, have no longer the coarseness or suggestiveness that attaches to similar scenes with spoken dialogues. The refining, chastening influence of music softens and renders tolerable situations that in the ordinary drama would be decidedly objectionable. In the opera the plot, dialogue, and even the acting, are all subservient to the effective musical rendering. The doubtfulness, or the actual immorality, of the theme is, or appears to be, amidst the beauty and glamour of sweet harmonies, only an incident and not a motive or purpose, as it oftentimes undoubtedly is in the drama. Consequently the danger to morals from this source is immeasurably less than in the drama. On the other hand, it may be urged that the seductive influence of music on the emotions is keener and more penetrative than spoken words, and to the highly emotional or those very susceptible to the influence of music such may be the case. As a rule, ilttle can be urged against the costumes worn in grand opera, which conform to the period in which the plot and characters are cast. So that operas possessed of a theme which is morally unobjectionable may be classed as productions of an elevating and refining nature. Tragic sorrow and soul distress so conspicuously present in grand opera, if flowing from causes not offensive to purity or decency, expressed in music, soften the heart and point a moral applicable to the exigencies of ordinary life.

Musical comedy appeals to a much wider public than grand Opera bouffe is a comic opera of an extravagantly humorous nature. It was inaugurated in France by the famous Offenbach, who for fifteen or twenty years kept Europe in a fit of laughter with such productions as "The Grand Duchess of Gerolstein" and "Madame Angot." Germany, Italy, Spain. Russia, England, kept time with Paris to the rhythm of Offenbach's comic finales, and laughed over his caricatures of the gods and goddesses of Olympus, and the heroes and heroines of ancient legends, now endowed with the bourgeois air, so laughably at variance with the grandeur and gravity of the past. Even visiting sovereigns hastened to the theatre before calling at the Tuileries, Offenbach's music being the principal Parisian attraction. This great composer has had many imitators in Europe and some in America, but none have succeeded in producing the wide and spontaneous outburst of mirth that greeted his productions.

Modelled upon Offenbach's works, but having characteristics peculiarly their own, was the series of comic operas—some quite as extravagant as Offenbach's—from the combined genius of Gilbert and Sullivan—a series which in its turn promises for some time to come to serve as a model in this lighter and most popular form of lyric entertainment. Some of the French productions were marked with superfluous and reprehensible innuendo and indelicate situations, and some of Gilbert's and Sullivan's by inextravagance of dress and ballet effects.

Comic opera, opera bouffe and musical comedy hold a large share of attention in the theatre world to-day, and it may be said that, apart from occasional innuendo or suggestiveness of language and scantiness of dress in some of the female characters, there is not a great deal of fault to be found with this class of entertainment. Put on the boards by a good company they invariably draw full and fashionable houses.

But there is one class of musical entertainment which, as it prevails to-day on the American stage, should meet with the unqualified disapproval of all respectable people, and that is burlesque, or musical extravaganza. It holds the boards at third-class theatres and does not possess one salient or commendable feature. Void of plot, outrageous in language and action, positively lewd in gesture, dress and dialogue, it appeals to all that is coarse and low in the coarsest and lowest human nature. It is played at low prices and to packed houses, chiefly made up of men and boys,-no respectable woman could sit out such a performance. It is made up of the rankest buffoonery on the part of the actors and the vulgar and indecent exhibition of scantily-costumed and highly painted actresses, whose chief performance seems to be to give a tortured and lifeless travesty of the ballet. No form of popular entertainment could be devised so eminently calculated to corrupt and demoralize youth and manhood than these burlesque shows.

Coming to the realm of pure drama as illustrated in the plays of Shakespeare, we are met by the apparent anomaly that the best, cleanest, most artistic, and highest in point of literary merit are the least widely appreciated. Especially is this the case in the United States to-day; in England, on account of an extensive cultivated class of theatre-goers, it is not quite so pronounced; but the fact that the mass of the people are not educated to high dramatic standards does not seem to account for this state of things. A quarter of a century ago education was not nearly so advanced in England and the United States as it is to-day; and yet, a quarter of a century ago Shakespeare's plays were very popular and drew crowded houses. Now the production of a Shakespeare play causes little or no sensation, does not make any lengthy run, and oftener than not is greeted with empty benches. A quarter of a century ago there were a dozen stars of the first magnitude in the Shakespearean firmament. Barry Sullivan, Wilson Barrett, Henry Irving, Adelaide Neilson, Mrs. Rousby, Ellen Terry, in England; Edwin Booth, Lawrence Barrett, John McCullough, in the United States; Rossi, Salvini, Ristori, in Italy, besides

numerous lesser lights, devoted their best talents and made their most brilliant successes in Shakespearean rôles. The mastery of some one or more of Shakespeare's characters by an actor or actress was deemed necessary to secure fame as a star of the first magnitude.

In this country where life moves more rapidly than in Great Britain: where the æsthetic side of life is not so closely cultivated: where the striving after material things characteristic of a young people is so strenuous, the mind is ever on the alert for sensations; the eye must be satisfied, the ear tickled, the senses numbed into horror or convulsed with wild, mad merri-Shakespeare is, therefore, pronounced slow, tame, tedious, demands too much attention, too much study, in short, too much understanding. We live in an age of rush and gush and the stage has to keep the pace and rush and gush with it. The people of Japan, we are told, can keep up an intense interest in a play longer than a three-volume novel; here, we must have a world of excitement, running the gamut of human emotions and crowded into the short space of two or three hours. Shakespeare's plays do not admit of this rush. They are intensely human,—the most close to nature of any dramatic productions. They move with the speed and rhythm found in actual life. which are accommodated to the joys and sorrows, hopes and fears, quarrels and friendships, loves and hates and the play of passions in everyday existence. The fact is, Shakespeare's plays are not acted because the people do not want them. If popular taste ran to Shakespeare, theatre-managers would produce and actors act Shakespeare. It is practically popular taste that dictates the character of the stage.

The attitude of New York theatre-goers toward Shakespearean productions was recently very aptly exemplified by James L. Ford, a reliable dramatic critic, as follows:

"I do not know how many acquaintances of mine have told me during the past decade that it was a shame how the 'commercial managers' refused to produce Shakespeare's dramas, but the number runs well up into the thousands. Last night, between the acts of 'A Midsummer Night's Dream,' I looked in vain for the familiar faces of these acquaintances and listened in vain for the familiar plaint. Not one of these enthu-

siasts was in the house; probably most of them were busy seeing 'Nancy Brown' at the Grand Opera House or 'Peggy from Paris' at Wallack's, so that they may tell us how tired the public is of the sort of musical trash that the 'commercial managers' insist upon giving them.

"It is a pity that these Shakespearean students have not yet heard of the production that Mr. Nat. Goodwin has made at the New Amsterdam Theatre, for it is in the main a splendid presentation of a play that never loses its charm, no matter how indifferent the New York public may be toward anything of enduring worth and beauty. . . . It has been said many times that Shakespeare is 'played out' in New York, and that the metropolitan play-goer—especially the Broadway variety of the species—cares only to be entertained and will not go to the theatre if he thinks there is any danger of being instructed or uplifted.

"Perhaps if he knew how interesting this play is, how graceful and pretty the dances, how fantastic the woodland scenes, this intelligent type of play-goer would deny himself now and then the tum-te-tum and topical song of musical comedy and—even at the risk of improving his mind—devote an evening to the sensible enjoyment which this classical play affords to even the meanest intelligence.

"For the benefit of the play-goer who is afraid of adding anything to his overstocked brains, let Mr. Goodwin remove the name of Shakespeare from his bills and announce the play as 'by the author of Nancy Brown,' with music by De Koven and a sextette composed exclusively of ladies who have been torn from their exalted social station by the charms of that classic dance and a little auxiliary effort on the part of the press agent. Let him announce a new topical song on some novel theme like the election or the building of the subway and have Anthony Comstock complain of the brevity of the chorus girls' dresses, and I shall then know where to look for the Shakespearean scholars who have been telling me these many years how tired the public was of musical comedy."

Literary Studies

A STUDY OF SHAKSPERE'S "MACBETH"

BY THE

VERY REV. HERBERT F. FARRELL, V.F., A.M. ACT I.—CONCLUDED.

1. Give time when Scene 4 takes place, and a description of the country in which it is laid.

This scene may be regarded as having taken place the day after the previous scene. Because Macbeth calls on the stars to hide their fires, some have thought it should be a night scene. However, it is more likely he was thinking of the best time for his contemplated crime. On a height commanding a river and the town of Forres stands a ruined castle of the Earls of Moray. It is believed to have been the residence of Duncan, or at least its immediate successor, and later of Mac-The "blasted heath," where Macbeth and Duncan meet the Weird Sisters, is thus described by Knight: "There is not a more dreary piece of moorland to be found in all Scotland. It is without tree or shrub, . . . all around is bleak and brown, made up of peat and bog water, white stones and bushes of furze. The desolation of the scene in stormy weather, or when the twilight fogs are trailing over the pathless heath, or settling down upon the pools, must be indescribable."

2. Was Shakspere ever in Scotland?

This is a much controverted question. Malone holds for the affirmative, using Guthrie's History of Scotland as his authority. The latter believes that Shakspere was amongst the company of English comedians sent to Scotland by Queen Elizabeth at the request of King James, in the year 1599. Knight insists the visit was made a year later, because "in the Registers of the Privy Council and the Office Books of the Treasurers of the Chamber it is stated that the Lord Chamberlain's Servants, as the company of Players was styled, acted before Queen Elizabeth, Dec. 26, 1599."

There was a company of actors in Perth in the year 1589,



and from that fact the Rev. Jas. Scott holds that our poet was in Scotland that year. The "Annals of Aberdeen," published in London in 1818, leave little room for doubting that Shakspere's company visited that city in 1601.

A very strong argument of course is the Poet's topographical knowledge of the country, of which there was no satisfactory description extant. Knight furnishes many other proofs or arguments connected with the Weird Sisters, the pronunciation of Dunsináne, etc. For the negative, Collier says in substance: Shakspere, as the principal writer of his company, could not have been well spared, especially between Oct., 1500, and Dec., 1601; moreover, we have strong reason to believe he was unusually busy in the composition of plays at that period, having produced no fewer than five, three of these being well authenticated, viz.: "Henry V.," "Twelfth Night," and "Hamlet." A detachment of the Lord Chamberlain's Company may have gone to Scotland under Laurence Fletcher, but the main body exhibited at Court at the usual seasons in 1599, 1600, and 1601. Therefore, if he went at all, it must have been earlier, and there was ample time between the years 1589 and 1599.

- W. W. Lloyd's answer to the argument of his topographical knowledge is: "Assuredly there is no indication that the poet was more familiar with Scotland than with Republican Rome."
- 3. Why does Duncan announce that he has created Malcom Prince of Cumberland?

That there might be no doubt as to his successor. At the time in which the play is laid the Crown of Scotland did not necessarily pass from father to son—a successor was often named during the life time of the ruler, and the title of Prince of Cumberland given him to mark the fact.

4. What passage in this scene gives fair proof that Macbeth's ambition is the primal cause of his crime?

His comment on Duncan's announcement of the succession:

"The Prince of Cumberland! That is a step
On which I must fall down, or else o'erleap,
For in my way it lies. Stars, hide your fires!
Let not light see my black and deep desires:
The eye wink at the hand; yet let that be
Which the eye fears, when it is done, to see."

Sc. 4-vv. 48-53.



- 5. What is said about Inverness as the place of the murder? According to the Hollinshed Chronicle, Duncan was slain by Macbeth, in battle, at Enuerns, or at Botgosnane, in the sixth year of his reign. Robertson, in "Scotland under her early King," says: "The youthful king (Duncan) was assassinated in the 'Smith's bothy' (Bothgowan), near Elgin, not far from the scene of his latest battle, the Maormor Macbeth being the undoubted author of his death." Shakspere lays the scene of the murder at Inverness Castle, probably to heighten the horror of the crime. The stage direction, "Inverness—A room in Macbeth's Castle," is not found in the folios, but, sufficient reason for its being supplied, is given in the previous scene, in the words: "From hence to Inverness, etc." There appears also to have been a tradition assigning the deed here, better founded and more reasonable than those concerning Glamis or Cawdor Castle.
- 6. What would be the natural conclusion concerning Lady Macbeth, were she judged by her language in Scene 5?

Were we to form a final judgment of Lady Macbeth by her presentation in Scene 5, we would pronounce her a hopelessly wicked woman without faith or moral principle, without the most ordinary characteristics of her sex. She seems proud of the conceit that she lacks the tenderness of her husband. Apparently she has read his nature pretty well. Although she gives him credit for a plenteous supply of the milk of human kindness which is concealed from the ordinary observer. Perhaps her affection for him blinds her, and makes her attribute his hesitation to reach the goal of his ambition, by "the nearest way," to his piety and conscience. Her soliloquy, beginning:

"The raven himself is hoarse
That croaks the fatal entrance of Duncan
Under my battlements. Come you spirits
That tend on mortal thoughts, unsex me here,
And fill me from the crown to the toe top-full
Of direst cruelty,"

show her a woman bent on evil, deliberately, yet one who would inspire not only fear, but pity. In those early days, to kill was not regarded with the horror of later civilization. Women rarely further death to-day for the gratification of

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ambition; but they often kill their souls, that they may attain the social heights.

7. Mention a line of Scene 5 which has provoked much controversy?

Line 51: "Nor heaven peep through the blanket of the dark." The casual reader would naturally suppose that Shakspere uses the word blanket here as a figure applicable to night, just as we speak of the mantle of darkness. As if the sun retired and pulled over him a blanket hiding all his light. Some commentators are much exercised by the word, and reject it altogether, or introduce another in its stead. Malone thinks "blanket" was suggested by the coarse woollen curtain of Shakspere's theatre, "through which, probably, while the house was yet but half-lighted, he had himself often peeped." Collier holds the word should be "blankness"—that the scribe did not hear correctly, and absurdly wrote "blanket." Coleridge wrote "the blank height of the dark," until laughed out of it by Dyce. To quote all that Stevens, Whiter, Brown, Singer, Malone, Collier, Knight, Bailey, Staunton and others have to say about this word, would be sheer waste of space. White very aptly declares: "The man who does not apprehend the meaning and pertinence of the figure, 'the blanket of the dark,' had better shut his Shakspere, and give his days and nights to the perusal of some more correct and classic writer."

8. What is to be said of the introduction of Scene 6?

It is another illustration of the poet's artistic temperament and his love of contrasts. Following the bustle and tumult of the previous scenes, and preceding the horror that is to come, it serves to increase the effect of the tragedy—to impress us more with the awfulness of Macbeth's guilt. That regicide could be committed amidst such beautiful and peaceful surroundings, where all nature seems resting and forgetful of evil, illustrates how man, the only being gifted with reason, when sin takes hold of him, is the most irrational of all created beings.

9. What characteristics of Macbeth do you infer from the soliloquy opening Scene 7?

We might be tempted to gather, at first, that evil designs are new to him, and, therefore, that he has a delicate conscience, deterring him from crime. But as we read on, we see he lacks

strength of character, and if he does carry out his nefarious purpose, it is rather because of his wife's urging, and because he has "gone too far, not to go on." We begin to doubt if his soldier successes have been due to bravery, rather than to force of circumstances and military knowledge. Conscience does not bother him at all. It is only fear of temporal consequences and failure that causes him to hesitate:

"If the assassination
Could trammel up the consequences and catch
With its surcease success; that but the blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come."

His willingness to "jump the life to come," indicates either that he is an agnostic, or that he has reached the condition of the evil-doer who will take his chances on the hereafter, if only he can enjoy himself here.

10. Why does he say, "We will proceed no further in this business?"

It is just a tentative remark. His fears have begun to play on him, and he wishes the spur of his wife's greater courage. That he shrinks from such a betrayal of hospitality as the murder would be is nowhere apparent, his words notwithstanding. He shrinks from what men will say about it, and the highest motive that can be attributed to him for hesitation is solely human respect.

11. Show the aptness and subtilty of Lady Macbeth's arguments.

Lady Macbeth understands her husband thoroughly, even if she has previously given him qualities the existence of which we doubt. She knows him to be vain and ambitious. That in her eyes he desires to appear a brave soldier and a manly man. By making his hesitation a lack of manliness and bravery, she touches the right chord; by showing forth her own courage and confidence, she attacks his vanity in its vital spot. He evidently loves and appreciates her, and by making it seem that she would never have thought of this thing but for him, she presents a subtle argument for perseverance.

12. Sum up your opinion of Lady Macbeth's influence on her husband in this act.

Because of her quick acceptance of the schemes of her husband and the "valour of her tongue," in urging the taking off of Duncan, many consider Lady Macbeth the primal cause of the regicide. By her suggestions, her sarcasms, her urgings, no doubt she helps her husband in his resolution; but, as the resolution has been formed without her, we cannot agree with this opinion. It is true, had her influence been exercised otherwise. he might have lost heart and abandoned his contemplated crime. Nay, he might have been led to see the awful guilt of the deed, and brought to feelings of repentance. All the world knows the influence of a good woman-of a good wife. We know that many a man has been saved not only from spiritual, but even material shipwreck, through her advice. This, in fact, is one of the divine purposes of marriage. Lady Macbeth was truly particeps criminis, and more; yet she cannot be called its primal cause.

(To be continued.)

COMPOSITION

THE ELEMENTS OF STYLE

Style.—Style is always an ignis fatuus to the young writer. He is forever after it and ever missing it. The futility of his efforts invariably arises from a misapprehension of its meaning. Here the teacher should be guide, mentor and The road to the acquirement of a style is long, tedious and often without ending; for in the last analysis style has so much of the personal element that it cannot be brought within the compass of rule and measure. In the course of the literary development of the pupil a judicious teacher can be of inestimable service in paving the way to a formation of style; an incapable teacher the source of great harm. The teacher's office here is simply to point the way with discrimination and taste. He cannot confer the gift, for gift it is. He can discover it, if it be there, encourage, direct and train it along the lines indicated by its own potentialities. For in the end it is a matter of the personal equation, subjective in its nature, made up of the texture of idiosyncrasies. Let us briefly sketch the wav.

The Individual Element.—First of all, it should be clearly understood that what is called style in composition is a purely individual characteristic. In a sense it is the differentiating quality in the power of expression which marks off one individuality from the other. When we come to define, it escapes our closest attempt at description. We recognize this when we speak of individual writers in whom style is a manifest character. We speak of Shakspere's, Milton's, Browning's, Newman's, Ruskin's, Carlyle's style. But when we come to determine with precision the thing that constitutes the differences between these various writers, we find ourselves in the last analysis in a region of such subtle distinctions that our efforts to categorize them evaporate into mental rarifications beyond classification. In the long run all that we can say is that we easily and readily apprehend the differences, but we cannot clearly analyze their sources.

The reason of this is simple enough, if we but stop to reflect. The style of each writer in question has its roots in his individuality, and individuality is ever a differentiating element utterly outside the reach of a common term. The more we analyze, the farther we get away from the common element in them and impinge upon that which is purely individual; and it is in this very individual element that the fountains of style take their rise. When we look at them synthetically, that is, in all that makes up the fulness of their expression, we apprehend at once the wonderful differences between them, which we call style. When we proceed to analyze their styles down to the roots of the individuality whence it flows, in the endeavor to discover the satisfactory reason, we are plunged into the abyss of individuality and there remain suspended. Our final verdict can be only, Shakspere is Shakspere, Newman is Newman; in other words, the style is the man; an old saying, but after all the last word.

The Elect.—First of all then, let it be understood both by teacher and by the pupil through the teacher that style is not acquired but inherent; that it is primarily a gift, not an accomplishment to be achieved like correct composition by the observation of rules and practice. Indeed, few are the writers who possess style, and they possess it primarily by nature; it is their individuality taking shape in the power of expression according to its own peculiarities. Where the individuality is weak, or commonplace, or indifferent, there will be no style in expression, and this is the level of the majority. Most men can never attain to distinction in utterance. Correct expression is always within the region of the educated, but style belongs to the elect of nature.

The Workshop.—Nevertheless those who possess the gift, require training. Like the precious stone in the rough, it must be cut and polished to bring out its intrinsic beauty. This requires apprenticeship, preparation, toil and patience. It is an old saying, that there is no line without its labor. The fruit of all great art has been watered by the sweat of the brow. The workshops of the masters have always been houses of toil. He who makes the fatal blunder of imagining that a great result is the spontaneous issue

of genius, has closed his eyes to nature's most obvious lesson. Nature's finest effects are wrought, that is, worked out. When man produces he does it with infinite labor, for he too is under the law. Genius does not escape, though its primary processes may be concealed to the ordinary eye. Shakspere did not fling off his great plays; they were the fruit of a long and slow preparation; of drudgery, labor and finally travail. The supreme gift was there, but it did not issue to light in its perfected form until the dross of the original ore had been laboriously cleansed away and the jewel, which nature had fashioned in his soul as her gift, had been slowly and carefully cut facet by facet to the freeing of its perfect luster.

Teaching and Its End.—Granted the gift, there is a proper way to its maturity. That way is by rule and precept. But we must be careful to note that rule and precept are but means to the end. Too often are they confounded, and pedagogy made its own reason. This is the modern danger. The science of teaching in our day, under the proscribed vision of narrow pedagogues, who have lost all conception of its relations to life in general, has become in certain quarters its own end. Under this delusion there are some teachers whose sole idea of the pupil is that he is simply material for experimental tests of theories spun out of a philosophy of subjectives that has no ground either in heaven or on earth. The inner consciousness of a pedagogue is not the cosmos, and human life is in relation to the universe. Teaching has no value save in view of the pupil's end; and rules and precepts become hindrances, not aids, unless they are judiciously ordered to the larger and ultimate results of human existence. The young writer must be trained. He must learn to go in harness, not simply for the sake of going thus, which is too often unfortunately the teacher's aim; but that he may go the more safely, speedily and securely to the goal in view. His powers and faculties are brought out, developed and trained into habit under the guidance of bit and bridle and in the discipline of the harness, not to constrain, but to strengthen him. Without this discipline he runs irregularly, fitfully and wild.

Imitation.—With this first stage of literary cultivation we are not now concerned; it belongs to the art of composition

and rhetoric. We suppose these foundations to be well laid before the question of style arises, and we also take it for granted that we are dealing with a personality in whom the literary gift is either evident, or in whom at least a promise shows. The object is to form a style. The gift is there by nature—how is it to be brought out, developed and perfected? It may at first sound paradoxical, but the beginning of the process comes by imitation. Historically this can be proved in the development of writers who are noted for style. They began by imitating others. Cardinal Newman says in his Idea of a University, that the young are always attracted by the style of gifted writers and drawn on to imitate it. "For myself," he says, "when I was fourteen or fifteen, I imitated Addison; when I was seventeen, I wrote in the style of Johnson; about the same time I fell in with the twelfth volume of Gibbon, and my ears rang with the cadence of his sentences, and I dreamed of it for a night or two. Then I began to make an analysis of Thucydides in Gibbon's style." Ruskin, Stevenson and others bear witness to this youthful eagerness to imitate the style of noted authors. Imitation is, perhaps, the most innate human faculty. But imitation will never confer the gift of Nor Newman, nor Stevenson, nor Ruskin acquired their respective styles by imitation. This was a tentative process through which they passed on the way to finding their own peculiar power. Let us see what its true value was to them.

First of all, let us remark that had they stopped at imitation, they would have been mere echoes of another, and never would have achieved style, which is always individual self-expression. The attraction exercised by the style of a master is the recognition of a power of expression beyond the ordinary, the apprehension of an individuality, which possesses distinction. The desire to imitate it is the effect of the master's superior power, which stirs and stimulates the imagination. This in itself is evidence of the passive gift of appreciation, the first sign of the literary temperament. When that stimulus is strong enough to urge the awakened imagination to the active effort of exercise along like lines, we have the beginnings of literary life.

Analysis and Synthesis.—Out of this comes observation, study, analysis and care. The mind proceeds at once to analyze in its endeavor to discover the secret of the effect which so pleases it in the model. Of course, it never does discover that secret, since it lies hidden in the individuality of the writer, which is beyond the reach of any intellectual probing. We see and enjoy the beauty of the rose, but when we tear its leaves apart to discover the source of its color and its fragrance, we destroy the beauty for which we are searching. The effect of beauty is in reality in the synthesis. Our enjoyment lies not in the dismembered rose, but in the flower intact and perfect. When we analyze the style of a master its charm vanishes; for that charm arises from the vital spirit which has organized all the parts into the living whole; it is the subtle result of all the powers, deep down in the abysses of personality, which makes the harmonious balance of the various elements in the unity of the whole. It is the living, spiritual force which achieves this, and life and spirit are utterly beyond the touch of the scalpel.

The First Step.—The first step in imitation is analysis. The mind seeks the elements in the method of the model. What it arrives at are the dismembered parts. position thus divided does not, of course, give the secret of the style. That is not yielded by analysis; it is only in the second step, synthesis by imitation, that the student begins to appreciate the elusive spirit of style. After the careful analysis of some paragraph of a master, let him attempt to reconstruct it along the lines of the model. He must, of course, first master the thought and its logical structure. With this firmly in the mind, let him, in his own words, imitate the manner of expression. He will then begin to apprehend the individual character in expression which we call style. Temperament, education and the subtle thousand and one things that go to make up individual character are sublimated in that manner of expression. The difference between the author-model and the student will at once manifest itself. The student soon begins to realize that the author's way is naturally his way. He discovers that he is dealing with two distinct individual forces, whose mental energies refuse to run along coincident lines. In other words, the individualities assert themselves in distinctive ways. The result is style, the mutual differentiation of individuality. Again, let the student select from two different authors paragraphs about the same idea, analyze them, and then endeavor in his own way to reconstruct them. He will here have three different individualities brought into comparison. He will find that not what is common to them, but what is different in them, constitutes style. In this way the student will learn to orient his own individuality. If he have a sufficiently marked individuality in himself, he will learn to apprehend it; if individuality be lacking, he will shortly realize that he is a mere imitator. The less originality he himself possesses, the closer and more slavishly will he find himself adhering to his model.

The Results of Imitation—The Ideal.—The result of the practice of imitation, besides this discovery of the essentially individual nature of style, is manifold. First of all it places an ideal standard before the student. great point of these imitations," says Stevenson, "that there still shines beyond the student's reach his inimitable model. Let him try as he please, he is still sure of failure; and it is a very old and true saying that failure is the highroad to success." Of course, we take Stevenson's words relatively. Failure does not absolutely lead to success. He simply means that the effort to reach a certain ideal always stimulates the ambitious to further effort; for it is only repeated effort that finally leads to achievement. An admirable model always in view elevates the mental attitude of the student, and habituates him to the excellent. Therefore, imitation of the best creates a noble ideal, the first and most valuable acquisition of the true student.

A Noble Diction.—A second admirable result is the acquirement of a wide vocabulary and a flexibility in expression. The masters of literature are the masters of words. Their use becomes the best use. Words are the coins of thought. To appreciate their equivalent values is the first essential of good expression. This is the element of precision. Besides the rudimentary necessity of precision in the literary formation, there is need, especially in relation to style, of a delicate appreciation of the nuances of words—that delicate shading of meaning which makes



up so much of the color of fine composition. The surest way to acquire the fine faculty of distinction in the use of words is to immerse the mind and imagination in the works of the best masters of language. This is to be done only by constant and copious reading, and to the exclusion of inferior reading, at least during the process of building up. Nor is it always necessary to pause and ponder on the nuances which are to be observed in the writings of the masters; though this is always a good practice, if it be not too exclusively resorted to. The chief way to acquire this faculty of verbal refinement is to steep one's mind in the best literary expression to be found in the language. The nuances of words, based upon the comprehension and extension of terms, are to be found concretely only in the context in which they are used. To consider words apart, as one would in a dictionary, is to get a knowledge of them in the abstract. But to habituate the mind to their varying uses in the rich context of the best writers is to gain a practical and vital knowledge of them; just as the artistic appreciation of color comes from the training of the eye in the concrete landscape, with all its color gradations and shadings as seen in water, earth and air, and not at all from the abstract analysis of the spectroscope. In this way the mind becomes imbued in what it works in. An accurate, noble and vivid diction is acquired, the material of style.

Originality and Schooling.—With this material in hand, won from association of the masters in language, and the habit of analysis and synthesis in imitation, the student soon achieves flexibility of expression, and learns to select readily, and mould language to the expression of thought and imagination. We have, then, the material, the faculty, the habit of expression. All these are the means to the formation of style. This is the school of its training. Originality does not come this way, for it comes from the individual, and therein lies the secret of style. But first the process of preparation. If the student possess any originality, it will come out trained and perfected under the discipline of such schooling. If he have it not, all the schooling in Christendom cannot give it him. He will naturally learn to write well and agreeably under this process; but the magic gift of style will

elude him forever. Without the diamond in the rough, you will never have the cut jewel flashing its intrinsic fires from carved and polished facets. Though the gift of style is not achieved by schooling, it is only by schooling that it comes to its perfect use. On this point Stevenson sagely says: "Perhaps I hear some one cry out. But this is not the way to become original! It is not; nor is there any way but to be born so. Nor vet, if you are born original, is there anything in this training that shall clip the wings of your originality. There can be none more original than Montaigne; neither could any be more unlike Cicero, yet no craftsman can fail to see how much the one must have tried in his time to imitate the other. Burns is the very type of a prime force in letters; he was of all men the most imitative. Shakspere himself, the imperial, proceeds directly from a school. It is only from a school that we can expect to have good writers; it is almost invariably from a school that great writers, these lawless exceptions, issue. Nor is there anything here that should astonish the inconsider-Before he can tell what cadences he prefers, the student should have tried all that are possible; before he can choose and preserve a fitting key of words, he should long have practised the literary scales; and it is only after years of such gymnastics that he can sit down at last, legions of words swarming to his call, dozens of turns of phrase simultaneously bidding for his choice, and he himself knowing what he wants to do and (within the narrow limits of man's ability) able to do it." CONDÉ BENOIST PALLEN.

Distorical Studies

THE SOCIAL REVOLUTION

A COURSE OF HISTORICAL READING: FIFTH MONTH—
FEBRUARY. GUGGENBERGER CHRISTIAN ERA

VOLUME III.—THE WORKING OF THE REVOLUTIONARY
MACHINERY. THE REIGN OF TERROR

WE have seen the complicated and powerful machinery, government by committees, which the National Convention set in motion, to carry out its ends and to crush all opposition against the revolutionary regime.

After the murder of Louis XVI. nearly all the deputies came armed to the sessions of the Convention. A struggle for life and death was waged between the Girondists and the Mountain; the Girondists being now the more moderate section. Each party hurled charges of treason against the other. Under the triple pressure of the Mountain, the September murderers in the galleries, and the Jacobins of the street, the Convention established the Revolutionary Tribunal, outlawed the emigrants, put their property in the market, extorted a forced loan of a billion from the rich, and formed the Committee of Public Safety.

The blood-thirsty Marat was the first deputy who was cited before the Revolutionary Tribunal charged with inciting insurrections. He was acquitted and triumphantly restored to his seat. It was a first victory of the Terrorists of the Mountain over the Girondists. In May the Convention arrested Hébert, and other agitators, to be tried by a Commission of Twelve. But the Convention was cowed into submission by a street rising of the Jacobins, May 31, 1703, and dissolved the Commission, but refused to proscribe its members. Thereupon the Commune of Paris organized a rising of its adherents commanded by Henriot. The armed mob surrounded the Tuileries where

the Convention sat, and compelled it to arrest thirty-one Girondists. It was the final victory of the Mountain over the Girondists. June 2, the new ultra-democratic constitution, wholly based on the Social Contrast of Rousseau, was passed with as much rapidity as levity. It contained, however, a clause, bitterly opposed by the extremists, which demanded the immediate dissolution of the Convention, and the call for new primaries. But by a masquerade of gigantic size and phantastic arrangement, in which 8,000 delegates from the departments were artfully managed by Danton and Robespierre, the people were made to declare the present Convention permanent, purged as it was from all conservative elements, and Danton, in an impassioned speech, proclaimed a Reign of Terror against all the foes of the Commune.

Meanwhile, on learning the events of May 31 and June 2, the citizens of Marseilles, Lyons, Caen, Toulon, Bordeaux and many others declared that the Convention was no longer free, took up arms, tried, and in a few cases executed the Jacobin murderers. The fugitive Girondists stirred up insurrections in the departments. Yet the risings against the men that managed the new republic, being local, and lacking leaders who were able to give a common and united impulse to the movement, were easily overcome in detail by the deputies in mission. By July o forty-nine departments had sent in their submission to the Convention. Only the sturdy Catholics of a few western departments displayed energy. Twenty thousand rovalists organized at Lozère. A great Vendean army took Saumur, crossed the Loire, entered Angers, and besieged Nantes. Carnot, the Minister of War, took energetic measures to establish the power of the Jacobins at home and abroad. A levy of the whole male population was decreed to besiege Lyons and Toulon to fight the Spanish in the Pyrenees, the Piedmontese in the Alps, the English, Austrians and Prussians in the Netherlands and on the Rhine. Fourteen armies were soon placed in the field. Caen, Bordeaux, Marseilles, were conquered by the Republicans. Lyons was captured after a two months' siege. The Vendeans were defeated at Chollot and again at Le Mans. It was in the suppression and punishment of these risings that the revolutionary machinery put in its deadly work and carried out its executions en masse, which characterized the Terror in the departments.

In Bordeaux, where not an arm was raised in self-defense, Tallien, the deputy in mission, sent the mayor and 881 others to the guillotine, imprisoned 1,500 citizens, and levied a fine of 9,000,000 francs on the wealthy. At Marseilles, 12,000 persons were proscribed and their property sold. At Toulon people were slaughtered in heaps. Four hundred working men of the navy yard, who marched out to receive Fréron, were put to death on the spot for having worked during the English occupation. Fréron then summoned the populace to the Marsfield on penalty of death. There he told the local Jacobins to single out their enemies. The victims thus designated were ranged along a wall and shot. The operation was for some time repeated day after day. During three months the guillotine dispatched 1,800 more. Twelve thousand laborers were employed to pull down the buildings. A population of 28,000 was reduced to 6-7,000. In Lyons thousands were murdered by the guillotine, or mowed down with grape shot, or drowned in the Rhone. A tax of 6,000,000 was imposed on the city, and the confiscation of private property continued for ten months. The Republic, at a cost of 15,000,000 francs, employed 14,000 working men to destroy the finest buildings of the city, valued at 3,400,000,000 francs. The population was reduced from 130,000 to 80,000 souls.

Affairs went still worse in the Vendée. When the Catholics in the Vendée and the neighboring provinces saw their King guillotined, their Archbishops driven to the mountains, their priests hunted down, their churches plundered and desecrated or handed over to an apostate priesthood, and themselves compelled to travel for miles and miles to hear mass in the recesses of forests and caves, they flocked to the standards of their brave leaders, the nobles Charette and Rochejaquelin, and the peasants Hoflet and Cathelineau, in defense of their faith and the royal house of France. When the fortune of war turned against them, La Vendée became the scene of brutalities, the most horrible committed during the Revolution. Carrier, at the head of the Revolutionary Tribunal of Nantes, put to death 15,000 men, women and children during the last three months

of 1703. Prisoners were shot down in general fusillades: 4-5.000 were drowned (novades). They were tied together two by two and driven into the Loire, or placed, in large crowds, on rafts and lighters and sunk. Pénard made it his specialty to scour the rural districts for the purpose of killing women and children. Other parties went forth to pick up the Vendeans along the highroads, shooting them in batches of twenty-five. In 1704, after the disastrous battle and massacre at Le Mans. Turreau, sent by the Commune of Paris at the head of twelve "columns of hell." entered La Vendée from different points. His orders were to exterminate the inhabitants and confiscate their lands. Accordingly, he killed all living things that came in his way, and burned crops, mills and villages; 500 square leagues were devastated, twenty towns and 1,800 villages destroyed. Among the 90,000 slain were 15,000 women and 22,000 children. The remaining population fled to the woods, whence they carried on a desultory but destructive warfare against the Republican hordes.

In the autumn of the same year the smouldering insurrection broke out anew, and rapidly spread north of the Loire into Brittany, Maine, Anjou and Normandy. The Chouans, as the insurrectionists north of the Loire were called, composed of fugitive Vendeans, returned emigrants and deserters from the regular army, fought under independent leaders, and received everywhere the support of the peasants, who resented the suppression of their religion and priesthood. After the fall of Robespierre the Committee of Public Safety sent General Hoche into the affected departments. He allowed the churches to be reopened, left the clergy unharassed and concluded a number of armed truces with Charette and other Vendean and Chouan leaders. Cessation of hostilities and recognition of the existing authorities on the one hand, freedom of worship and the command of the national guard by the Vendean and Chouan leaders on the other, were the terms of agreement.

The state of the French prisons throws a new light on the Reign of Terror. There were 1,200 regular and 40,000 provisional jails in the department. The average occupancy was more than 200 persons in each. In Nantes, 3,000 prisoners died of typhoid in two months. The lists of the Committee of

Public Safety, before the end of the Terror, show nearly 400,000 prisoners. Under the sway of Robespierre every citizen had to be a "sans-culotte." This term, meaning a breechless fellow, was the surname of the low-born republicans. Whosoever did not accommodate himself to their condition became "a suspect." Generals who failed or who were too successful were accused of treason and guillotined. University regents, professors, heads of schools, scientists and educated men were sent to the guillotine for their superior knowledge, though they were provided with certificates of citizenship. Expressions of grief or pity, looks of disapprobation, even silence, became state crimes. It was a crime to be rich. Purchasers of ecclesiastical and communal lands were guillotined by the scores, that their land might be brought into the market a second time.

Nor were the lowly spared. Numbers of peasants, mechanics, domestics, women, filled the prisons or were shot, drowned or guillotined, because they had harbored an innocent outlaw or a hunted priest, or had secretly attended the mass of an unsworn priest. Out of 12,000 persons sentenced to death, whose professions have been ascertained, 7,540 were peasants, artisans, soldiers, sailors and servants of both sexes. At Angers 800 were guillotined merely to clear the prison for new victims. In Anjou, apart from those who, being taken with arms in their hands, were shot or sabred down on the spot, 10,000 were murdered without trial. In eleven western departments, including La Vendée, the dead of both sexes and all ages exceeded 400,000. Thus the lives of 1,200,000 Frenchmen were sacrificed to the revolutionary fury during the Reign of Terror.

The sufferings during the Reign of Terror were aggravated by the maximum price, the boundless issue of assignats, the forced requisitions in use. The result was widespread misery and famine. In all the larger cities of France the government had to distribute rations of bread, often amounting to only a few ounces a day. Long rows of people had to wait their turn from midnight till late in the day to obtain their scanty allowance, or, as the case might be, to leave empty-handed after ten hours' waiting. In many country districts people had to dig up roots for their subsistence, or to live on worms, bran, grass

and other unhealthy food. Entire communes were without bread for two or three months. In a place of 6,000 inhabitants 1,200 received for a long time each eight ounces, and then three ounces of wheat every eight days. In their downward course the assignats had sunk in May, 1705, to 7 per cent. Still later an assignat of 100 francs sank to five sous. A pound of bread in 1796 cost fifty francs, a pound of meat sixty francs. Later, a bag of flour rose to 13,000 in assignats, the official revolutionary paper money of the Republic. Over one million persons died of hunger and misery, and several million inhabitants were ruined by the revolutionary famine. And all this while the leading Terrorists amassed enormous fortunes by plunder and speculation.

It will be our next task to consider the working of the Revolutionary machinery in Paris, and the character which the Reign of Terror assumed in the capital of France.

(To be continued.)

Catholic Literature

[Conducted by Thomas Swift]

HABINGTON'S "CASTARA"

In the January number of The Champlain Educator we presented a modest study of the literary work of the Catholic poet-priest, Robert Southwell; we now bring to the notice of our readers the poems, under the title of "Castara," of William Habington, an English Catholic poet, who lived and wrote in the fifty years after the former's death. True gentleman, unbending Catholic in a zealous Protestant age, he has left on record in his verse a pure and honorable affection for his wife which, in a country where the marriage bond is regarded so lightly, should appeal to Catholics and the many others who stand with them against divorce as an incentive to preserve the sanctity of matrimony. These poems also teach another lesson much wanted by the youth of this day—a lesson of trust in woman's honor and virtue.

It is meet, therefore, and in keeping with the purpose of this series of studies of purely Catholic literature that William Habington and his poems should receive notice and due appreciation.

HABINGTON, THE POET.

A short sketch of the life of Habington appeared in this magazine of December, 1903. Here we shall consider him more as the poet than as the man, from which, however, it may be seen that, unlike the great majority of the Elizabethan poets, his life squared itself with his teaching. His poetry endorses the character of him handed down to us by history; he was an ideal Catholic gentleman, singularly and beautifully at variance with the fluctuations of belief that prevailed in the age in which he lived.

W. T. Arnold says: "Habington—as revealed to us by his own verses—was something of a dreamer, something of an ascetic, something even of a bigot." We take issue with this distin-

guished literary Protestant critic upon the last statement-Habington was no bigot, nor does his poetry display bigotry. It must be remembered that he was at variance with the prevailing conditions of life—especially religious life. He himself came of an old Catholic stock, was educated at the Catholic College of St. Omer in France, and was to the last degree staunch and uncompromising in his allegiance to the Catholic Church and her doctrines. He sung boldly and fearlessly, and in singular contrast with the license of the times both in faith and in morals, and the high, pure tone of Catholicity which characterizes his poetry causes him to stand out to the Protestant mind as exceptional. "Catholic faith," as he himself says, "is the foundation on which he erects religion; knowing it a ruinous madnesse to build in the ayre of a private spirit or on the sands of any new schisme."

Arnold says more truly perhaps: "His was just the sort of life and character which could live through, as not of them, the din and turmoil and passion of those stirring years (the Civil War). He was not of those who are great among the sons of men; nevertheless the interest that his work arouses, is likely rather to increase than diminish, for though narrow in scope, it is intense in feeling, and though in parts feeble and one-sided, it is as a whole made vital by the impress of a distinct and original personality."

It is, perhaps, by his love verses that Habington is best known, the striking feature of which is their almost exaggerated purity of tone, so different from that which marked the love poetry of the period. In one passage he writes thus scornfully of other poets—

"You who are earth and cannot rise
Above your sense,
Boasting the envied wealth which lies
Bright in your mistress' lips or eyes,
Betray a pitied eloquence."

His verses are generally sweet and musical and show real warmth of feeling and delicacy of sentiment.

As the years deepened so did Habington's religious faith and fervor intensify, until "he threw this life scornfully behind



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him, and his thoughts fastened themselves more and more exclusively upon death and immortality."

In an estimate of our poet made by W. T. Arnold in Ward's English poets we find:

"From a purely literary point of view, Habington only rarely reaches high-water mark in poetry. There are no glaring faults in his verse, and few conceits. The mass of his work is fluent, ingenious, tolerable poetry. It does not often attain to the inner music which can only proceed from a born singer or to the flawless expression of a noble thought. Perfect literary tact Habington does not possess; he will follow up a fine stanza with a lame and halting one, apparently without sense of the incongruity. It takes a strong furor poeticus to uplift him wholly and keep him at a high level throughout an entire poem, however short. He excels greatly sometimes in single lines and couplets. He now and then surprises us with expressions like 'the weeping magic of my verse'; or so sonorous a line as—

'and keep Strayed honor in the true magnificke way;'

or a delicious commencement of a poem which falls off as it proceeds, such as—

'Where sleepes the north wind when the south inspires Life in the spring, and gathers into quires The scattered nightingales,'

or a strange and impressive thought like that comparison of virtue, which, lost to the world by his friend Talbot's death, only lives still in some solitary hermit's cell—

'So mid the ice of the far northern sea A star about the arctic circle may Than ours yield clearer light, yet that but shall Serve at the frozen pilot's funeral.'

"It is quite consistent with this that the couplets which terminate a poem are with him sometimes extraordinarily vigorous and happy. In more than one case this final line or couplet constitutes the entire value of the poem. Take this, for instance:

'And thus there will be left no bird to sing Farewell to the waters, welcome to the spring.'

or this:

'All her vows religious be And her love she vows to me:'

or this:

'But virtuous love is one sweet endless fire;'

or this:

'The bad man's death is horror; but the just Keeps something of his glory in his dust.'"

"CASTARA."

The central idea of Habington's life and poetry was his wife, whose charms and virtues he has sung under the fanciful name of Castara. He wrote a tragic-comedy entitled "The Queene of Arragon," which was acted in 1640, and completed a "History of Edward IV."; but his fame rests on the collection of poems called "Castara," first issued in 1634; second edition in 1635, and the third in 1640. These poems have since been reprinted by Chalmers in 1810, Gutch in 1812, and Mr. Arber in 1870.

Castara, the mistress of our poet's affections and the inspiration of his verse, was Lucy, daughter of William, Lord Powis. As can be gathered from the pages of "Castara," she was rather above her lover in rank and wealth; but, as is plainly to be seen, at no time indifferent to his courtship. Obstacles seemed to have been interposed to their union by her parents and relatives, but finally everything yielded to their mutual constancy, and Habington was allowed to carry off his bride to his country-house at Hindlip, Worcestershire, a house which, as he tells her,

"doth not want in extent
Of rooms (though not magnificent),
To give free welcome to content."

There they seem to have lived a happy, contented Christian life together. As Arnold says: "It is pleasant to contemplate the happy course of this pure and honorable affection, and it is impossible not to feel a kind of liking for so constant a wooer, so good a friend, and so upright a man."

The literary age of Elizabeth had ended with Shirley. It was Habington, Crashaw, another Catholic poet of the time of Charles I., Giles Fletcher, Quarles and Cowley, who though inferior in vigor and poetic genius and art to the Elizabethan poets, that imparted a new spirituality to the literature of the day which raised it to a higher level of Christianity and balanced the public mind to religion and man's final destiny. The grand work of Father Southwell, the founder of modern religious poetry, was bearing fruit and exercising a righteous, purifying influence. Father Southwell was Crashaw's model and inspiration, and he, also, no doubt, affected Habington's verse.

Throughout the Elizabethan period the love poets devoted themselves to the worship of visible beauty and the satisfaction of the senses. It was the physical charms rather than those of mind and soul that the love pen painted (the beautiful face, the sparkling eye, the rosy lip, the graceful neck, the sunny locks), nature's moulded form. The mental endowments, the spiritual or religious elements of character, were lightly touched or altogether omitted from the picture. Nature it was, but nature untouched by grace; woman it was, but woman in her physical aspect, and not the shrine of every perfect virtue at which the poet worshipped.

Southwell, who demonstrated the practicability of religious poetry, sang of the inner Christian life—the life of the soul; Habington tuned his muse to the accents of Christian love. Instead of wildly descanting on the outward charms of his mistress, he dwells on the beauty of her character, and in this respect comes, perhaps, nearer to the highest modern ideals than any of his contemporaries or predecessors. He describes the whole character.

As an illustration of this feature of his work we cannot do better than give entire

THE DESCRIPTION OF CASTARA.

Like the violet which alone
Prospers in some happy shade;
My Castara lives unknown,
To no looser eye betrayed,
Por she's to herself untrue
Who delights i' th' public view.

Such is her beauty as no arts
Have enriched with borrowed grace;
Her high birth no pride imparts,
For she blushes in her place.
Folly boasts a glorious blood,
She is noblest being good.

Cautious, she knew never yet
What a wanton courtship meant;
Nor speaks loud to boast her wit,
In her silence eloquent:
Of herself survey she takes
But 'tween men no difference makes.

She obeys with speedy will

Her grave parents' wise commands;
And so innocent that ill

She nor acts nor understands;

Women's feet run still astray

If once to ill they know the way.

She sails by that rock the court,
Where oft honor splits her mast:
And retiredness thinks the port,
Where her fame may anchor cast:
Virtue safely cannot sit,
Where vice is enthroned for wit.

She holds that day's pleasure best
Where sin waits not on delight;
Without mask or ball or feast,
Sweetly spends a winter night:
O'er that darkness, whence is thrust
Prayer and sleep, oft governs lust.

She her throne makes reason climb,
While wild passions captive lie;
And each article of time
Her pure thoughts to heaven fly:
All her vows religious be,
And her love she vows to me.

Here we have the picture of a woman ennobled, beautified by grace. Habington does not stop short at mental perfections. He pierces the inner life and brings forth to view the spirituality that is an essential element in a true Christian woman's character. She is no longer the mere instrument to minister to man's pleasure, the lure to the masculine eye, the object of the senses, but a creature formed by God to be man's helpmeet, to lift him to the higher light, to be his companion on the pilgrimage of life to eternity. Here stanza by stanza are revealed modesty, that virtue rare that veils the purity of the soul; beauty unadorned by art; womanly reserve; obedience to parental authority; avoidance of the temptations of court and fashion; love of home and purity; and a genuine and everacting piety.

It seems to have been in Habington's as it is in our own day the custom of worldlings to question and doubt the virtue of woman. It has ever been the privilege of true Catholic manhood and of true Catholic poets to elevate the dignity of woman and rather to clothe her with all the virtues than to tear aside the veil of charity that may perchance be necessary to hide her weaknesses. Hence, we find our poet taking issue with those who question the integrity of the sex. The following little poem by his pen speaks for itself and is redolent of Catholic trust and all gentle courtesy to woman, as well as of wholesome reproof to those who hold her virtue light:

WOMAN'S VIRTUE.

They meet but with unwholesome springs,
And summers which infectious are;
They hear but when the mermaid sings,
And only see the falling star,
Who ever dare
Affirm no woman chaste or fair.

Go, cure your fevers; and you'll say
The dog-days scorch not all the year;
In copper mines no longer stay,
But travel to the west, and there
The right ones see,
And grant all gold's not alchemy.

What, madman, 'cause the glow-worm's flame
Is cold, swears there's no warmth in fire?
'Cause some make forfeit of their name,
And slave themselves to man's desire.
Shall the sex, free
From guilt, damn'd to the bondage be?

Nor grieve, Castara, though 'twere frail;
Thy virtue then would brighter shine,
When thy example should prevail,
And every woman's faith be thine:
And were there none,
'Tis majesty to rule alone.

These two poems show a virility of thought, a purity of tone, a veneration for womanly virtue, a respect for the sex as exceptional in Habington's day or in the Elizabethan period preceding it as it is admirable. Had there been more Catholic poets like Habington, more husbands like him, society in England would never have been plunged into the excesses that characterized the Restoration and brought an ineffaceable disgrace to English literature.

"Castara," this happy collection of poems, is divided into three—by some editors into four—parts; the Mistress, the Wife, the Friend, the Holy Man.

It is their unique purpose of praise and reverence for a single woman, the poet's wife, that makes them a literary unit. Each poem is perfect in itself and many of them are gems, both in thought and expression.

To show the impatience and intolerance with which Protestant critics for the most part treat Catholic literature and Catholic authors, we give the following fierce and unreasonable attack on Habington, made by George Saintsbury in his "History of Elizabethan Literature." Arnold accuses our poet of exaggerated purity of tone and sentiment, at which Saintsbury, however, rages like a bull at a red rag.

"But 'Castara,'" he writes, "is a real instance of what some foreign critics very unjustly charge on English literature as a whole—a foolish and almost canting prudery. The poet dins the chastity of his mistress into his readers' heads until the readers, in self-defence, are driven to say, 'Sir, did any one doubt it?' He protests the freedom of his own passion from any admixture of fleshly influence, till half a suspicion of hypocrisy and more than half a feeling of contempt force themselves on the hearer. A relentless critic might connect these unpleasant features with the uncharitable and more than orthodox bigotry of his religious poems. Yet Habington, besides contributing

much agreeable verse to the literature of the period, is invaluable as showing the counterside to Milton, the Catholic Puritanism which is no doubt inherent in the English nature, and which, had it not been for the Reformation, would probably have transformed Catholicism in a very strange fashion."

There is much in this passage that a Catholic who has pride in his faith will take exception to; the motive is too apparent, however, to be deceptive. Mr. Saintsbury protests too much. He affects disgust because Habington "dins the chastity of his mistress into his readers' heads." That Castara is not a type of woman that would appeal to Mr. Saintsbury is sufficiently evident from the express delight he finds in Beaumont and Fletcher's disgusting types of femininity. Of these two dramatists, the most immoral and flagrantly indecent writers of the Elizabethan age, Mr. Saintsbury in another part of his work writes:

"Their stories are always interesting and their characters (especially the lighter ones) always more or less attractive. used to be fashionable to praise their 'young men,' probably because of the agreeable contrast which they present with the brutality of the Restoration hero; but their girls are more to They were not strait-laced, and have left some sufficiently ugly and (let it be added) not too natural types of sheer impudence, such as the Megra of 'Philaster.' could they ever attain to the romantic perfection of Imogen in one kind, of Rosalind in another, of Juliet in a third. But for portraits of pleasant English girls not too squeamish, not at all afraid of love-making, quite convinced of the hackneyed assertion of the mythologists that jests and jokes go in the train of Venus, but true-hearted, affectionate, and of a sound, if not a very nice morality, commend me to Fletcher's Dorotheas. and Marvs, and Celias."

No wonder that a man of Mr. Saintsbury's tastes can find nothing admirable in Castara, the chaste maiden, and the exemplary wife. No wonder that a critic who delights in literary passages illustrative of the ways of Beaumont and Fletcher's pleasant English girls—passages that forbid themselves to the pages of any clean magazine—can find little to commend in the following love poem by Habington to his charming mistress:

To Roses in the Bosom of Castara.
Ye blushing virgins happy are
In the chaste nunnery of her breasts,
For he'd profane so chaste a fair,
Who e'er should call them Cupid's nests.

Transplanted thus how bright ye grow, How rich a perfume do ye yield? In some close garden cowslips so Are sweeter than i' th' open field.

In those white cloisters live secure
From the rude blasts of wanton breath,
Each hour more innocent and pure,
Till you shall wither unto death.

Then that which living gave you room Your glorious sepulchre shall be: There wants no marble for a tomb, Whose breast has marble been to me.

Or again, a Saintsbury stomach, accustomed to stronger food, would have little relish for even the following dainty morsel of a lover's playful conceit:

TO CUPID, UPON A DIMPLE IN CASTARA'S CHEEK.

Nimble boy, in thy warm flight What cold tyrant dimmed thy sight? Hadst thou eyes to see my fair, Thou wouldst sigh thyself to air, Fearing, to create this one. Nature had herself undone. But if you, when this you hear, Fall down murdered through your ear, Beg of Jove that you may have In her cheek a dimpled grave. Lily, rose and violet Shall the perfumed hearse beset; While a beauteous sheet of lawn O'er the wanton corpse is drawn: And all lovers use this breath; "Here lies Cupid blest in death."

Happy the poet against whom the only serious charge stands that "he dins the chastity of his mistress into his readers' heads!" The "Catholic Puritanism" of Habington, to which Saintsbury unfavorably refers, reveals, according to Arnold, "an almost Calvinistic relentlessness of bigotry." The latter cites in support of this contention these lines of Habington's referring to the Almighty Judge:

"When He as your Judge appears
In vain you'll tremble and lament,
And hope to soften Him with teares,
To no advantage penitent."

To the Catholic mind these lines are wholly just and in harmony, not only with Catholic, but also with the best Protestant belief and sentiment even of to-day. The ascetic element in the poet's life increased with years and caused him to hew closer to the lines of Christian faith than did his contemporaries; but of bigotry we fail to see any trace in his poetry. He took the measure of manhood in nature, and by grace seems to have conformed his life and teaching to both with a constancy and persistence that have won the admiration of his critics. It is admitted that in his religious poetry he displays a power of penetration and a depth of thought "not often found in Herbert or other religious poets more widely famous." Deeply religious as he grew to be, there is yet the glow of human affection throughout his life as evidenced in these lines to Castara:

"While Love, the pilot, steers his course so even Ne'er to cast anchor till we reach at Heaven."

Exercises on General and Prescribed Readings

APOSTOLATE TO NON-CATHOLICS

Questions on the Article.

1. Of what classes is the non-Catholic mission made up? 2. What is the orthodox Protestant's attitude toward the Catholic Church? 3. What is the chief obstacle in the way of his conversion? 4. What is the attitude of the liberal Protestant. toward the Catholic Church? 5. What is his fundamental difficulty? 6. How has he to be dealt with? 7. What is the attitude of the unbeliever toward the Catholic Church? 8. What seems to be the chief cause of infidelity? q. How is he to be dealt with? 10. What is the object of the inquiry class? 11. What are the disadvantages of oral questioning during a meeting? 12. What part does the apostolate of the press play in a mission to non-Catholics? 13. Mention any useful books for the non-Catholic who wishes to investigate the doctrines of the Catholic Church? 14. How does the average non-Catholic American view religion? 15. What kind of field for non-Catholic missions does the United States afford? 16. How does the multiplicity of sects affect the position of the Catholic Church? 17. What part does the force of good example have in the conversion of non-Catholics?

Research Questions.

1. Of what religious elements are the American people made up? 2. What proportion of the population is Catholic? 3. How is the Catholic Church viewed by the Government—how by the vast non-Catholic mass of the people? 4. What are the chances of Catholicism spreading rapidly amongst the people? 5. Is the tendency of non-Catholics in this country toward unbelief or toward belief? 6. What is generally speaking the chief obstacle to belief in Catholicism on the part of the non-Catholic? 7. How does the spirit of materialism militate against

religion? 8. What influence in religion has the non-Catholic press—the Catholic press? q. What influence, religiously speaking, has current literature—current fiction? 10. What qualities of the Catholic Church-of Catholic life-of Catholic idealsare most likely to attract and influence non-Catholics?

Topics Suggested for Supplementary Articles.

- 1. The present position of the Catholic Church in the United States.
 - 2. The future of the Catholic Church in the United States.
- 3. The part played by the Catholic Church in building up this Republic.
 - 4. The Catholic Church and materialism.
 - 5. The Catholic Church and the masses.
 - 6. The gains and losses of the Catholic Church in this country.
 - 7. The Catholic Church and immigration.

THE STAGE

Questions on the Article.

1. How may the stage of to-day be divided? 2. What is the highest form of lyric art? 3. Who are the great masters of oratorio? 4. What is an oratorio—where was it originated? 5. How does oratorio differ from opera. 6. Where has opera mostly flourished? 7. What is meant by passionoratorio? 8. To whom does oratorio appeal? 9. Whence did this form of music-drama derive its name? 10. What country is the birthplace of opera? 11. What is an opera? 12. What are the divisions of opera? 13. Whence did the idea of opera probably arise? 14. What is the earliest extant example of comic opera? 15. Who are the masters of opera? 16. What qualifications are required in opera singers of leading rôles? 17. Mention six of the greatest opera singers. 18. To what class of people does grand opera appeal? 19. What is the educational value of oratorio—of grand opera? 20. What part does music play in opera? 21. What is opera bouffe? 22. Who is the famous master of opera bouffe? 23. Upon what, besides music, does opera bouffe depend for its success? 24. What two English composers greatly influenced the comic-



opera stage? 25. What educational value may be set on comic opera? 26. What form of musical entertainment is to be condemned? 27. What can be urged against burlesque as it prevails in this country? 28. What is the attitude of the public to-day towards Shakspere's plays? 29. What are the causes of this attitude?

Research Questions.

1. Why has oratorio never been as popular as opera?
2. Show the connection of oratorio with Miracle or Passion Plays.
3. What are the best-known oratorios—who were their composers?
4. What are the prevailing themes of oratorio?
5. What countries chiefly have developed the opera?
6. Mention any English opera composers—any American opera composers—any women composers either of opera or oratorio?
7. Is there any difference between opera bouffe and comic opera; between comic opera and opera comique?
8. Who are the foremost musical people in the world?
9. What is the music future of this country?

Topics Suggested for Supplementary Articles.

1. History of Oratorio. 2. Of Opera. 3. Influence of Music. 4. The musical genius of the Italian people. 5. Of the Germans. 6. Of the French. 7. A comparison of Italian, German and French Opera. 8. Write an analytical article of any good opera with which you are acquainted.

HABINGTON'S "CASTARA."

Ouestions on the Article.

1. What is the nature of Habington's "Castara?" 2. To what period does Habington belong? 3. Why is the Protestant critic apt to look upon Habington as a bigot? 4. What is W. T. Arnold's estimate of Habington's work? 5. In what kind of poetry is he at his best? 6. What are the characteristics of his poetry? 7. What are its defects? 8. Who is Castara? 9. What other poetry did Habington write? 10. What influence have the religious poets had on literature? 11. How does the love poetry of Habington differ from that of the Eliza-

bethan poets? 12. Give a short analysis of the character of Castara as gathered from Habington's description of her. 13. What was his opinion of woman's virtue? 14. What do his love poems display toward woman? 15. Into what parts is "Castara" divided? 16. Who is the central object and theme of "Castara?" 17. What is Saintsbury's estimate of Habington? 18. Show that this estimate is unjust. 19. With what type of womanhood does Saintsbury contrast Castara? 20. What fault does he urge against Habington? 21. Observe the difficulty of non-Catholic critics to understand, appreciate and judge Catholic literature, when they look even upon virtue as a fault.

Research Questions.

1. What were the characteristics of Caroline poetry? 2. Mention other poets of the Caroline period. 3. Mention religious poets cotemporary with Habington. 4. What was the condition of religion, of society, of government, during the reign of Charles I.? 5. What do you understand by bigotry?—Apply the test to the poetry of Habington quoted. 6. Is a man's wife a fit subject for poetry? 7. Does Castara reach the Catholic ideal of wifehood? 8. How has the Catholic Church always regarded womanhood? o. Is Habington Catholic in his view of the dignity of woman? 10. What grave lesson does Habington teach to present-day society? 11. What noble lessons could be learned from his poems?

Topics Suggested for Supplementary Articles.

- 1. The Caroline period in prose literature—in poetry—in government.
- 2. The revival of the religious element in poetry after the Elizabethan period, culminating in Milton.
- 3. The drama between the Elizabethan era and the Restoration.
 - 4. The influence of Puritanism on the Caroline literature.

Dictionary of Catholic Huthors

Henry Edward Manning (1808-1892), Cardinal Archbishop of Westminster, was the youngest son of William Manning, a West India merchant and member of Parliament, and was born at Totteridge, Hertfordshire. He entered Harrow in 1822 and Balliol College, Oxford, in 1827, where Charles Wordsworth was his tutor, and William E. Gladstone an associate. He was made a fellow of Merton College, Oxford, in 1832, and rector of Woollavington-cum-Graffham in 1833. In the same year he was married, but his wife died in 1837. In 1840 he was created Archdeacon of Chichester. He continued to be a leader of the High Church party until 1848.

Two important events, the Hampden controversy and the Gorham case, in both of which the state overruled the episcopacy in spiritual matters of doctrine and discipline, convinced Manning that Anglicanism was merely a human institution. At Woollavington he had earnestly striven with the problem of adapting to his church the doctrines, practices, and ceremonies of the Catholic religion, and was an ardent admirer of Newman, whose influence he could not escape. In May, 1848, he visited Rome, and on his return to England found himself in opposition with the established church. In April, 1850, he resigned his archdeaconry, and in 1851 he embraced the Catholic faith. In the following year he was ordained priest, and after spending several years in Rome he returned, in 1857, to his native country and founded the order of the Oblates of St. Charles, at Bays-His indefatigable zeal for the salvation of souls, his administrative ability, and his success in the pulpit and with the pen brought him new honors. He received the title of D.D. from Pope Pius IX. and several new dignities. In 1865. he was appointed to succeed, as Archbishop of Westminster, the great Cardinal Wiseman, whose friend he had been.

Cardinal Manning's efforts were directed chiefly to the causes of temperance, education and the amelioration of the condition



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of the masses. He was a man of action and a man of the people, in touch and sympathy with all that was nearest and dearest to them; he was also a faithful friend to the cause of Ireland.

Cardinal Manning's chief works are: Lectures on the Four Great Evils of the Day; Miscellanies, comprising twenty-four essays on religious, political, philosophical and economic questions; the Temporal Mission of the Holy Ghost; the Internal Mission of the Holy Ghost; Petri Privilegium; the Love of Jesus to Penitents; Confidence in God: the Blessed Sacrament; and several volumes of sermons. In the "Vatican Decrees" he confuted the bold assertions of his college companion and friend, Mr. Gladstone. Manning most successfully continued the work of Wiseman-of breaking down the barriers raised by prejudice against the Catholic Church in England. His lofty character, generous sympathies, enthusiastic devotion to the welfare of all classes of society, together with his forcible writings and pulpit eloquence, made him one of the most popular personages in England of his time.

Richard Crashaw (1616-1649) was the son of a London preacher and born in London. After preliminary studies at the Charterhouse, he went to Cambridge, where he was elected to a fellowship in 1637. He was deprived of his fellowship for not taking the Covenant in 1644, along with fifty-four other Fellows. Relinquishing all prospects of worldly success, he joined the Catholic Church. After some time spent in much poverty and suffering, he went, in 1646, to Rome, where he was appointed one of the canons of Loretto, where he died. Like Herrick, Carew and Herbert, Crashaw belonged to the anti-Puritan school of poets.

His secular and religious poems were collected and published as "Steps to the Temple" and "The Delights of the Muses" in 1646. His latest religious poems were published in 1652 under the title of "Carmen Deo Nostro." His translations from the Latin and Italian poets are masterpieces of the kind.

Jenkins says of Crashaw, "His original works, though frequently marred by quaintness and conceits peculiar to his time,

are characterized by energy of thought, intense feeling of faith and piety, exquisite beauty, and wealth of diction."

George Henry Miles (1824-1871) was born in Baltimore and was for many years professor in Mount St. Mary's College, Emmitsburg. He is by competent authority classed as "the loftiest and best of our American poets." His great success was the tragedy of "Mohammed, the Arabian Prophet," which obtained a prize of \$1,000 against a hundred competitors. Brownson, in 1850, did not hesitate to say that it was "the best poem of the kind ever written and published in this country, a work of rare beauty and great power, of deep feeling and deep truth." The lesson conveyed by the drama is, in the words of its author, "the inability of the greatest man, starting with the purest motives, to counterfeit a mission from God, without becoming the slave of hell." Besides being a constant contributor to reviews and magazines, Mr. Miles wrote another drama, De Soto: Review of Hamlet: Christine, a troubadour story in verse; and Loretto; the Governess; and the Truce of God, -three charming tales. In all his works he is remarkable for his Catholic spirit and the classical beauty of his language.

Mrs. Frances C. Tiernan (Christian Reid) (1861 was born at Salisbury. North Carolina, of a distinguished familv of the first settlers. Her father, Charles F. Fisher, was killed while in command of his regiment of North Carolina State troops at the battle of Manassas, 1861. In 1889 she was married to James N. Tiernan and took up her residence in She was encouraged by the immediate success of her first venture to pursue her vocation as a writer of fiction. literary work shows her to be a woman of remarkable culture, a fine descriptive writer, and the possessor in an eminent degree of all the essential qualifications of a novelist. She is always safe and writes nothing that does not bear with it the impress of Catholicism. The following are her chief contributions to American literature: Morton House; Valerie Aylmer; Heart of Steel; Question of Honor; Armine Carmela; Cecil's Fortune; Philip's Restitution; Armine, Child of Mary; Ebb Tide; After Many Days; Land of the Sun; Land of the Sky; Gentle



Belle; Mabel Lee; Nina's Atonement; His Victory; Comedy of Elopement; Fairy Gold.

Aubrey de Vere (1814-1902) was the third son of Sir Aubrey de Vere, Bart., and was born at Curragh Chase, Limerick County, Ireland. He was educated at Trinity College, Dublin. He began his literary career by contributing articles on current subjects to the leading Reviews—especially on subjects connected with Ireland. He became a convert to Catholicism in 1851. His faith and patriotism became the chief sources of his poetical inspiration. Aubrey de Vere was a disciple and a warm admirer of Wordsworth. As a Catholic layman his life was a noble and inspiring example. It may be said of his poetry that while it has not the smoothness or artistic finish of Tennyson's numbers, it is more lofty in purpose.

Of his works, two in prose may be mentioned: English Misrule and Irish Misdeeds and Picturesque Sketches of Greece and Turkey. His poetic works, embracing lyric, narrative and dramatic poetry, are: May Carols; Legends of St. Patrick; Innisfail; Legends of Saxon Saints; Alexander the Great; St. Thomas of Canterbury; the Fall of Rora; the Search After Prosperine; Sonnets; Odes; Miscellaneous Poems.

James Clarence Mangan (1803-1849) was born in Dublin and received what scholastic training he ever had at a boys' school in the same city. His father belonged to the County of Limerick. For the first seven years of his business life he labored as a copyist in a scrivener's office at a small salary. Then for two or three years he gained his living as an attorney's clerk. His life was an unfortunate one from beginning to end. Disappointed in love, and down in the world, he became addicted to the use of opium which marred all his prospects of success. Through the influence of some friends Mangan obtained employment in the Library of Trinity University, where he was engaged in the preparation of a new and improved catalogue. His knowledge of foreign languages he acquired by private study—a knowledge high and wide, profound and curiously exquisite. He was during one period of his life a frequent contributor to the Dublin Penny Fournal. The Irish Penny Fournal.

the Dublin University Magazine, The Nation, and The United Irishman. He died in the Meath Hospital, June 20, 1849, and was buried in Glasnevin Cemetery.

Of Mangan it may be said, "that he lived solely in his poetry—all the rest was but a ghastly death-in-life."

His volume of poetry is divided into: The German Anthology—translations; The Irish Anthology; Apocrypha; and Miscellaneous. The German translations are to the general reader Mangan's most attractive poems; some of these, such as "The Dying Flower," "Spectre Caravan," and "Charlemagne and the Bridge of Moonbeams" are works of art, never perhaps exceeded in strength, sweetness, clearness and beauty of finish. In the case of his Irish songs and ballads, whether translations or original, he generally selected the saddest themes. More than in any other mood he seemed to revel in the expression of passionate sorrow. Of his Irish poems the following are perhaps the most popular: The Nameless One—a picture of the poet's own life and sorrows; Dark Rosaleen; A Highway for Freedom; Ellen Bawn; O Mary, Queen of Mercy; A Vision of Connaught.

Reading Circles

HECKER READING CIRCLE, EVERETT, MASS.

THE Hecker Reading Circle, Everett, held its first meeting of the new year on the evening of January 4. The program was varied and most interesting, including the reading of several magazine articles and chapters from the life of Father Hecker, a discussion of Lowell's "Vision of Sir Launfal," by Miss Annie G. Hill. Some songs by Mr. Robert Zanes concluded the meeting. Miss Hill's discussion was very comprehensive, including a synopsis of the poem itself, the circumstances under which it was written, and a comparison with other poems founded upon the same theme. The most striking stanzas were taken up and discussed at some length, the whole combining to form a pleasing and instructive presentation of an interesting subject.

Notre Dame Reading Circle, Boston.

The first meeting in the new year was held by the Notre Dame Reading Circle on the evening of January 5, when there was a large attendance in spite of the cold weather that prevailed. The evening was devoted to the life and works of Oliver Goldsmith. The President of the Circle, Miss Margaret Donahoe, arranged the program. The roll-call was answered by quotations from the poet of the evening. An interesting sketch of the poet's life was contributed by Miss Mary E. Dodd, which was followed by Miss Amelia E. Rockett, the talented violinist, rendering some exquisite Irish music. Miss Julia Donahoe was Miss Rockett's very able accompanist. Miss Mechtilde amused the circle by her lively reading of an extract from John Kendrick Bangs' "A House-boat on the Styx." Miss Donahoe read a very instructive paper on "Ireland's Penal Days." The closing number was an exquisite rendering of "Kathleen Mavourneen" by Miss Rockett on the violin. The meeting was brought to a very pleasant termination by a brief encouraging address by the Sister Superior of the Academy of Notre Dame, in the hall of which the circle was assembled.

The next meeting of this circle takes place on the second of February when Edmund Burke will form the chief topic of discussion.

THE AQUINAS READING CIRCLE, MOBILE, ALA.

There was a very large attendance of the Aquinas Reading Circle on the evening of Tuesday, January 5, to celebrate the seventh anniversary of the organization of the circle. The hall was tastefully decorated in honor of the occasion and a bright and pleasing program was successfully carried out. The participants both in the musical and in



the literary numbers acquitted themselves with the greatest credit. At the close of the entertainment refreshments were served and followed by a dance.

Among the guests of honor were Bishop Allen, Rev. Fathers Coyle, Dunn and Shea, and Mrs. T. P. Norville, president of the Newman Reading Circle.

The officers of the Aquinas Reading Circle are: President, Miss Frances Parker; Vice-president, Mrs. M. E. Henry-Ruffin; Secretary, Miss Teresa McAleer; Treasurer, Miss Augusta Evans. The subject of this season's study is American Literature.

THE WATERSON READING CIRCLE, COLUMBUS, OHIO.

This Circle met in regular session on Sunday, January 10 in the library of St. Joseph's Academy. There was a large attendance. The principal paper was on William Morris, read by Miss Alice D. Hare, who gave an instructive review of the life and character of that singularly versatile man. Miss Annetta Walsh then addressed the Circle on the subject of the modern Pre-Raphaelites, who originated a new school of painting in the middle of the last century. The essential characteristic of the revived style is rigid adherence to natural form and effect and consequent rejection of all effort to elevate or heighten the effect artificially, by modifications, whether in drawing, arrangement, or coloring, based on conventional rules.

Miss Jane Hennessy gave a talk on the work of William Morris, and Miss Amelia Butler read one of his poems, thus completing the program proper. An animated discussion on the subject of Socialism ensued, followed by the critic's report.

JOHN BOYLE O'REILLY READING CIRCLE, BOSTON.

This large and energetic Circle continues to do varied and excellent work. It takes for study one author every month—the most recent being the life and writings of Agnes Repplier. The intervening meetings are devoted to the study of the Bible and current literature. The plan is both interesting and instructive. The January lecture of the regular course—a strong feature of the John Boyle O'Reilly Circle—was given by Mr. Michael J. Dwyer and proved a happy departure in the lecture field. It was of a musical character dealing with "Shakspere's Songs and Ballads." On February 25 the third lecture of the course will be delivered by Dr. James J. Walsh. This will be of special interest and pleasure to those who have attended the Catholic Summer School at Cliff Haven, where Dr. Walsh has frequently lectured.

ROSARY READING CIRCLE, NEW YORK.

From a communication received from its president it is evident that the Rosary Reading Circle is in a flourishing condition and doing excellent work. The course of study, 1903-1904, is one of the best we have seen. It is arranged for fortnightly meetings from October 12, 1903, to June 24, 1904, in a series of programs of a highly educational and entertaining character. The principal studies in literature are based upon Ruskin; in art, on the famous Madonnas. Opportunity has also been made for an evening with American poets, and another with Irish poets. It is desired that each member shall do the required reading, whether an essay has been assigned to her or not, and be prepared to take part in the discussion.

D'Youville Reading Circle, Ottawa, Canada.

The program of the work accomplished by this energetic Circle at its meeting on Tuesday, January 12 was lively and extensive. It consisted of a survey of current events with special attention to Japan and its relation to the powers. The review notes were devoted to Sidney Lanier and his poems. The other selected readings were from the manuscript poems of the Rev. Lucian Johnston. The members were urged to give careful attention to two papers in the January Messenger: one by the Rev. Thomas J. Campbell, S. J., "Why is there an Eastern Question?"—and the other on Wagner's "Parsifal," by Rev. Theodor Schmidt, S. J. The second part of the evening was given to the allotted historical study, the raison d'être of war.

On Wednesday, January 28, under the auspices of the Alumnæ Library Association and the D'Youville Reading Circle, and in the presence of the Archbishop of Ottawa and a large audience which included many of the clergy, the Rev. Dr. William McGinnis, of Brooklyn, N. Y., president of the International Catholic Truth Society, gave a delightful lecture on "Ideals of Sanctity." Dr. McGinnis showed that the spiritual force which animated saints and heroes alike was the love of our Divine Lord. In developing and building up the ideal life we have the same means as the saints, but we should get a clear conception of sanctity, which is nothing more or less than justice that realizes the nature of God and rises to the highest height of divine life. The reward is happiness even in this world. The secret of happiness is in contracting the needs. That is why the saints were of all beings the happiest. Dr. McGinnis spoke of the need of good reading in forming high ideals. By careful and earnest reading, he said, a warm personal affection would be found through which would come knowledge and a true conception not only of the saints, but of Him, from whom they should drink all sanctity, fully and not in the restricted form as reflected in His servants.

Suggestive Programs

FOR LITERARY AND DEBATING SOCIETIES

I

CAUSES OF DISPUTE BETWEEN RUSSIA AND JAPAN.

Music and songs according to time and taste.

Five-minute or ten-minute papers or lectures.

- 1.—A geographical map showing the relative positions of Japan, Russia, Corea and China, with the topography of chief strategic points, such as Port Arthur, Vladivostock, the Siberian Railroad, Khabarovsk, Masampho, the Island of Kojido, Nagasaki, Fusan.
- 2.—Corea, the bone of contention—who shall dominate her destiny, Russia or Japan. Corea—history—geography—resources—people unwarlike—government—to which side does she incline?
- 3.—Russia's object in the East to have an ice-free winter port in Eastern waters—her aggressive spirit—her hold on Manchuria—her present relations with China.
- 4.—Japan's object to ultimately acquire Corea—Corea as a Japan colony
 —its absorption into the Japanese Empire desired by the
 Japanese—Japanese desire to keep Russia from becoming a
 great maritime power in Eastern waters—the integrity of
 Corea is the present Japanese Monroe doctrine—her policy
 toward Russia is "an ounce of prevention is better than a
 pound of cure."
- 5.—Attitude of the other powers—Anglo-Japanese agreement of 1902 is briefly to the effect that if Japan is attacked by more than one power of her own size England is to back her up—Germany in 1895 agreed to let Russia have a free hand in Manchuria—France, it is reported, agreed to come to Russia's aid if the latter is either hard pressed by Japan or in case England should come to the latter's rescue.
- 6.—War resources of Russia—of Japan—naval forces—land forces home advantages of Japan—disadvantages of Russia distant from her base of supplies.

References.—Current magazines and newspapers.

H

FEBRUARY 22-WASHINGTON'S BIRTHDAY.

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an HONEST MAN."—GEORGE WASHINGTON.





- 1.—Quotations bearing on Washington's life and work.
- 2.—Song—"Columbia," or other appropriate song.
- 3.-Paper-"Character of Washington."
- 4.—Song—"The Star-Spangled Banner."
- 5.—Paper—"Washington as a Civilian."
- 6.—Readings—"Washington's Farewell Addresses."
- 7.—Paper—"Washington as a Soldier."
- 8.—Song—"My Country, 'Tis of Thee."
- o.-Paper-"Washington as a Statesman."
- 10.—Song—appropriate for the occasion.
- 11.—An original eulogy of Washington—touching upon our jealous love for him—the father of our country—the star of hope in dark days—his steadfastness—genius—sublime confidence in his countrymen—his difficulties—his courage—the debt the United States owes to him—the debt the world owes to him—his victory revolutionized the world.
- 12.—Appropriate chorus.

III

DEBATE.

Resolved, That the average young man of to-day has greater opportunities to make life a success financially than his forefathers had.

- Affirmative—First Speaker.—I.—The unlimited opportunities at present for making life a success financially.
 - II.—In comparing the possibilities we must note the following:
 - (a) What are the advantages now, and what were they in the times of our forefathers? (b) The obstacles then, and now. (c) Compensation for work then and now. (d) Education at the two periods. (e) Thousands of avocations now where fifty years ago there were none.
- III.—Science has perfected many inventions and made many new occupations.
- IV.—Thousands of new enterprises that need young men to operate them.
- V.—Extension of railroads and internal commerce opened out numerous avocations.
- VI.—These changes have opened out new avocations for young men in mines, factories, internal improvements, farming, professions, arts, sciences, and in thousands of ways not known in the days of our forefathers.
- Negative—Second Speaker.—I.—Every business is overrun with applicants for employment.
 - II.—Every profession full to overflowing.
 - III.—Every industry seeking to curtail expenses.
 - IV.—Every business is in a high state of competition.
 - V.—Capital is wary about investment.
 - VI.—Speculation has ruined opportunities.

- VII.-Many men out of employment.
- VIII.—Wealth growing aristocratic.
 - IX.—System of education discourages manual labor.
 - X.—Immigration lowers wages.
 - XI.—Excessive production has overstocked the market.
- XII.—Mining except in rare cases does not pay.
- XIII.—Credit is being assailed.
- XIV.-Money is being hoarded.
- XV.—Bankruptcies frequent, and real estate decreasing in value.
- Affirmative—Third Speaker.—I.—Ambitious and honest young men earnestly sought after; but for the careless and indifferent there may be a lack of employment.
- II.—The principal drawbacks to financial success at this particular stage of our national existence are as follows: 1. Luxuriousness in social life. 2. Pride. 3. Extravagance. 4. Over-ambition. 5. Undue devotion to politics. 6. The "accursed hunger for riches." 7. A desire for "genteel occupations." 8. The high rate of wages results in unambitious contentment. 9. Scorn for lowly employment. 10. The habit of speculation. 11. Debt.
- III.—The necessary qualifications for a young man to succeed are:
 - Faithfulness. 2. Honesty of purpose. 3. Courtesy. 4. Correct habits.
- Negative—Fourth Speaker.—I.—The moral qualities of young men to-day are not inferior to those of the past.
- II.—The question is, whether the young man of to-day can grasp his opportunities and make his life a financial success more easily than in the times of our forefathers.
- III.—So many young men stand idle because the occupations are full, because as a country grows older the opportunities are fewer and competition keener; because the development of the country has reached a stage where the building of railroads and other great industries must and will be slower.
- IV.—History shows that as a country reaches a certain point, opportunities for amassing great fortunes gradually decrease.
- V.—Women are filling millions of positions that used to belong exclusively to men.
- VI.—The man who buys a farm without a cash payment can hardly hope to succeed.
- VII.—Our forefathers succeeded because of the low cost of living and light taxes. Insurance was almost unknown. Property of all kinds, especially real estate, was constantly increasing in value.

Correspondence

EAR SIR: Can you enlighten me on the following questions:

(1) Was Napoleon's marriage with Josephine a valid marriage?

(2) How, whether the union was valid or not, was the so-called divorce procured?

In reply we might refer the inquirer to a work entitled "Some Lies and Errors of History," by Rev. Reuben Parsons, D.D., wherein the entire question of the marriage and divorce of Napoleon and Josephine is threshed out. Briefly, Napoleon on March 9, 1796, contracted a civil marriage with Josephine. According to Canon Law, which prevailed in France, the Church could not recognize this union as a valid marriage. Eight years afterward Pope Pius VII. came to Paris to crown Napoleon and Josephine. The latter confessed her situation to the Pope, who gave to Cardinal Fesch full powers to dispense with any formalities required by the Canon Law and to perform the religious marriage between Napoleon and Josephine. This was done.

But according to the Canon Law, no Christian matrimony was valid unless performed in the presence of the pastor of one of the contracting parties and before witnesses. No such pastor was present at the hasty and secret ceremony; whether the necessary witnesses were there is shrouded in doubt; but the full dispensing powers conferred by the Pope upon Cardinal Fesch rendered the marriage valid.

When the Cardinal realized the difficulties of the situation he proceeded to the apartments of Pius VII., to whom he explained the dilemma he was in. "Most Holy Father," he said, "it may be that in the exercise of my duties in this matter, I shall need all the powers of your Holiness." "Very well," replied the Pontiff; "I accord them all." In the face of these "powers" there can be no question concerning the validity of this marriage—Cardinal Fesch was granted the powers of assuming the office of the curé of the Tuileries and for the dispensing with witnesses.

With regard to the second question—since the religious marriage of Napoleon and Josephine was valid there could be no divorce, any more than in the case of Henry VIII. and Queen Catherine. The act which separated Napoleon from Josephine was that of an incompetent ecclesiastical court, the diocesan tribunal of Paris, subservient to Napoleon's will, on the ground of the non-fulfilment, at the religious marriage, of the conditions prescribed as essential by the Canon Law. Dr. Parsons says, "But the Roman Pontiff had dispensed with these conditions in this particular case; he had derogated, in favor of Napoleon and Josephine, from the obligatory force of those conditions, just as he does in every case of clandestine matrimony, not otherwise illegitimate, celebrated in the United States and in other countries where the Tridentine decree was not promulgated."

Had Josephine resisted the royal will and carried her case before the proper judge, her rights would have been proclaimed, even though a tyrant and unscrupulous husband might have forced her to yield her place to another.

DEAR SIR: What do you consider the chief factor of success in the case of a young employee in a large business firm?

This is a question upon which a great deal has been written, and concerning which there is a variety of opinions. Assuming that the employee has such essential qualifications as honesty, industry, ambition, promptness and a general capacity for the work he is engaged in, and bringing the answer down to the narrowest yet most definite terms, we should give this advice —let him make his services so indispensable to his employers that they will find a place higher up for him rather than let him go; let him repeat the process until he is at the top. Many a good and faithful employee fails to rise simply because he settles down in the humble place first assigned him and does not impress upon his employers the idea that he is worthy of higher things. He gets into a groove and runs in it, and does not achieve improvement and win a new recognition. But it must not be forgotten that to rise to a higher place he must go up by the road of industry, promptness, integrity, energy and intelligent capacity for work.



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Summer School Notes

THE McDONOUGH NATIONAL PARK ON ISLE SAN MICHEL

IN the July, 1903, number of this magazine there was published an article giving some authentic and very valuable information on the movement to convert Crab Island, originally named San Michel, into a national park, and thereby to commemorate the naval battle of Lake Champlain, which was fought by the American and British forces on September 11, 1814, and which resulted in a decisive victory for the Americans under Commodore McDonough.

Since the publication of that article, some additional proceedings have transpired which should be noted here. Following the letter of Col. H. H. Adams, of the Fifth Infantry, Plattsburg Barracks, which closed the article in the July issue, came this letter from Major E. R. Hills:

WAR DEPARTMENT,
ADJUTANT GENERAL'S OFFICE,

WASHINGTON, July 22, 1903.

MR. WARREN E. MOSHER, Secretary, Catholic Summer School of America,

39 East Forty-second Street, New York, N. Y.

Sir: Referring to previous correspondence on the subject of the erection of a flagstaff on Crab Island, I have the honor to inform you that the Secretary of War has been pleased to grant your request, and has this day instructed Major General Chaffee, commanding the Department of the East, accordingly.

Very respectfully,
E. R. HILLS,
Major, Artillery Corps,
Acting Assistant Adjutant General.

Those interested in this movement will be pleased to know that the first step toward converting Crab Island into a park has been successful. The erection of the flagstaff will be under the direction of Col. Adams, who is interested in the project and is aiding it heartily. During the past session of the Champlain Summer School we had the pleasure of meeting Col. Adams and Capt. Edwards in relation to this object, and were most cordially received by them.

It was hoped that the War Department would approve the estimate

of the cost of construction of the staff before the close of the Summer School session. Had this happened, it was proposed to make a public demonstration, with appropriate ceremonies, at the first raising of the flag on the Crab Island staff. It would have been an occasion for very beautiful and patriotic exercises. It had been agreed that the following institutions would cooperate: The Plattsburg Post, Col. H. H. Adams commanding, the City of Plattsburg, the Commodore McDonough Club of Plattsburg, the Champlain Summer School, and many distinguished public men. This program, we trust, will be carried out next summer to celebrate the event, and let us hope that by that time Congress will have passed the law creating the McDonough National Park on the Island of San Michel, and that beside the flagstaff there will be a monument to fittingly commemorate the great battle and honor the fallen herces

Since the foregoing was written, a fine iron flagstaff, a hundred feet high, has been erected on Crab Island.

Col. Adams very kindly presented us with a copy of Capt. Edwards' report of Crab Island, which is the best and most complete description of the island which has probably ever been made. Following is the report:

OFFICE OF THE QUARTERMASTER, PLATTSBURG BARRACKS, N. Y.

June 26, 1903.

THE ADJUTANT,

Plattsburg Barracks, N. Y.

SIR: I have the honor to submit the following report of an inspection made of Crab Island on the 25th inst., in obedience to verbal instructions of the Post-Commander. The party visiting the island included Major H. D. Snyder, Surgeon, U. S. A., Post-Surgeon, Captain Edward T. Hartman, Fifth Infantry, Post-Commissary and Engineer Officer, Mr. George F. Bixby, the editor of the Plattsburg Republican, Plattsburg, N. Y., and myself; also a detail of one corporal and four privates of the Ninth Infantry. We found the island to be covered throughout its whole extent with a thick growth of underbrush and timber, including some fairly good-sized trees of many species, of which I noted cedar, spruce, pine, fir, oak, basswood, birch, hickory, elm, poplar and others. Here and there in the interior small clearings were met with, and everywhere the ground is covered with poison ivy. The island is underlaid with limestone strata abounding in fossils, and the shores all around the island are strewn with limestone rock, in pieces varying in size from large slabs ten or twelve inches in thickness to the small pieces which have been broken off and ground up by the action of the ice since the formation of the island. In the search for graves, we were guided by the knowledge and experience of Mr. Bixby, who probably is better informed in regard to the history of the island than any other person now living; but even with his assistance, we were unable to do more than locate



one small mound, which looked as though it might have been placed there to indicate a grave. In my opinion, in order to determine with any degree of certainty the fact of remains being buried on this island, it will be necessary to go there with a party of twenty-five or thirty men and search over carefully every foot of ground, excavating here and there where it might appear that there was a chance of finding the remains of the bodies supposed to be buried there. The island is covered with a thin layer of surface soil, only a few feet in thickness, over the limestone rock which I have referred to, and the interments were doubtless made in shallow graves or trenches, which at the time were clearly indicated by mounds, that, in the lapse of years, have become grassed over, sunk down and almost or quite disappeared. By means of clearing the underbrush, eradicating the poison ivy, and making such other improvements as might be desired, the island could readily be converted into a beautiful park, and such portion as was found to contain graves could of course be fenced in and a monument erected to indicate the resting place and commemorate the deeds of the men who lie there. With regard to the construction of a dock or boat-landing, it appears that all rough lumber and stone can be obtained on the spot. In order to build a structure which will withstand the enormous pressure and grinding force of the ice during the breaking-up process in the spring, it will be necessary to protect the seaward end of the dock for about six feet above the level of low water with a coping of large stones, with the sides inclined so that the ice, as it is thrown against the structure, will glance off or slide up the sides and be broken in pieces on the top. A timber construction can be begun on shore and carried out into the water by means of cribwork filled in with the broken limestone found in such abundance along the shores, until the level of low water is reached, when the same broken stone filling, protected by a coping of large stones, should be carried up to a height of some five or six feet above the low water level, and the top might be cemented over or left in its natural state as desired. The most suitable place for landing, and the one formerly used, it is said, by the American and British forces when they landed there to bury their dead, is on the northwest corner of the island; and a point was selected yesterday and soundings made which showed a depth of ten feet of water at a point about thirty feet from shore. It is thought that a dock could be constructed at this point fifty feet in length, which would withstand the forces of the elements and fulfill all the requirements. The building of such a dock could best be carried on after the lake is frozen over, for the reason that all of the stone used for filling in between the cribwork could be easily transported over the ice to the desired site, and then dropped into place through the ice, whereas it would be a matter of considerable difficulty to move it in the summer time, owing to the shallowness of the water at many points along the shore, and the difficulty of getting boats to the points where the stone may be obtained. With regard to the erection of a flagstaff, it is thought that a suitable point may be selected either on a little bluff



on the western coast, a short distance inland, or else at some point in the interior and near the center of the island. Plans and estimates for a dock to be built along the lines indicated in this report can be submitted from this office if desired.

Respectfully submitted,

(Signed) O. EDWARDS,

Captain Fifth Infantry,
Quartermaster.

All those who have cooperated in this movement should be known; therefore we are pleased to name Rt. Rev. Thomas A. Hendrick, Bishop of Cebu, P. I., as one who communicated with the War Department at the request of the Rev. M. Lavelle, then president of the Summer School.

We now have the assurance of the active cooperation of the Society of the Second War with Great Britain, in the State of New York, whose headquarters is in Albany. In a letter to the Rev. Thomas McMillan, C. S. P., Mr. Henry Harmon Noble, Secretary of this Society, assured the Society's assistance.

HON. MR. FLACK'S BILL.

In the House of Representatives, January 4, 1904, Mr. Flack introduced the following bill, which was referred to the Committee on Military Affairs and ordered to be printed:

A Bill to commemorate the battle of Plattsburg and to provide a monument in honor of American sailors and soldiers killed in defense of Plattsburg.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in order to commemorate the victory won by the American fleet on Lake Champlain, under command of Commodore McDonough, at the battle of Plattsburg, New York, on September eleventh, eighteen hundred and fourteen, and especially to honor the memory of the American officers and sailors killed in that battle who were buried on Isle Saint Michel, commonly known as 'Crab Island,' the territory included within the limits of said island is hereby declared to be a national military park, to be known and designated as the 'McDonough National Military Park.'

"Sec. 2. That the establishment of the McDonough National Military Park and the erection of the monument herein provided for shall be under the control and direction of the Secretary of War; and the Secretary of War shall, upon the passage of this Act, proceed with the establishment of such park and the erection of such monument, and shall detail an officer of the Army, who shall have charge of the work of establishing such park and the erecting of such monument.

"SEC. 3. That when said park shall have been established and such monument erected, the same shall, subject to the direction of the Secretary of War, be under the supervision of the commanding officer at Plattsburg Barracks.





"Sec. 4. That the names of the individual officers and men killed in the battle of Plattsburg shall, so far as they can be ascertained, be inscribed on said monument with appropriate memorial inscription.

"Sec. 5. That to enable the Secretary of War to carry out the purpose of this Act the sum of twenty thousand dollars, or such portion thereof as may be necessary, is hereby appropriated, out of any moneys in the Treasury not otherwise appropriated."

RESOLUTION OF BOARD OF TRUSTEES.

The Board of Trustees of the Catholic Summer School of America, at its semi-annual meeting held in New York City on January 26, passed the following resolution in relation to the bill offered in Congress to make Isle San Michel a national military park:

"Resolved, That the Senators and Members of Congress be and they are hereby requested to urge the passage of Congressman Flack's bill, for the establishment of the McDonough National Military Park, on Isle San Michel, Lake Champlain, and the erection of a monument, to commemorate the heroes killed in the Battle of Plattsburg, September 11, 1814, and buried on this island."

The friends of the Summer School throughout the country are requested to interest themselves in this matter, and urge upon their congressmen and United States Senators to vote for the passage of the bill. The issue should be made one of public duty.

CHAMPLAIN ASSEMBLY LENTEN LECTURES, 1904.

The following is the syllabus of the lectures to be delivered at the Catholic Club, 120 Central Park South, New York, by Dr. James J. Walsh, Ph.D., LL.D.:

General Subject.—The Eve of the Reformation.

Previous Lectures.—I. The Age of the Discoverers. II. The Italian Renaissance—Women of the Renaissance. III. Education before the Religious Revolt.

Friday, Feb. 12.—IV. Education in the Centuries Before—Universities, cathedrals, trade guilds, arts and crafts, scholastic and intellectual development.

Friday, Feb. 19.—V. A Kempis and Classical Education. Gerard Groot and the Brethren of the Common Life, some of their pupils the greatest scholars in any age.

Friday, Feb. 26.—VI. English scholars before the Reform. A comparison of these scholars with the men who brought about the Reformation.

Friday, March 4.—VII. Scholarship before Luther. The great discoverers, artists, scholars, geniuses never since excelled.

Friday, March 11.—VIII. Science before and after the Religious Revolt. Scholastic philosophy and its anticipations of modern science, natural science in the XIII. century, science and the Church, the Jesuits and science.

Friday, March 18.—IX. Causes of the so-called Reformation. In England, a monarch's lust and the nobles' desire for Church money; in Germany, the wish of the petty rulers to be free from Church influence and demagogue promises of popular liberty.

Friday, March 25.—X. The True Reformation. Religious revolt, decline of education, destruction of monasteries, hospitals, homes for the poor, pillage of Church property, founding of great families on Church wealth. Rise of the Jesuits, influence of Saints Charles Borromeo, Philip Neri, Ignatius Loyola, Francis Xavier; Catholic missions and missionaries before and after the Reformation.

ALUMNÆ AUXILIARY ASSOCIATION DANCES.

The second subscription dance of the Alumnæ Auxiliary Association of the Catholic Summer School of America was given last week at the Hotel Majestic, New York. The attendance was greater than at the first dance, which had been held during the Christmas holidays, but the spacious ballroom of the hotel furnished ample room for dancing. The guests were received in the adjoining drawing room by the acting president, Mrs. Charles Edward Nammack, assisted by the New York directors of the Association. Among the subscribers present were: Mr. and Mrs. Frank C. Travers, Mr. and Mrs. Michael J. Bannin, the Misses Bannin, Dr. and Mrs. C. E. Byrne, Mr. and Mrs. George J. Gillespie, Mrs. Pulleyn, Mr. and Mrs. Edward Fitzgerald, Mr. and Mrs. William J. Swalm, Dr. and Mrs. William N. Butler, Dr. and Mrs. Charles Edward Nammack, Dr. and Mrs. Taylor, Mr. and Mrs. Michael J. Mulqueen, Mr. and Mrs. Daniel J. O'Conor, Miss O'Conor, Mr. Frank Halpin, the Misses Halpin, Miss Helen Allen, Miss Lilian Daun, Miss Vivian M. Hart, Mr. Geo. Halpin, Miss Mary Burke, Miss Pauline Hassell, Mrs. Thos. P. Kelly, the Misses Lavelle, Miss Mabel Kelly, Dr. T. Frank Devlin, of Philadelphia; Mr. William Devlin, of Philadelphia; Mr. McCusker, of Philadelphia; Mrs. O'Shea, of Philadelphia; Dr. Bryan De F. Sheedy, and others.

AN APPEAL TO THE A. A. ASSOCIATION.

The following letter, sent to the officers and directors of the Alumnæ Auxiliary Association of the Catholic Summer School of America speaks for itself:

New York, February 1, 1904.

The directors of the Alumnæ Auxiliary Association held a very interesting and successful meeting in the Catholic Club, December 30. A great number of the directors were present. Addresses were made by Rev. Dr. McMahon, president of the Summer School, Fr. Lavelle, Fr. McMillan and Mr. Warren E. Mosher. Nearly all the questions in the last letter were discussed and measures passed to promote them.

The most important business was the re-arrangement of the yearly assessment which is as follows:

New York City (including Long Island City and Brooklyn), to give \$150.00; Boston, \$50.00; Philadelphia, \$50.00; Albany, \$25.00; Syra-

cuse, \$10.00; Buffalo, \$25.00; New Jersey (entire), \$25.00. Now is the time when the best work in the year can be done for the Summer School.

Expend your energy to procure new members: if possible, Life Members. At all events, gather the amount that you are assessed. Get people interested in the general work of the Summer School.

Can you not see your way to becoming a Life Member? Think it over seriously. You can at least procure new Annual Members. Remember that upon you, all, officers and directors of the Alumnæ Auxiliary Association, depends the success of the society. Do not let there be an indifferent one among you. Give some entertainment that will net the amount you are assessed (and incidentally interest people in the Summer School); New York and Philadelphia are shining examples. I shall expect to hear from you what you have done. You know I am ready to help you as far as lies in my power.

Sincerely yours in Christ,

MICHAEL J. LAVELLE, V. G.,

VIVIEN M. HART, Secretary. Moderator.

MARY H. NAMMACK,
Acting President.

THE ANNUAL EUCHRE.

A meeting called by the Rev. D. J. McMahon, D.D., President, took place at the Catholic Club, New York, January 30, 1904, to form a committee of arrangement for the annual euchre of the members and friends of the Catholic Summer School of America.

There were present: Rev. D. J. McMahon, D.D., Messrs. Michael E. Bannin, Charles Murray, Frank C. Travers, Geo. J. Gillespie, D. J. O'Conor, Warren E. Mosher, Henry J. Heidenis, Andrew A. McCormick, John B. Shea, Frank P. Cunnion, J. D. Cremin, M. D., and J. I. Burke.

On motion, Mr. Gillespie was elected Chairman, Messrs. W. H. Buckley, M. J. Donnelly, Thomas M. Mulry, John J. Barry, Michael E. Bannin, Henry McAleenan, Hon. Mayor Hinchcliffe, E. C. Sheehy, M. F. McDermott and C. T. Driscoll, Vice-Chairmen.

Mr. Frank C. Cunnion, Treasurer.

Mr. J. I. Burke, Secretary.

Mr. Henry J. Heidenis, Manager of the Euchre.

The chairman was directed to select at his convenience the following committees: Prize; Music and Cards; Hall, Chairs and Tables; Press; Boxes; Program; and Reception.

The Committee decided to hold the euchre at the Waldorf-Astoria on Friday evening April 15. The charge for the tickets is to be two dollars. Mr. Frank C. Travers offered to attend to the sale of the boxes.

It was suggested to have a number of door prizes at the euchre so that every one attending may have a chance to draw one of such prizes.

The meeting adjourned subject to call of the Chairman.

Current Life and Comment

File There has lately been organized in New York City Fidei a society called Filiæ Fidei, composed of prominent Catholic women, whose avowed purpose is to make a stand against the evils of fashionable society. A manual giving in detail the object of the society has been prepared by Miss Elizabeth Lummis, the foundress, and approved by Cardinal Gibbons, Mgr. Falconio and Archbishop Farley. The scope of the work of the Filiæ Fidei, or "Daughters of the Faith," may be gathered from the constitution of the society, which says:

"It aims to unite Catholic women, more particularly those of position, culture and influence, in discountenancing the usages and customs that are the evident causes of the spread of moral evil in society, and in professing a higher spiritual standard." Some of its chief aims are: to discountenance such stage productions as Parsifal; to censor current literature, to restrict the use of liquor, to stop gambling amongst women, to prevent the use of opiates and "the wearing of decolleté gowns below the line of moderation," to discountenance divorces and "all other things not consistent with the lives of practical Catholic women." All this is to be done by means of "united action and personal influence, the use of the public press, meetings, retreats and conferences." Perhaps the most notable object of the club is the discountenancing of divorce by the ostracism from society of divorcées.

The movement has attracted much attention in the papers, most of which speak of it in commendatory terms. Certainly divorce is recognized generally as the one great blight upon American social life, and the problem of dealing with it is far from a solution. It is conceivable that ostracism, if adopted by the best and most representative classes of fashionable society, would accomplish what the pulpit, the press and a wide public opinion have failed to accomplish. If the "Daughters of the Faith" are united, consistent, and staunch to principle, they will undoubtedly do an immense amount of good, even if they

do not perceptibly lessen the number of divorces. It is a move in the right direction, points a lesson and example to the women of other religious denominations and is worthy of imitation and extension. It is an open declaration against the *fiat* that whatever fashionable society tolerates is right.

It is, however, among non-Catholics that divorces are prevalent; in Catholic circles they are almost unknown and certainly unrecognized. For this reason the "Daughters of the Faith" must be regarded, in this matter, rather as a protective agency for Catholic society than as a reforming factor in non-Catholic society, but, nevertheless, as a purifying influence on society in general. If, now, the women of those Protestant denominations that protest against at least unlimited divorce would only band themselves together and stand in line with the Filiæ Fidei, the movement would have great effect. But this would be expecting too much.

Blessed As might be expected, the secular press is seeking Joan of Arc for worldly and political motives for the solemn act of the beatification of Joan of Arc, which took place in St. Peter's, Rome, on January 6. There is not wanting evidence of some portion of the Catholic press sharing the same mistaken views. One of these says that Pius X. is following the late Pope's policy of reconciliation toward France and that "the French bishops trust to a revival of the old Catholic spirit from a renewal of interest in Joan of Arc." The same organ further says, "The most expedient policy, under the circumstances, is obviously to set up a figure, radiant in French history, that will re-awaken feelings of loyalty to the Catholic faith among an emotional people. This psychical effect on the French people of the personality of Joan of Arc is the chief significance of her beatification."

Now, surely, it is misleading and wrong to attribute such motives to the Church in this her solemn act of beatifying the venerable Maid of Orleans. Beatification and the homage to her personality and virtues thereby attached are due to the purity and saintliness of her wonderful life, and to these causes only. The fact that she is a French national heroine and historical figure has essentially nothing to do with the case. Beati-

fication is the act of declaring a person, or persons, deceased, whose virtues have been proved by sufficient testimony, and whose power with God has been demonstrated by miracles, to be among the number of the blessed. It is, then, the life of the recipient viewed from a religious and supernatural standpoint that is the question, and not some political necessity or worldly expediency.

Beatification is nearly always a stage on the road to canonization; the same rigorous proof of eminent virtue and the working of miracles is demanded in one case as in the other. It must be borne in mind also that the character and behavior of the reputed saint are subjected to the severest possible strain; that the "fierce light which beats upon a throne" is nothing to that which so minute and protracted an inquiry turns upon the everyday life of the person submitted to it. The plea of political or of any other expediency would be more likely to prejudice than to advance the cause of beatification before the Congregation of Rites, which is the court of trial and investigation.

In Trouble Some years ago the Rev. Dr. Briggs, now Professor of the Union Theological Seminary, New York, was "read out" of the Presbyterian Church for heresy. He then accepted orders in the Episcopal Church at the hands of Bishop Potter. Now he is in danger of being "read out" again—out of this new church of his adoption for having, in a recent lecture, daringly asserted that Apostolic succession in the Episcopal Church "hangs by a slender historical thread." It is surmised that the eminent Protestant theologian did not want to shock his newly-found co-religionists too much and hence the "slender historical thread" for no historical thread at all. His considerateness was not appreciated and a storm immediately burst about his ears in the columns of the press and in his church circles. Some condemned his utterance, some sided with his opinion, and others again viewed the matter indifferently or as of no real consequence. A Baptist minister, who evidently regards the culprit as a confirmed backslider, prophesied that he would end by joining the Roman Catholic Church. The Baptist minister's prophecy will probably be verified, for there is only





one refuge for a man like Dr. Briggs, when he finds the Presbyterian Church too narrow for him and the Episcopal Church not broad enough, and that is the fold of the Catholic Church. It is hardly conceivable that a mind so honest can long fence with truth or find peace in a church with one of whose pet delusions he is utterly at variance. His present position is strikingly analogous to that of eminent converts to Catholicism, such as Brownson and Da Costa, when they were nearing the fold-gates of the Catholic Church. It may be remembered that Dr. Briggs, only a few months ago, evoked considerable discussion by affirming that the Catholic Church came nearer to the possession of the three essentials—the vital unity of the Church in Christ; the geographical unity of the Church extending throughout the world: and the historical unity of the Church in Apostolic tradition. It serves as an individual instance, brought into the glare of publicity, of thousands who are wrestling in doubt and obscurity in their honest search for truth.

Prevalence The causes of suicide, often necessarily surmised, seem to be — unsoundness of mind, financial trouble, unhappy love, immoderate use of intoxicants or drugs. business and family worries, fear of detection in wrong-doing, want, pique, simple weariness of life and the desire to benefit family by death. Where no other motive can be discovered the act of self-murder is generally ascribed to insanity. Apart from insanity, the impelling cause oftentimes at least must be. in its most acute stage, momentary, or more or less temporary. With poison or a revolver near at hand the impulse will be naturally quickened to resolve. The temptation is yielded to more readily in the very presence and reach of the means of accomplishment. If these were absent the mind in stress would have time to recover its balance, judgment to assert itself, and impulse to wane. "He who loves the danger shall perish in it" is just as true of physical as of moral peril.



Literary Notes and Criticism

WHILE it is true that more novels are read to-day than ever before, it is a hopeful sign of the times that the reading of more serious books is greatly on the increase. This tendency is vouched for by both librarians and publishers. The popular impression is that fiction is the only kind of literature that finds a ready market in the book world. Memoirs and biography are having increasingly large sales. History, natural history, travel, sociology, economics and science in authoritative guise have a ready sale. Essays, books on religious subjects, and even good poetry find readers in proportion to their value. Many a clever serious book has a large sale, while a high percentage of novels published hardly sell well enough to pay the cost of publication and advertisement. Very few novels outlast a second season and the vast majority are read and quickly forgotten.

IT IS SAID that the American lecture tour of Mr. Yeats, the Irish poet, has aroused a perceptible demand not only for his own poems, but also for books bearing on Celtic literature, and retail dealers have trouble in supplying the orders for volumes hitherto hardly ever asked for. Two of the Celtic books most in demand are "Cuchulain of Muirthemne" and "The Mahignogion."

MRS. L. H. HARRIS, a staff-writer on the New York Independent, in discussing recent American fiction makes the following very pertinent observation:

"There is less and less place among us for the decency and silence of mental reservation, and we are reaching that stage of malady where we are disposed to reveal too much that in normal life is ignored or hidden, a purely neurotic symptom, easily recognized as such."

This hits the mark. The fault of much of a certain class of fiction is a display of morbid and diseased sentiment. In the

so-called analysis of passion in its causes and effects, the bounds of decency are overstepped, and the healthy mind turns away in disgust from the sickly pabulum of refined sensuality. There is much in respectable, which is ordinary, life that should not be exposed to the public view; there is yet more in human nature that the wholesome-minded man or woman prefers to keep hidden away even from their own individual ken. Dalliance with such subjects naturally produces an over-wrought imagination and a morbid sentiment quite as pernicious as the open profligacy depicted in the most advanced French novels and infinitely more insidious. Such writers are too much given to dissecting the vagaries of divorce, the dubious pleasures of ignoble love, the impossibilities of platonic affection, and the abnormalities of uncontrolled existence. It is literary decadence of the worst type.

IN SPEAKING of the higher education of women, Mr. Yeats, the Irish poet, is reported to have said, "I don't think a woman can be too highly educated, but her education should be as unlike that of a man as possible. The most charming women I have known have painted pictures, modelled in clay or written books, and I have it in mind that this is the best education for women."

There seems to be a strange contradiction here; for the education of a woman that enables her to paint pictures, model in clay and write books is certainly not "as unlike that of a man as possible." As many men as women are educated along these lines. But we agree with Mr. Yeats that a woman cannot be too highly educated,—so long as her education conforms itself to the true Catholic ideal of womanhood; first, to fit her for her particular sphere in the home, and secondly, to equip her to earn her own livelihood, should fate so ordain. There is no reason why this equipment or specializing should be incompatible with what may be called the truest and best education for women, looking to the home as their special sphere and destination.



Book Reviews

ELEMENTS OF PLANE AND SOLID GEOMETRY. By Alan Sanders. American Book Company, New York.

This work has been prepared for the use of classes in high schools, academies and preparatory schools. Its distinctive features are: The omission of parts of demonstrations, forcing the student to rely more on his reasoning powers and not so much on his memory; the introduction, after each proposition, of exercises bearing directly upon the principle of the proposition; all constructions given before required for use in demonstrations; exercises in Modern Geometry; propositions and converses; and a number of miscellaneous exercises, chiefly taken from recent entrance examination papers.

A BOY ON A FARM. By Jacob Abbott. American Book Company, New York. Illustrated. Price, 45 cents.

In this little volume are two stories: "Rollo at Work," and "Rollo at Play," by Jacob Abbott, who, in the middle of the last century, was a very popular writer of children's stories of an educational character. It is intended for third grade supplementary reading, and teaches practical industry, honesty and all manly virtues and is directed toward a pursuit which of late years seems to have fallen in popular favor, namely, farming. The tendency of the stories is in a right direction.

LABORATORY MANUAL OF PHYSICS. By Cheston-Dean-Timmerman, of the New York City High Schools. American Book Company, New York. Price, 50 cents.

This manual contains seventy-three experiments which cover the work required by the College Entrance Board, by Harvard University, and by the New York State Regents. The course is sufficient for one year, and affords a broad basis for teaching. This seems to us a very practical, brief manual for elementary work in physics.

MENTAL ARITHMETIC. By J. C. McNeil, president Seventh Wisconsin State Normal School. American Book Company, New York. Price, 35 cents.

This mental arithmetic is adapted for grammar grades, or for more advanced review work in high and normal schools. The problems have been prepared to illustrate and call forth ideas, and are well graded. Diagrams graphically illustrate the fundamental ideas which are treated in each section. The book will prove both practical and suggestive to teacher and pupil alike.

RITCHIE'S FABULÆ FACILES. Edited with notes and a vocabulary by John C. Kirtland, Jr. Longmans, Green and Company, New York. Price, 75 cents.

The Fabulæ Faciles, or "Easy Stories," is a first Latin Reader, consisting of four Greek myths retold in Latin, not by a Roman writer, but by an English Latin scholar. They are pleasingly designed to introduce the student to the reading of connected narrative. In England this little book has had a large use. It launches the student into ancient life and classic story. It combines the interest of a continuous story with the gradual and progressive introduction of constructions and idioms.

HIGHER LESSONS IN ENGLISH. By Reed and Kellogg. Maynard, Merrill and Co., New York. Price, 63 cents.

This volume is one of the excellent series of Reed and Kellogg course of English. The conjoint authors are scholars of high repute and practical teachers, and we can speak in terms of the highest commendation of this book. It is a work on English grammar and composition in which the science of the language is made tributary to the art of expression—a course of lessons carefully graded, and adapted to everyday use in the school room. It is a departure from the old and laborious methods of teaching grammar.

FIRST STEPS IN THE HISTORY OF ENGLAND. By Arthur M. Mowry, A.M. Silver, Burdett and Company, New York. Price, 70 cents.

In this book the author has followed the same plan as in his "First Steps in the History of Our Country," told by relating the life stories of men who made that history. At the close of each chapter are suggestions for topical studies. Twenty-nine leaders in the making of the English nation are the central characters, and the biographies of these men form the nucleus from which is developed the story of England. The numerous illustrations are a pleasing feature of the book. The First Steps in the History of England are important steps, as the impressions gained on the way are apt to be lasting. It behoves the writer of such a book to be careful of every one of his statements and above all to tell and not to glose the truth. Take, for example, the statement in this book, "Mary was naturally a Catholic, and for five years of her reign she made reconciliation with the Pope, and spent her time in persecuting the Protestants." That is not true and must be regarded as a "false step." Not a word is said of Elizabeth's persecution of Catholics—another "false step." As a text-book it does not meet the requirements of Catholic schools.

Books Received

From Hinds and Noble: New York

WHAT SHALL I DO? By John Sidney Stoddard. Price, \$1.00. A WELL-PLANNED COURSE OF READING. By Caroline B. Le Row. ONE THOUSAND CLASSICAL CHARACTERS. By Ivory Franklin Frisbee, Ph.D.

A NEW SCHOOL MANAGEMENT. By Levi Seeley, Ph.D.

From Longmans, Green and Co.: New York

PROBLEMS AND PERSONS. By Wilfrid Ward.

STUDIES ON THE GOSPELS. By Vincent Rose, O. P.

THE INNER LIFE OF THE SOUL. By S. L. Emery.

LEX ORANDI, OR PRAYER AND CREED. By Rev. George Tyrrell, S. J.

From American Book Company: New York

Aus Dem Deutschen Dichterwald. Favorite German Poems. Edited by J. H. Dillard.
Homeric Stories. By Frederic A. Hall, Litt. D.

MODERN ILLUSTRATIVE BOOKKEEPING. By E. Virgil Neal, C. T. Cragin and E. C. Mills.

From The Union News League: Boston

SOCIALISM. By David Goldstein.

From Henry Altemus Company: Philadelphia

HALF-A-DOZEN HOUSEKEEPERS. By Kate Douglas Wiggin. George Washington Jones. By Ruth McHenry Stuart.

From Christian Press Association Publishing Company: New York

THE SYMBOL OF THE APOSTLES. By the Very Rev. Alexander MacDonald D.D.

Prom The Knickerbocker Press: New York

OCCASIONAL SERMONS AND ADDRESSES. By the Rev. Isidore Meister.

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L'AFFAIRE LOISY AND ITS MEANING

By the Rev. Cornelius Clippord

A BOUT the middle of December last the controversies which had been waging for a full decade of years or more over the soundness of some of the Abbé Loisy's published views issued definitively in their condemnation by the Holy See. In an audience held on the seventeenth of the month Pius the Tenth gave his formal approval to a decision of the Supreme Tribunal of the Holy Office, which had been reached on the previous day, and took, in addition, the unusual course of instructing the Cardinal Secretary of State to convey to the Archbishop of Paris an expression of what might be called his personal mind in the matter. As the letter gives a fairly succinct statement of the offence for which M. Loisy, as a thinker, was condemned, we shall be doing the best possible service to our readers, if we translate its contents in extenso.

"By order of the Holy Father (wrote Cardinal Merry del Val), I have to inform Your Eminence of the measures which His Holiness has decided to take respecting the works of the Reverend Abbé Alfred Loisy. The very grave errors with which these volumes are filled bear principally upon the Primitive Revelation, the authenticity of the facts and teaching of the Gospels, the Divinity and Knowledge of Christ, the Resurrection, the Divine Institution of the Church and the Sacraments. The Holy Father, deeply pained and sadly concerned as he is, owing to the pernicious effects which actually result, and may in future result, from writings of such a character, determined to submit them for examination to the Supreme Tribunal of the Holy Office. This tribunal,



after mature deliberation and prolonged study, has formally condemned the works of the Abbé Loisy, in a decree of the sixteenth inst., which was fully confirmed by the Holy Father in an audience on the following day (Dec. 17). I am charged to forward to your Eminence an authentic copy of this document, the grave importance of which will not escape Your Eminence.

R. CARD. MERRY DEL VAL."

Meanwhile the Congregation of the Index, which had likewise been busy with M. Loisy's case, published a more detailed warning prohibiting the faithful from reading or keeping in their possession the following works: La Religion d'Israel, L'Évangile et L'Église, Études Évangéliques, Autour d'un petit livre; and two books by M. Albert Houtin: La Question Biblique chez les Catholiques de France au xix siècle, and Mes difficultés avec mon Evêque. A few days later the Semaine Religieuse gave notice to the Paris clergy of M. Loisy's readiness to defer to the ecclesiastical authorities. The paragraph in the diocesan organ in question seems to have been somewhat disingenuously worded. It ran as follows:

"On hearing through the Cardinal Archbishop that several of his works had been condemned by the Holy Office and placed on the Index, M. Loisy, in a letter dated January 4th, has informed the Cardinal of his submission, and announced to him his intention of writing to that effect to the Sacred Congregation."

The public at large inferred from this that M. Loisy had made his retractation to the Archbishop of Paris, thereby recognizing that prelate's right to restrict the dissemination of his views. This seems to have hurt the susceptibilities of the condemned priest; for, writing on January 10th to his friend, Baron Friedrich von Hügel, he took occasion to qualify the statement which had appeared in the Semaine, and insisted that his letter to Cardinal Richard had been nothing but a simple accusé de réception of the documents and an expression of sincere thanks for His Eminence's kindly bearing. The real act of submission, so he declared, had been made to Rome and not to Paris.

It is interesting to have to record that during the acutest phase of the disquieting crisis a perfect fusillade of communicated articles and letters was kept up in the staider French and English reviews, notably in the *Correspondant* and in *The Pilot*. Every one who felt that he had an opinion to offer, Catholic or non-Catholic, lay as well as clerical, felt inspired to print. Even

weightier and more impassive periodicals like The Quarterly and the new Independent were requisitioned for the needs of the debate. These articles, be it said in no spirit of theological partisanship, were not uniformly wise, and some of them were offensively unfair to one or other of the supposed principals in the dispute. The old-fashioned cry of Galileo and the ineptitudes of the Holy Office was raised once more. Ecclesiastical authority in general was referred to in terms that would lead the non-professional reader in theology to suspect that the Cardinals and other officials of the several Roman Congregations were a fanatical clique of obscurantists living altogether out of sympathy with modern thought and possessed at seasons with an unchristian passion for ecclesiastical bludgeoning that made them the terror of all save the hardiest of theological pioneers. Irresponsible journalists might speak of the situation as a squabble of Churchmen; to the onlooker from afar the tumult seemed to wear the aspect of a deliberately planned campaign in which the advocates of the new learning were the aggressors and Rome once more was to be put upon the defense. Perhaps the most significant of these attempts to direct the non-professional opinion of the religious-minded to one side or other of the dispute was to be found in the pages communicated by His Grace Archbishop Mignot to the Correspondant for January 15th. The Archbishop. who has ever been known for his great learning and general breadth of view, and who has not hesitated, moreover, to let it be seen on more than one occasion that M. Loisy was his very good friend from first to last, sought to allay the fears of that portion of the world of theological students, which had become suspicious of the views expressed in L'Évangile et L'Église and the Autour d'un petit livre by a series of considerations from which we subjoin the following extract:

"Our faith (writes the Archbishop) would be in jeopardy, if by the word faith were understood the ensemble of so-called traditionary beliefs, received without any examination; it would be in jeopardy, for instance, with many intellects, if we were to stick to the old cosmogony, the common chronology, to the vulgar notions about the authenticity, integrity, mode of composition of our books, their dates and authors, the confidence they deserve when touching upon history or science. . . . On the contrary, we have nothing to fear if what is called 'Christian faith' corresponds to a belief in a primitive revelation gradually developing

under a continuous action of Providence and needing to be disengaged by the Church from the alien matters imported into it by the ignorance and prejudices of the past."

The Archbishop reminds M. Loisy's critics, too, that the whole of Catholic revelation more than overlaps the narrow boundaries of biblical statement. To make them perfectly coincident was the old Protestant view; and the progress of modern exegesis has played havoc with it. For Catholics revelation is contained partly in the Bible and partly in the voice of living tradition. As the Bible, however, needs to be interpreted by authority, so the content of tradition needs to be developed by the ever-brooding thought of the Church.

What we are to think of this generously phrased Apologia praesulis pro amico suo will appear later on when we endeavor to get at the heart of M. Loisy's philosophy. In so far as the Archbishop's argument assumes the supremacy of the Church over the Bible and over a popular but passing apprehension—or shall we say reading?—of the sense of a particular tradition, it coincides, of course, with one of the most familiar commonplaces of Catholic controversy; though it needs often to be insisted upon, let us observe here, for the sake of other than Protestant opponents.

M. Loisy's prompt submission helped appreciably to clear the theological atmosphere. It put an end, for one thing, to the disedifying fanfaronade of smaller commentators whose reflections in nine cases out of ten worked more confusion to the general mind of the orthodox than the original offense they were so anxious to explain away. Sensible men, too, are beginning to ask themselves now whether even the condemned priest's more highly placed supporters really accomplished anything; especially when scholars like the Protestant Dr. Sanday and such exponents of eirenic Anglicanism as Viscount Halifax were found expressing the hope that Rome would repudiate the new views. Observers at a distance from the noise and smoke of a conflict can sometimes judge better of the wisdom or unwisdom of a given plan of attack than the chief combatants themselves. This is what seems to have happened in M. Loisy's case. is consoling to note that if the authorities at Rome could not have been altogether silent in the teeth of such challenges as the Autour

d'un petit livre contained, neither could the author have refrained from submitting, if he was to be true to his better instincts and loyal to the principles he had enunciated more than once in the course of his proscribed pages.

We have dwelt upon this more recent aspect of the case before venturing to examine the ground of the new opinions in detail, because the impression these events can hardly fail to create will serve to bring into clearer prominence the extraordinary position of authority which M. Loisy's work has won for him in the world of biblical scholarship. For ten years, at least, he has been accepted as a master in the particular department of religio-historic knowledge which he has set himself so indefatigably to explore. Even Protestants are ready to admit that he has done more to weaken the influence of Professor Harnack than any other scholar in academic Christendom. His temperament, however, has been his weak spot from the beginning. If his success has brought him much sorrow, his most charitable admirers can hardly avoid the reflection that not a little of that sorrow was perversely, almost boyishly selfcreated, if not self-imposed. Those who have been both charmed and disquieted by the engaging egoism of the opening paragraph of the Lettre à un curé-doyen in the Autour d'un petit livre will understand what we mean. Here is a man, we say, fated never to follow St. Paul's implied hint to suffer some fools gladly. He is fore-doomed to trouble from his youth up, because he is so bent on setting the crooked, as he sees it, straight. For every friend that he will find—and he will find them many and warm —he will make a score of misunderstanding foes, and all because he sees so vividly, so intensely, and can vault barriers to inference before which other men can only sit down and moan. The spectacle of a green seminarist gravely sketching the rhetorical cartoons of a new and original treatise in theology designed to fix the limits of freedom and authority for the Catholic scholar may have its comical side; but it forecasts the tragic too. It is to this flaw—for must we not call it so?—this aboriginal weakness of character, that we may attribute at once M. Loisy's failures and the great store of good which he has unwittingly accomplished for the cause of clerical education in France, in Germany and in parts of the United States.

was he who first directed attention effectively to the new drift in scholarship, and set himself to create a profounder and more Catholic apologetic to meet it. If he has come short of his ideal, his lapse is not altogether of the irretrievable sort. Indeed, it is more than redeemed by the Gallic fervor of his faith and his attitude of implicit reliance upon the sufficiency, for all directive purposes, of the voice of the living Church in whatever age the questioning scholar essays to test it. Paradoxical as it may seem, we think it is this very attitude that has proved his undoing in the present crisis. He has pushed a radically sound principle too far and expected it to carry conclusions in its train for which a more cautious thinker would have seen that it was wholly inadequate.

M. Loisy, our readers will have gathered by this, is a biblical scholar of the challenging headlong sect. He belongs by intellectual training, and possibly by temperament, to the school of Cheyne, Driver, Manen, Jülicher and Abbott. Some of his enemies have averred that he is not untainted with the leaven of Schmiedel; but a charge like that is part of the fortune of scholastic war. He seems to hold that an enquirer may go a long way with these men, provided he corrects their discoveries by drawing upon an unlimited fund of personal faith in evolutionary Catholicism. He is a student of opinions rather than of facts; though he is constantly insisting in his later books that it is the fact that keeps him in check always. Holding it possible substantially to reconstruct the thoughts of a given period out of the literary remains and other monuments in which the ghost of it may be said to linger, he has attempted in L'Évangile et L'Église to describe for us what were conjecturally the thoughts that swaved our Lord throughout His human career. what the ideas that produced the Synoptic writings in their present form, and what gave rise to the polemic of the Fourth Gospel. Some of his "discoveries" are startling, not merely to the plain orthodox mind, whether of priest or layman, but to the subtler understanding trained to hold a cautious footing amid the slipperiest and most Suaresian metaphysics of the We are accustomed to think of Our Blessed Lord, for instance, even in His pre-Resurrection days as One in Whom were "hid all the treasures of wisdom and knowledge;" yet

M. Loisy, applying to the conditions of His earthly career St. Paul's theory of the kenosis or emptying out of divinity, tells us that there is no evidence whatever that He was not subject to the natural limitations of human ignorance. Indeed, he goes further. He insists in explicit terms that it is only possible to attribute unlimited knowledge to His human understanding by resorting to an "hypothesis which is historically inconceivable and confusing to the moral sense." It is asking us to believe that, whereas "as man Christ'shared in some mysterious way in the knowledge of God. He nevertheless deliberately abandoned His disciples and posterity to ignorance and error upon a number of subjects which He could have revealed without the least inconvenience." (Autour d'un petit livre: Lettre à un Archevêque p. 138.) It is on such grounds, to say nothing of a physiological difficulty which he throws out in passing, that M. Loisy feels justified in holding to what he thinks is the most satisfying theory, when the more primitive texts are taken scientifically into account, of Our Lord's habitual state of mind in the days of his self-imposed servitude to the conditions of the flesh. In hazarding this opinion, as the least widely read student of theology is aware, the condemned author is not trenching upon views that have been explicitly defined; not at any rate in the sense in which he ventures to depart from them; he is setting himself up against Tradition; that is all. The Tradition, he imagines, he can account for; and the objections that can be urged against it seem to him more considerable than any arguments that can be adduced against his own bolder but not necessarily less reverent conjecture.*

But the theory of an ignorant and blundering Christ, deeply, if mysteriously, conscious only of His Messiahship and of little else that Catholicism has accustomed us to suppose, is not the



^{*}When the Schoolmen ask whether an hypostatic union is conceivable between a divine person and a non-intellectual nature, or between any other hypostasis in the Holy Trinity, say the Father or the Holy Spirit, and an individual human being, when Soctus speculates on the essentially negative aspect of personality, and Suares on its positive characteristics, they make a theory like M. Loisy's hyothetically thinkable, if not defensible and sound. The ordinary reader will find a plain statement of the reasons for the traditional view in Hunter's Outlines § 534. The special student is referred to Franselin Th. 32. Petavius has marshalled a long array of patristic citations among which the most notable and perhaps the most perplexing is a passage wherein St. Athanasus seems frankly to attribute ignorance to Our Lord. (Petav. xi, 1.) These difficulties tend to disappear, however, in the measure inhwhich one familiarises oneself with the main point of the Arian controversy. It should be recalled, nevertheless, that the real mind of Catholic Christianity on this point of belief emerged rather in the disputes with the Agnostae. of St. Thom. 3 p. q. g., a. 1, 3. The Innsbruck Zeitschrift for 1895 contains an excellent article by Fr. Schmid on the subject, p. 651 ss.

only point in which the learned Abbé breaks with the Tradition of his spiritual forebears. He carries us very much farther afield. He insists, for example, that the Synoptic Gospels do not afford the candid scholar a sufficient criterion for maintaining that we have in them a fair version of the original sayings and doings of Our Lord; he rejects the Joannine authorship of the Fourth Gospel and asks us to believe that it is in substance a theological pamphlet written for the evident purpose of proving the identity of the unevolved Christ (the Christ, that is, who had been content to declare Himself the Messiah of Israel) with the Logos of a philosophic system which conceived God, not as immanent in His creation, but as dwelling outside of and beyond this material world and needing, so to say, an Intermediary, or Word, to bring it into knowable and saving relationship with Himself.

Having disposed of the Gospels in their present form after this manner, the author goes on further to deny, either that Our Lord established an hierarchical Church, or that he instituted a sacramental system for its well-being and transmission through the ages. The only thing that can safely be affirmed by the historic student of the Christ of Catholic worship, according to M. Loisy, is, that He declared Himself to be the Messiah of Israel's hopes, and that He was done to death for importing into that Evangel a moral idea for which the Palestinian Jew of His time was not psychologically ripe. preaching of the spiritual Messiahship and the hint of the Resurrection that was to follow made up the sum of Our Lord's claims. Out of the Resurrection as realized there grew the first Apostolic Evangel or Good Tidings; and out of the Good Tidings there developed eventually, through the idea of the "Kingdom" the wonderful ecumenic notion of the all-embracing Church. The hierarchy, the fuller sacramental system, the more ordered Eucharistic worship and, notably, auricular confession—all these things came later. They were inevitable; because their germs undoubtedly existed in the mustard-seed Church, and the divine Will intended them to be; but the analytic student finds no convincing evidences of them in the preaching of the historic Christ. Here is where faith must supply the shortcomings of science; and in matter of fact it does so by bringing the enquir-



ing mind into touch with the living and concrete Church. The Church would seem to be her own best witness. You must trust her all in all, or not at all. In this sense Catholic Christianity is a living and progressive thing, an organic whole; not a mere bundle of formularies. It traces its ancestry backward through the centuries in this order: The Church; the Gospel; the Jewish Christ. To the historic student it is a mere truism to say that these three things are appreciably distinct; but to the believer they are but phases of One Supreme Reality, the God-with-us, sacramentally and in other mystical wise, in Christ.

Such, in bare outline, seems to be the substance of M. Loisy's teaching, as it may be gathered here and there from his writings, from the long, introductory essay and the commentary on the text of Le Quatrième Evangile, but most explicitly of all from that brilliantly written book of modest bulk and large import, the Autour d'un petit livre which precipitated the crisis whereof the extra-ecclesiastical world still continues, somewhat ineptly, to talk

And what are we to think about it all? What is the reading and intelligent Catholic, who is so often challenged by the only half-reading and half-intelligent non-Catholic in a country like this, to sav? Why was M. Loisy condemned, seeing that he makes so much of the motives of credibility that faith finds in an indefectible Church? A sufficient answer is found, of course. in Cardinal Merry del Val's letter to the Archbishop of Paris. His teaching seems to cut at the very roots of organic Catholicism. To what purpose is it to magnify the Church, if you first convince the enquiring soul that it has no palpable or historic foundation? That, we take it, is the real weakness of M. Loisy's devout but too audacious metaphysic; for he has a metaphysic whether he will admit it or no. He is at bottom a voluntarist and not an intellectualist. It is the heart of faith in him, the practical reason or instinct of his inherited Catholicism, that suffers his natural understanding to wanton so outrageously in the sight of his fellow-believers and of all the world. But is not this an inverted sort of loyalty? Is it not to turn the essential order of things awry? Whatever your elect seer may do, your accredited teacher, who is one of God's ordinary Provi-

dences for the common ruck of men, must not essay to build faith upon faith, but faith, rather, upon sufficiently ascertained fact. By any other method death seems to come up through the windows of the mind: the death that is the sure forerunner to ultimate scepticism and unbelief. Whatever be the literal sense of St. Paul's injunction to offer to God our reasonable service—rationabile obsequium—there can be no doubt as to the essential wisdom of the school of apologetics which reads into that text a warning not to lose hold of common sense even in the highest ventures of faith. Before the average man can "hear the Church" he must be convinced—we do not say how far, but he must be sincerely convinced—of the Church's credentials. Where are those credentials to be found, the plain man asks, if not in the Resurrection (which M. Loisy tells us cannot be proved from the Gospel accounts of that mystery) and the other commonly accepted data known and apprehended, first under the aspect of arresting and historical evidence, before they can be further known and more deeply apprehended as religious truth? It is as parlous to attempt to diagnose a man's personal philosophy as it is to diagnose his acting theory of religion, but we shrewdly suspect that M. Loisy and the coterie of French scholars to which he belongs are the philosophical legatees in things theological of Kant. That is why we have said that he is a voluntarist at heart. A voluntarist may make a good mystic; he can hardly make a good apologist, if he wishes to preserve a reputation for sincerity in the everyday judgment It may be M. Loisy's good fortune that he is of mankind. both intellectualist and voluntarist in one; but one may express the regret, none the less, that the elements did not blend to a happier issue in him. We do not mean to be so narrow as to imply that Catholic Christianity may not be set forth and even defended in the terms of any reputable and coherent school of thought. Omnis spiritus laudet Dominum! What we do say is that M. Loisy offered us until the other day a Catholicism without underpinning or historic foundation. No wonder that Rome finally condemned him. The marvel is that Leo the Thirteenth should have ordered the Congregations to be silent in his regard so long.

THE STAGE

A Series of Six Studies on This Subject

BY THOMAS SWIFT

VI—THE DRAMATIC STAGE

IT IS always interesting to know what prominent and representative actors and actresses think of the stage. Speaking recently of the so-called high-class plays of the day, Mrs. Fiske, one of America's leading actresses, said:

"The plays I would like to play best I fear have not yet been written. I don't like the morbid in the drama, but, unfortunately, the better of the modern plays are morbid. We read plays constantly, many of them new plays, but a good play is difficult to find—a play that embodies good literature and technical excellence. My favorite play is "As You Like It." The philosophy of the banished Duke is a delight; and into this play I think Shakspere has put so many exquisite things; it moves in so spiritual an atmosphere. The greatest number of modern plays are neither good literature nor good stage-craft. Even many among those that are the more pretentiously presented will not repay a reading in the closet. They are produced with every art of the scene painter and the stage mechanic and are adorned with all possible detail that pleases the eye, but they have no substance as drama and are bad literature. To me the obvious and crudely constructed melodrama is preferable to many of them, because it is honest and does not trade on false pretences."

It is further stated that Mrs. Fiske's aversion to the modern society play is so great that she has not attended a performance of one for ten years.

Our own observation and reflection have led us into accord with these views of Mrs. Fiske. In one particular, however, she might have passed a severer stricture on many of the high-class dramas of the day than that of morbidity of tone and sentiment. Many of them are positively immoral in both respects. To establish the proof of our contention we cite some of the principal new plays of the current season—Sardou's "Dante," Huntly MacCarthy's "Proud Prince," Shaw's "Candida," and Maeterlinck's "Monna Vanna."

In the first of these a licentious scene is introduced without



rhyme, reason or dramatic necessity, and the fair fame of the greatest Catholic poet is wantonly besmirched; in the second occurs a scene of a grossly immoral character and entirely foreign to the tradition attaching to the story of King Robert of Sicily, so beautifully and religiously told by Longfellow in his admirable poem of that name. "Candida" is marked throughout with a motive and purpose utterly at variance with the most ordinary precepts of Christian morality, whilst "Monna Vanna," Maeterlinck's most popular play, puts wifely honor and virtue to the foulest shame. In the two latter productions the sanctity of marriage is profaned and the most degrading passion given full rein. It is only fair to state that these so-called high-class plays are mostly foreign productions, and the American public can be blamed only for tolerating and patronizing them.

Concerning the attitude of the public toward the proprieties of the stage, another distinguished actress, Clara Morris, writes:

"Just how far we can exercise the function of the fabled Asmodeus, and take the roofs off from houses in order to study the habits of the inmates is a question impossible to answer. The proper and the improper, the fit and the unfit, are relative terms; and neither a transcendental nor a mathematical philosophy will give us the terms of the desired equation. But we plant ourselves on firm ground in saying that, if the analysis of human action in any play shocks the moral sense of the community, the community will communicate to the manager and actors and the author its opinion in terms not to be disregarded."

Now, this is a false and dangerous philosophy, but it is popular because of the relief it brings to the situation. It is as much as to say that what is immoral in one person is not so in another. It is the doctrine of—make your own code of morals; and the dramatic code, it must be acknowledged, admits of the greatest latitude. That a large portion of the community will by their presence and plaudits countenance the numerous illustrations of this disgraceful code on the stage proves the prevalence of a vitiated moral taste and the need of a higher guide in matters of morals than the community itself.

The high-class plays this season have been degenerates and press notices inform us that there are more coming and of even a worse character. The present theatrical season in Paris has

added, we are informed, no fewer than five plays to the "standard repertory, plays that all the leading critics describe as remarkable and striking." If these "leading critics" mean "remarkable and striking" in respect to the immorality these plays voice and display, judging from the descriptions of them, then the above statement would seem correct. Of the five. the themes of four are as immoral as they can be, while the fifth, "La Sorcière" (The Sorceress), by Sardou, written for Sarah Bernhardt, is a five-act drama of the Spanish Inquisition at Toledo, in which Cardinal Ximines is made to sit among the "cruel judges" of that institution and pronounce sentence of death upon the sorceress. One of these plays has for its theme conjugal infidelity and divorce; the object of the playwright in another is to indict society for making maternity outside of marriage a crime; the heroine in another is an unfaithful wife; and in yet another the heroine leaves her husband for infidelity and marries another; the two men meet, fight and, during the encounter, are hurled into a precipice an ending worthy of the commonest sensational melodrama. And yet this play, by a "leading critic" is praised for "elevation of tone, dignity and high purpose."

Of all the influences on the morals of the American stage that is the worst which comes through importations from Paris. It would be here out of place to expose and characterize these importations as they deserve, but we cannot refrain from pointing out the dangerous teaching and morality of a large number of plays modelled on the most striking of the class, namely, "Camille." It has been the wide practice of French dramatists, as well as French novelists, to make the courtesan the heroine in their dramatic and literary productions to an extent and degree not known in any other national literature. There is nothing that this type of degraded womanhood can teach the world which the world cannot very well afford to do without. Even if relentlessly pursued by fate to the end consistent with their rebellious career against all moral and religious propriety, the atonement, though it may move to tears, does not make up for the crime, and vice is so clothed in the seductive garb of luxury and pleasurable seeming as, to the indiscriminating, to lose half its significance.



The society plays are mostly tinctured with the same morbid tone and sentiment and address themselves to the solution of problems that only face the few and, whilst furnishing much unwholesome food for thought, can teach no practical lesson of consequence to the many.

Other plays of the higher character that have come much into vogue during the last ten or fifteen years are dramatizations of novels. It is seldom that the dramatization is on the same literary plane as the novel. The former is sure to show the blight of the manager's artificial hand. They are mostly hurriedly and weakly written to help to sell the original work. Many of them have been signal failures; but some, where the novel was strong and dramatic in character, have become very popular. These are mostly free from strongly objectionable features morally speaking, and the novel furnishes a wide and reliable guide for those who are careful enough to inquire into the character of theatrical attractions before going to see them.

Coming to the field of melodrama, we have finished with the productions that in a special manner, and on account of intrinsic merit, or demerit, appeal to the cultured classes. We have for consideration those dramatic productions and theatrical nondescripts which captivate the senses of the masses of theatregoers—of the unlettered, uncultivated, non-critical and not very particular, who make the fortunes of the middle and lower class theatres.

Melodrama, properly speaking, is a dramatic composition in which music is used,—broadly an opera. But the term has now come to be applied to a form of the drama characterized by compositions in which the music is of but moderate importance or value, or in which there is no music at all, and the plot and scenes are of a decidedly romantic and sensational nature. Melodrama as it is may be put on the same plane as the gushy, sentimental, pallid, trashy novels that come from nobody knows where to flood the land.

It is in melodrama that a distinctly national American recognition has been achieved. The chief characteristics of English melodrama are sickly sentimentality, luckless love, the clashing of the lower classes against the aristocracy, some crime and scenes that harrow the feelings and make a healthy-

minded person wish just for a breath of fresh air. The purely American melodrama delights in the old homestead, the happy home, until the villain-and always such a thorough-paced villain—appears and breaks in upon innocence and happiness. Then there is plot, and counterplot, considerable vulgarity, the free use of firearms and generally an explosion or a cataclysm of some kind, which demolishes everything in sight and fills the auditorium with choking fumes, as though it were the set object of those on the stage to clear out the house. The humor is broad and expressed more by action than in words; the wit, sharper in idea than finely expressed; the movement rapid, and the more exciting the better. Amongst the miscellaneous fare provided by the theatres devoted to this style of entertainment may be found some few plays of a sweet, elevating and thoroughly wholesome nature, with real, live characters in them, witty dialogue and amusing situations, which altogether leave a pleasant remembrance. Incidentally may be noticed the conspicuous place on the American stage accorded the tramp. He occupies in melodrama much the same position as the clown in a pantomime. The American stage tramp, be it said, has no peer. He is resourceful and equal to every occasion; oftentimes he is the drawing card in the piece, keeps the house in a roar and altogether enjoys a splendid existence. There is nothing mean about him except his appearance, which is invariably ragged and dirty. He has a fondness for drink and eats and smokes at every possible opportunity. He is a never-failing help to the widow and the orphan, takes into his sheltering care the distressed heroine, is impervious to fire, flood and firearms as he is to insult, and is invariably goodtempered and happy.

But crude, vulgar, wildly romantic and sensational as much of melodrama is, it is on a decidedly higher moral and more healthy plane than are the so-called high-class and society plays that deal with morbid problems of love, passion and social vagaries. It is, generally speaking, honest and open and does not make pretence of teaching virtue by the exhibition and analysis of vice. While some critics fail to see much wrong with the dramatic stage of to-day and continue to write flattering accounts of current pieces and actors and actresses, the con-

sensus of the more conscientious and thoughtful criticism considers it to be unhealthy and demoralizing in tone to a degree that may be called degeneracy, and that plays rely for success more on the art with which they are staged than on their intrinsic literary and true dramatic merit.

Below melodrama are the thousand and one tricks, fancies, oddities, individual and combined sketches, specialties as they are called, ranging from a Sunday-school exhibition to a perfect Saturnalia, that crowd the boards of the lower class theatres, where reign burlesque of every description and vaudeville. Any man, woman or even child who can perform some novel feat or do something better than anybody else can gain a footing on the vaudeville stage. Special acts, singing, particularly comic singing, dancing of every description, specialties on musical instruments, acrobatic feats, the exhibition of trained animals, feats of skill, anything and everything that will excite interest.

In this vast melange there is much that is harmless morally speaking, much that is innocently entertaining and instructive, but on the other hand there is to be seen at the lower-class theatres devoted to burlesque and vaudeville much that is low and vulgar, and some that is decidedly immoral and debasing. It is all designed to please the senses; it furnishes but little wholesome food for the mind; and is neither inspiring nor refining. It is the great school for comic snatches, slang sayings and up-to-date gags, and it leaves its marks on its votaries whose tongues and manners almost unconsciously smack of it and thus betray the source of their inspiration. The attendance, especially of women and children, at theatres that present highclass vaudeville has increased enormously during the past few years, which may be taken as a healthy sign. They have, by patronizing it, induced theatrical managers to raise the standard of vaudeville performances, which, on the assumption that children will go to the theatres, are about the least harmful.

In the series of articles of which this is the last, there has been no intention to preach, but rather to offer an exposition of the stage as it has been and is with a view to instruct as well as to turn attention to this mighty influence that is found working for good or ill on the communities of our great cities and, though in a much less degree, upon the country at large. For the consistent Catholic, it seems to be a duty to remember that the Catholic Church has always regarded the modern stage with suspicion and wisely cautioned her children against its dangers to morals and religion. Where vice masquerades as virtue, where morality and even decency are outraged and prevailing ideals so sadly at variance with true Catholic life and worship, it behoves the sincere Catholic to discriminate in his choice of theatrical shows—much more the parent in the freedom accorded his children to frequent the theatre.

History shows that the stage, in such productions at least as discuss social problems, not only reflects the society of the time but also exercises a powerful influence on society itself morally and æsthetically—that the stage and society act on each other for their mutual elevation or debasement. being so, it logically follows that society in the aggregate has the power to make the stage conform to its own canons of morals and taste. It may be assumed that play-writers, theatre-managers and actors do not wantonly and maliciously conspire together to corrupt society. Apart from pure love of art, which counts for little of itself alone, the great object of the providers of theatrical entertainment is to make money. and the tendency is to place on the boards attractions that will please the popular taste, no matter at what cost to morals and religion. Objectionable plays are continually produced because society, and especially fashionable society, tolerates or countenances them, which goes to prove that society itself is either morally apathetic or positively corrupt. If it be true, as Clara Morris states, that should the analysis of human action in any play shock the moral sense of the community, the community would communicate to the manager, actors and author its opinion in terms not to be disregarded, then in view of the frequency of immoral plays and the toleration of them, the moral sense of the community appears to be so granitic, impervious to shocks, that it cannot be regarded as a trustworthy index.

Mr. William Winter, who is recognized as a trustworthy dramatic critic, speaking of a popular play of indecent character, says:

"It is always said in extenuation of the offence of dramas of this kind that they teach 'a lesson.' Perhaps they do; but it is invariably a trite and trivial 'lesson' and completely superfluous. Neither man nor woman needs to be warned against a life of vice and shame. Neither man nor woman, not naturally unchaste, needs any enlightenment as to the importance of chastity. And, as a matter of fact, dramas of the kind are not presented from any moral impulse or with any ethical purpose. They can easily be made, for the reason that illicit 'love'which is their invariable theme—in its action and reaction upon human character, in the existing social environment, readily operates so as to create effective dramatic situations; and these dramas are made and presented because these situations commonly impress the amiable multitude, and are, therefore, remunerative in money. No spectator ever profited by any one of them, or ever will. Their only practical effect is to fill the mind of the observer with images of immoral character and pictures of licentious life; to set the imagination brooding upon iniquities, and to sadden the heart with an almost despairing sense of human railty and wickedness."

TO ST. PATRICK

THE way is dark—thy children cry the while:

How long, dear Saint, how long—

Ere Freedom's sun rise on thine own loved Isle
To right a nation's wrong.

Like Juda's, Erin's harp hangs on the tree;
Its strings, though tuned, are mute,

Save for the chords that winter's winds may free
From sad Æolian lute.

Long have we wept and prayed and fought and died—
How long, dear Saint, the loss—
We've kept the faith of Jesus Crucified,
With him have borne the cross.
Still keep us stanch to Freedom, faith's right hand;
Thy love with us abide;
And keep us true to faith and fatherland,
Though seas and states divide.

T J.

HOW TO READ A SHAKSPERE PLAY

By W. F. P. STOCKLEY, M. A.

THE first thing is to read the text, and again the text, and continually the text, as much as may be; thus far following Dr. Johnson's advice, to "read every play of Shakspere from the first scene to the last with utter negligence of all his commentators." In the spirit of this do all the work.

At the same time it is well (with due sense of the comparative unimportance of the modest labour), to give the words whose meanings have changed; discover (disclose), jealous (suspicious), still (continually), pretend (intend), favour (face), indifferent (impartial), sad (serious), to-night (last night), thought (anxiety, care), envy (hatred), presently (immediately), yearn (grieve), sightless (invisible), repeal (recall), mere (absolute, chief), dear (great, chief), companion (low fellow), lover (friend), peevish (silly), prefer (recommend), remorse (tender feeling), part (depart), fond (foolish), grief (grievance), success (result, fortune), secure (fancying safety), observe (honour), humour (caprice), merry (happy), knave (boy), censure (opinion), naughty (bad, wicked), proper (handsome), physical (wholesome), property (accessory, appendage), by and by (immediately), shrewd (malicious), contrive (plot). The list of these naturally misleading words may not be complete; nor may quite all of them be found in "Julius Cæsar."

In any case, let attention be drawn to them often in the text; like grammar, keep them in their proper subordinate place. When first reading the play with pupils,—while doing all that is possible to get them to read the play for themselves, if not at a sitting, yet in large portions at a time, and then again up and down, and as they are interested, and for certain subjects or certain characters—when thus reading for the first time do not necessarily read every word; summarize certain scenes; for instance, the first and the third. Perhaps even omit some of the most noble parts of the play—the *Portia* scenes, and the quarrel—just describing them in a few words; if you are

hurrying on to the end of the historical plot, and trying to make the play interesting as a whole.

That is, if your pupils have intelligence and taste enough to care at all. No doubt you must suit yourself to your world. Not only critical points of grammar or of language, but many things interesting or beautiful, are better kept back, if, over those before whom you cast pearls, Circe's wand has passed weighted with early neglect, dull relatives and their deadening ways, with present folly and vice or with the innate hereditary stupidity; to avoid which one should have caught the grand-parents of these learners of to-day.

Therefore, you must be practical; and not only with cynicism, but with sympathy. Teachers were often just as uninteresting and uninterested, when they were young.

This suggests whether it is better to read yourself, or to get pupils to read. At first, read yourself. And some scenes must always be tiresome read by several young people in an ordinary class. For instance, the Cinna scene (III, 3); which should be read with a rush. The whole spirit of it will be quickly taken in; and then a word may call attention to what this scene is for. Again, the scenes in Acts III. and V., broken up among a great many characters—which, by the way, is a special difficulty for reading, in this play—always seem stupid when read in halting fashion by many awkward or half attentive and maybe wholly unsympathetic young people.

It may be well to let pupils take the characters with longer speeches, and oneself read all the others. But "adapt yourself" must of course be the rule for any teacher. And what is best one day may not be best another. The object in reading literature that was not meant for boys and girls is to give such beings whatever interest in it is possible to their inexperience or perhaps barbarity.

At least they can learn off by heart, which I should not call "memorize," because that is not English, in that sense. To "memorize" (as in the second scene of "Macbeth"), is to call to memory and make known or famous. This learning off by heart is useful afterward for every intelligent person; perhaps even for all. There is nothing for which a man who later on has some task and uses his brains will have more reason to





thank a teacher of his own perhaps unwilling youth. Make him learn off, and often repeat aloud, if he can do so in a not too offensive form of voice and accent. Often read aloud, if you can do better than he, such passages as:

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I. 1. 33-56: "Wherefore rejoice—ingratitude."
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- I. 2. 28-51: "I am not gamesome—your face."
- I. 2. 191-214: "Let me have—of him."
- II. 1. 10-33: "It must be—shell."
- II. 1. 116-140: "No, not an oath-from him."
- II. 1. [As much of the scene as possible.]
- III. 1. 124-140: "Thus Brutus—him worse."
- III. 2. 1-35: "Be patient—death."
- III. 2. 71-105: "Friends-to me."
- III. 2. 167-195: "If you have tears—traitors."
- III. 2. 206-228: "Good friends—mutiny."
- IV. 3. 18-27: "Remember March—a Roman."
- IV. 3. 64-111: "Do not presume—cold again."
- V. 1. 92-End: "Now, most noble-"
- V. 3. 91-End: "Where, where, Messala--"
- V. 5. 68-End: "This was the noblest---"

Nevertheless, if any passage, such as perhaps Antony's "speech" has been "pawed," to use Charles Lamb's expression, so as to become unrecognizable, leave the poor degraded words in peace to recover their dignity. Also, the teacher's ears and nerves and his "soul of adoration" must be saved.

But, if he can, let him get his unformed young persons (of future possibilities mayhap) to read the text until they know it, and to learn off. They might sometimes read it aloud, a few among themselves. Thus those that have some understanding might encourage one another, when away from the less capable companions of the class.

Exercises from the beginning may be more or less lengthened summaries of Acts: then of Scenes. They prove at least that the play has been read by the writer of them. But even after writing such, the readers may have little or no knowledge of the text. They must be got to read it frequently, if anything is to be remembered. And yet they must not be bored. To spend a year, day in and day out, "pawing" a play—"that would be weighed."

Vary the reading. As was suggested for the first reading, leave out now one thing, now another. Read for certain characters—Brutus, Portia, Cæsar, Antony. And then read for the words, and the meaning of the text.

Paraphrasing poetry into wretched prose is a debasing occupation. But orally, pupils must be questioned on the meanings of words—as it were by the way, for the understanding of the text, not as if one's linguistic questions were of much importance—and also on the meaning of short passages, and of figurative expressions (though without knowing their pedantic names), and then of the import of passages of greater length; as for instance, Cassius' reminiscences of Cæsar (I. 2), or Brutus' argument for Cæsar's death (II. 1).

The history of the time is certainly a fitting thing to read, in moderation. I mean, that this is not a history, but a play.

The wonders of the verse, the tone, the atmosphere of scenes that grow upon one and form our taste and judgment—all this and so much more, which makes each of these plays, as we say unaffectedly, inexhaustible, must be left to each life to take in for itself, as wisdom and knowledge increase, if they do, and as taste, "the conscience of the mind," forms itself and makes us see what we did not see, and hear what we did not hear.

There is so much that cannot be taught, so much that we feel and should not try to explain. Remember Charles Lamb's "accursed critical habit." And he did not mean the American use of the word "critical" as fault-finding. And remember, when we dare to be commentators, his friend Wordsworth:

"Think you, 'mid all this mighty sum Of things forever speaking, That nothing of itself will come, But we must still be seeking?"

Poets did not write for class-rooms. Let them alone, as much as you can.

Literary Studies

A STUDY OF SHAKSPERE'S "MACBETH

BY THE

VERY REV. HERBERT F. FARRELL, V.F., A.M.

Act II.

- 1. Describe the location of the first three scenes of Act II. These scenes are laid in the inner court of the castle. Many of the ancient castles were built so that they formed a hollow square within. Rooms opened out onto galleries in these courts, stairs leading from the latter to the ground. Here tournaments and plays were held, viewed from the galleries. In Italy and other parts of Europe palaces built in this way may yet be seen, though the inner court is now a garden. An idea of their arrangement may be gotten from some of the cloisters of the Old Missions of California, and from some of the residences in the French Quarter of New Orleans. These courts were not roofed—hence Banquo, on his way to his bedchamber, could notice the absence of stars.
- 2. What is to be said of the stage direction, "Enter Banquo and Fleance bearing a torch before him," in Scene 1?

In the modern editions, the stage directions call for a servant preceding Banquo and Fleance with a torch. The old direction makes Fleance the torch-bearer. This seems more correct, as the intimate nature of their conversation would indicate. Dyce holds the word "torch," written Torch, sometimes meant a torch-bearer, or servant with a torch, just as Trumpet meant a trumpeter. As the next stage direction distinctly says, "Enter Macbeth, and a Servant with a torch," we may conclude that Shakspere purposely omitted the servant in the first instance.

3. Is the original judgment of Banquo confirmed by his language in this scene?

Yes; we readily infer that he has been seriously bothered

with temptation, which is quite human; but, that he has resisted it, even with loss of sleep.

"A heavy summons lies like lead upon me, And yet I would not sleep. Merciful powers, Restrain in me the cursed thoughts that nature Gives way to in repose!"

We also learn that he fears Macbeth is not fighting quite so hard for Duncan's sake and his, Macbeth's, own sake; he would fain avert a catastrophe. To sound the latter, he recalls the Weird Sisters:

"I dreamt last night of the three weird sisters; To you they have show'd some truth."

This is Macbeth's opportunity to gain a partner, but he must dissemble:

"I think not of them; Yet, when we can entreat an hour to serve, We would spend it in some words on that business, If you would grant the time."

Banquo shows himself quite willing to consider the strange prophecies, but equally unwilling to force their realization. When his friend suggests future honors for him, if only he will consent to a proposition he has in mind, the answer is:

"So I lose none
In seeking to augment it, but still keep
My bosom franchis'd and allegiance clear,
I shall be counsell'd."

4. What is his true character as given in the Hollinshed Chronicle?

The Banquo of the play is a purely Shaksperean creation. That he was a fellow conspirator with Macbeth we learn from the following words of the Chronicle: "At length; therefore, communicating his purposed intent with his trustic friends, amongst whom Banquo was the chiefest, upon confidence of their promised aid, he slue the king at Enuerns, or (some say) at Botgosnane, in the sixt yeare of his reigne." The poet would have weakened the dramatic effect had he not presented Banquo as a contrast to Macbeth. As Raymond states in "The Genesis of Art Form," he would have violated the artistic canon of Principality.



- 5. Why does Shakspere choose darkness for this entire act? Because night has always been considered a "cloak for evil"—the opportune time for the commission of evil deeds. The time is night—dark night. "Their candles are all out," says Banquo, meaning the stars are hidden. The difficulty of detecting the criminal, the helplessness of victims, because of sleep, serve to heighten the horror of the tragedy.
- 6. Give some of the more important opinions concerning the "air drawn dagger."

The "air drawn dagger" is considered a strong support of the theory that Macbeth's evil thoughts are projected outwardly—that they take outward shape. Those who think Shakspere inclined to belief in supernatural, or preternatural intervention, think the dagger has been conjured up by the witches, to strengthen Macbeth's wavering resolution. This is the opinion of Sheridan Knowles, who maintains that Macbeth is wrong in fancying it a creation of the "heat-oppressed brain"—that it should be represented on the stage as was formerly the custom. He writes: "In my mind the whole thing is too circumstantial, bears too much upon the action, to justify the common interpretation which coincides with that of Macbeth. It is the supernatural coadjutor of Lady Macbeth, dumbly but irresistibly persuading him to the deed."

Moberly calls the dagger "a delusion appearing after the manner of the Highland second sight; more substantial than the 'image murder' which shakes his soul in Act I, Scene 4, but not accepted and believed by him like the apparition of Banquo afterwards." A. Roffe, in a privately printed essay upon "The Ghost Belief of Shakspere," admits the need of the actual appearance of Banquo's ghost, for the sake of "intelligibility," but denies the same need for the dagger's appearance, "because what is spoken by Macbeth makes intelligible all that he experiences with respect to that dagger."

7. What have you to say of the psychology of Macbeth's soliloquy?

It is doubtful if Shakspere concerned himself about psychological effects, as such, at least as we understand the subject to-day; none-the-less, the soliloquy is a splendid manifestation of psychological insight, showing the great dramatist

could thoroughly realize the workings of the mind in a man of Macbeth's character. He has not gone far in his speech before we learn that nothing can shake his determination, and if he analyzes its horrors, it is only to strengthen his resolve. This soliloquy has been called the most dramatic monologue in all literature.

8. What words of Macbeth show that punishment for him and his partner has already begun?

Almost every line uttered by him in Scene 2 indicates punishment begun the moment temptation has been yielded to, and has passed into accomplished fact. Is it not always thus, save when the sinner's conscience is deadened by crime?

"I could not say 'Amen'
When they did say 'God bless us.'

But wherefore could not I pronounce? 'Amen' I had most need of blessing, and 'Amen' Stuck in my throat——"

Lady Macbeth: "These deeds must not be thought After these ways; so, it will make us mad."

Macbeth: "Methought I heard a voice cry 'Sleep no more!

Macbeth doth murther sleep.'

"Still it cried 'Sleep no more'—to all the house; 'Glamis hath murther'd sleep, and therefore Cawdor Shall sleep no more.'

Whence is that knocking?
How is't with me, when every noise appals me?
What hands are here? Ha—they pluck out my eyes.
Will all great Neptune's ocean wash this blood
Clean from my hand? No; this my hand will rather
The multitudinous seas incarnadine,
Making the green one red."

If "virtue is its own reward," Shakspere as surely shows us that sin is its own punishment.

9. Does Scene 2, of Act II, produce a better impression of Lady Macbeth?

Yes; it seems as if the poet would wish to soften somewhat our first impression of her—would wish us to understand that she is not the fiend her bold, cruel words in Act I suggest. In a word, that she is a woman after all, even though a wicked





one. She has drunk of the posset to nerve herself, if need be, to the commission of murder, and yet when confronted with the victim, she lacks the courage of execution—not indeed through fear, but, because all the fountains of her heart are not dried up:

"Had he not resembled

My father as he slept, I had done't."

Here is the one "touch of nature"—the human in Lady Macbeth that draws us to her, and elicits our sympathy in spite of all. This sentiment, and later her deep and unwavering devotion to her husband through good and evil report, would almost justify Mrs. Jameson's enthusiasm. It is but another revelation of the artistic hand that drew the character. We begin to feel now, that hitherto she has not been showing her true nature—that in her ambition for herself and her husband she has affected a courage and cruelty she does not actually possess. Hence, when in this scene, she says:

"Infirm of purpose! Give me the daggers: the sleeping and the dead Are but as pictures; 'tis the eye of childhood That fears a painted devil,"

we are not deceived. We realize that she is again assuming to allay her husband's fears. Granted that it all starts from false premises, nevertheless, we must not deny Lady Macbeth the tribute of loyalty, and a strong, though misguided, wifely love and devotion. We know it disgusts her to do it, yet for her husband's sake, she smears her hands with blood, exclaiming:

"My hands are of your color; but I shame
To wear a heart so white."

10. Mention some of the peculiar words and expressions in the first three scenes of Act II.

"Take thee that too"—Scene 1, line 7.

Banquo is making up his mind to make another effort at sleep. He is divesting himself of his weapons, and the "that" of the line probably means some small weapon, a short sword or dagger. "In the present instance 'thee' is the dative." Abbott (Sec. 212). "Offices," Scene 1, 13: this word has drawn forth considerable comment. Malone declares it a palpable mis-

print—that it should read "Officers," meaning servants. Dyce agrees with him. Others, whilst accepting the opinion that the largess was sent to the servants, hold that the word stands as Shakspere wrote it. Thus Steevens, Knight, and Collier, who declare the correction needless and improper.

"And shut up in measureless content"—lines 15-16.

This is so abrupt, it would seem as if something were omitted. W. R. Lettsom, mentioned by Dyce, reads the line, "as shut up." Some take the sentence to mean that Duncan has shut himself up in his room, well pleased with everything.

"Now o'er the one-half world"-line 49.

This line with the three words of the next, "nature seems dead," indicates the darkness of night covering half the world, and bringing with it sleep, the simulation of death.

"With Tarquin's ravishing strides"-line 55.

There appears to be a contradiction between this line and its complement, "moves like a ghost," of the next. Hence Johnson changes the line to "With Tarquin ravishing, slides tow'rds." Another opinion keeps the word "strides," but reads "with Ravishing Tarquin's strides." There is no well founded reason to change the line from its present form. A stride means a long step, and to move like a ghost, is to move quietly, and like a being without substance. We are not aware that poetry has limited the kind of steps a ghost should take.

"Present horror"—line 50.

The horror alluded to here is silence.

"Sleep that knits up the ravell'd sleave of care"—line 38, Scene 2.

"'Sleave,' the ravelled, knouty, gouty parts of the silk, which give great trouble and embarrassment to the knitter or weaver." Thus Heath, quoting Fletcher.

"This appears to have signified coarse, soft, unwrought silk."—Malone.

"Sometimes called Floss Silk."—Singer.

Elwin has it "ravell'd sleeve," that is, the unwoven sleeve.

"Great nature's second course"—line 40.

The word "course" has been tentatively changed to "source," making sleep the second source of life. The next line, however,

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suggests that Shakspere had a feast in mind, of which sleep formed the second and principal course, an Englishman's ordinary dinner consisting of three courses, soup, meat and dessert.

"The multitudinous seas incarnadine"—line 62.

"Multitudinous seas" may be explained in two ways, namely: the many seas or bodies of water the world over, or the seas filled with many inhabitants. The former appears the natural explanation from the context. "Incarnadine," make red. Thus in Collier's reprint of "An Antidote against Melancholy:"

"In love? 'tis true with Spanish wine, Or the French juice, Incarnadine." (Furness.)

(To be continued.)

BALM

By ADA A. MOSHER

"Thy friend inconstant?" Dear, possess thy heart Till grief impart the strength that is her dower; And lay this balm of memory to the smart,—
His "could not watch with Him one little hour."

"Thy best beloved hath failed thee?" Ne'ertheless, Read through thy tears, and let it thee suffice— How, when His Best Beloved was under stress, The comrade at His side "denied Him thrice."

Ah—"treacherous?" Still close thy lips on blame
And let thy heart make room for even this—
Ay, even this—remembering one who came
Unto Him and—"betrayed Him with a kiss."

SCOTT'S "IVANHOE"

LIFE OF SIR WALTER SCOTT

ALTER SCOTT was born at Edinburgh on August 15. 1771. He belonged to the family or clan of Scott, of which the chieftain was the Duke of Buccleuch. His father was a solicitor of high standing in his profession. On account of a lameness in his right leg, Scott spent his boyhood years in the country. He was fond of reading, and the books which touched his feelings made an indelible impression on his singularly ardent mind. He was thirteen years old when, stretched under a plane-tree in a garden sloping down to the Tweed at Kelso, he first read Percy's "Reliques of Ancient Poetry." "From this time," he says, "the love of natural beauty, more especially when combined with ancient ruins, or the remains of our father's piety or splendour, became with me an insatiable passion, which, if circumstances had permitted, I would willingly have gratified by travelling over half the globe."

At the age of nineteen, Scott chose the bar as his profession and studied Scottish law with the conscientious diligence that distinguished him through life. He was called to the bar in 1792 and began his career as an advocate with the fairest prospects of success. His tendency toward literary pursuits, however, predominated over his love for the bar, and his first publication, in 1796, of translations of "Lenore" and other German poems by Bürger was soon followed by various contributions to Lewis' "Tales of Wonder" and by the compilation of the "Minstrelsy of the Scottish Border."

In 1797 he married Charlotte Carpenter and settled at Lasswade, near "classic Hawthornden." Two years later, through the influence of the Duke of Buccleuch, he was appointed Sheriff of Selkirkshire, to which, in 1806, was added a clerkship in the Court of Session, with a salary of £1,300 a year. These two appointments he held to within a year of his death.

Early in 1805 appeared the "Lay of the Last Minstrel," which immediately achieved an immense popularity. His other poems were published at intervals between 1805 and 1817.

The rise and popularity of Byron forced Scott to retire from the field of poetry. When asked why he gave up writing poetry he answered simply: "Because Byron bet me." Writing to the Countess Purgstall in 1821, he says, "In truth, I have given up poetry; . . . besides, I felt the prudence of giving way before the more forcible and powerful genius of Byron."

But in 1814 Scott struck out in another field of literature in which he immediately became supreme, and in which he has had no peer since his time. His first historical novel, "Waverley," appeared, and was soon followed by "Guy Mannering" and the "Antiquary." Between 1816 and 1826 appeared seventeen other novels, any one of which would have made an author famous. It was not until 1827 that Scott acknowledged the authorship of the Waverley Novels.

Scott was created a baronet in 1820, and in 1826 his fortunes were wrecked by the failure of the houses of Constable and Ballantyne, with which he was in partnership. In the midst of the ruin the grandeur of the man was as conspicuous as that of the author—he shattered his life in his noble purpose of retrieving his financial position. Many of his works then appeared in quick succession, some of them, it is true, bearing the marks of waning power of imagination and invention, but all instinct with the stamp of genius. He died at his well-loved Abbotsford, in the midst of his children on a September day, 1832.

THE WAVERLEY NOVELS

Scott was forty-three years old when he abandoned poetry and took up the unfinished manuscript of a novel he had been writing nine years before, and concluded it. That novel was "Waverley." One day, while he was engaged in finishing this task, there was a party of young men at dinner in a house across the street from Scott's residence in Edinburgh. Through the windows they could see his hand while he was writing. "Since we sat down," said one of them, "I have been watching it; it fascinates my eye; it never stops; page after page is finished and thrown on the heap of manuscript, and still it goes on unwearied; and so it will be till candles are brought in, and God knows how long after that. It is the same every night." One of the company suggested that perhaps it was the hand of an

engrossing clerk. "No, boys," said the host, "I know well what hand it is; 'tis Walter Scott's."

With the publication of "Waverley" a new period in Scott's career and a new period in English literature began. It was published anonymously in 1814, achieved immediate success and was the forerunner of many other brilliant stories. After "Waverley" came "Guy Mannering" in 1815; the "Antiquary," the "Black Dwarf," and "Old Mortality," in 1816; "Rob Roy" and the "Heart of Midlothian" in 1818; the "Bride of Lammermoor" and the "Legend of Montrose" in 1819—"faster written and better paid for," says Carlyle, "than any other books in the world."

Out of the twenty-seven novels which compose the Waverley series, twenty are historical. Of the purely historical novel Scott is the founder and greatest writer.

The historical novel is a fictitious prose narrative or tale, involving some plot of more or less intricacy, and alming to present a picture of real life in the historical period and society to which the persons, manners and modes of speech, as well as the scenery and surroundings, are supposed to belong. Its method is dramatic, description taking the place of stage scenery. The historical novel, therefore, may be regarded as a narrative play to the extent that the various persons or characters, upon whose qualities and actions the development and consummation of the plot or motive depend, are brought upon the scene to play their several parts according to their different personalities, disclosing, with the aid of the author's delineation and analysis, diverse aspects of passion and purpose, and contributing their various parts to the machinery of the drama to be enacted among them.

ESTIMATES OF SCOTT'S STYLE AND WORK

"If there be anything good about my poetry or my prose either, it is a hurried frankness of composition, which pleases soldiers, sailors and young people of bold and active dispositions."—WALTER SCOTT.

"All is great in the Waverley Novels—material, effects, character, execution."—Goethe.

"In 1814 Scott struck out a new path, in which neither Byron nor any other living man could keep pace with him."—W. T. Arnold.

"The characteristics which placed him in the front rank of writers of fiction, are beauty and richness of conception, vigor of execution, a



nice discrimination of character, a bold coloring of historic scenes, and a boundless acquired knowledge."—Jenkins.

"We cannot say that Scott is licentious, but he is offensive and unjust to Catholics. He misrepresents their belief, perverts their intentions, and caricatures their practices. His saints are madmen, his monks half fool and half beast, his lay Catholics scoundrels or pretended heretics.

. . . More than once he speaks of what he calls 'a hunting mass,' purposely abbreviated for the convenience of hasty worshippers, being totally ignorant that no ecclesiastic has power to suppress a single word of the Missal."—T. W. M. MARSHALL, Author of "The Comedy of Convocation."

"Scott was careless in the construction of his plots. He wrote with great rapidity, and aimed at picturesque effect rather than at logical coherency. His imagination was so powerful that the delight he felt in developing the humors and adventures of one of those inimitable persons he had invented, sometimes left him no space for the elaboration of the pre-arranged intrigue. His style, though always easy and animated, is far from being careful or elaborate."—Shaw.

"Not conspicuously surpassing all other novelists in single qualities, Scott yet possessed and combined all the qualities necessary for his work in nice and harmonious adjustment. While his novels fascinate us with all the charms of romance, they are also a store-house of information as to the life of the times they treat of."—G. R. CATHCART.

"Scott's novels give us an imaginative view, not of mere individuals, but of individuals as they are affected by the public strifes and social divisions of the age. And this it is which gives his books so large an interest for old and young soldiers and statesmen, the world of society and the recluse alike."—HUTTON'S "Life of Scott."

"The beauty and richness of conception, the vigor of execution, the nice discrimination of character, the bold coloring of historic scenes, and the boundless acquired knowledge exhibited in his novels,—all these placed Scott at once at the head of fictitious writers, and the reading world devoured with avidity whatever came from his pen."—CLEVELAND.

"One point only may detain us for a moment: their (the Waverley Novels) felicitous union of familiar humor in the portraiture of characters, with force and skill in the excitement of all varieties of serious passion short of the intense."—WILLIAM SPALDING.

"Scott raised the whole of the literature of the novel into one of the greatest influences that bear on the human mind."—Kellogg.

SCOTT'S "IVANHOE"

"Ivanhoe" was published in 1820, the year Scott was made a baronet; it was the first of his novels that dealt with English scenes and characters. "Scottish manners, Scottish dialect, and Scottish characters of note," he wrote in his preface, "being those with which the author was most intimately and familiarly acquainted, were the groundwork upon which he had hitherto relied for giving effect to his narrative." But "Ivanhoe" met with a greater success than any of his Scotch novels and it has been, perhaps, the most popular of all his works and one of the most widely read books in the English language.

While Sir Walter was engaged on "Ivanhoe" he had a long and severe illness, and most of the story was dictated to his secretaries. The scenes are cast in the romantic age of Richard, Cœur de Lion, who figures prominently in the story which takes its title from its hero, Wilfred of Ivanhoe, son of Cedric the Saxon.

DRAMATIS PERSONÆ

THE NORMANS

RICHARD COUR DE LION, the second of the house of Plantagenet.—"A true knight-errant, he will wander in wild adventure, while the mighty affairs of his kingdom slumber, and his own safety is endangered."

PRINCE JOHN, King Richard's brother.—"Too weak to be a determined monarch, too tyrannical to be an easy monarch, too insolent and presumptuous to be a popular monarch, and too fiekle and timid to be long a monarch of any kind."

WALDEMAR FITZURSE.—"A wily politician and a would-be chancellor of John."

REGINALD FRONT DE BŒUF.—"A formidable baron, whose life was spent in public war or in private feuds and broils, and who hesitated at no means of extending his feudal power."

MAURICE DE BRACY.—"A knight in the service of Prince John, and the leader of a band of Free Companions. Pleasure was his pursuit."

PRIOR AYMER.—"A free and jovial priest."

THE SAXONS

CEDRIC.—"A wealthy Franklin of prompt, fiery, and resolute disposition, proud of his uninterrupted descent from Hereward; a withstander of the nobility; a friend of the rights of Englishmen."

WILFRED OF IVANHOB.—"Upon brows more worthy could a wreath of chivalry never be placed."

LADY ROWENA.—A wealthy ward of Cedric, "who drew her descent from Alfred." "A rose of loveliness, in whose countenance reigned gentleness and goodness."

ATHELSTANE, "the Unready."—A descendant of Edward the Confessor,—"liberal, hospitable, and believed to be goodnatured."

Gurth.—"The born thrall of Cedric of Rotherwood," yet a very nobleman in feeling and in act.

BANBA.—"A faithful fool, whose heart might make amends for a weaker head."

ULRICA.—One possessed of "the maddening love of pleasure, mingled with the keen appetite of revenge."

KNIGHTS TEMPLARS

Lucas de Beaumanoir. Grand Master of the order.—"An ascetic bigot."

Brian de Bois-Guilbert.—"Best lance of the order. A hard-hearted man who knows neither fear of earth nor awe of heaven."

ALBERT MALVOISIN.—Preceptor of Templestowe. One "that knew how to throw over his vices and his ambitions the veil of hypocrisy."

OUTLAWS

LOCKSLEY.—"King of outlaws and prince of good fellows."
"I am a nameless man but I am a friend of my country and of
my country's friends."

FRIAR TUCK.—"No longer a shaveling than while my frock is on my back,—when I am cased in my green cassock. I will drink with any blithe forester in the West Riding."

ALAN-A-DALE.—"The northern ministrel."

THE MILLER.—"If thou be'st a miller thou art doubly a thief."

Jews

ISAAC OF YORK.—"Heaven in ire has driven him (the Jew) from his country, but industry has opened to him the only road to power and to influence which oppression had left unbarred."

REBECCA.—"Beautiful, magnanimous, and imbued with the spirit of Christianity."

ABSTRACT OF PLOT

Wilfred, the son of Cedric the Saxon, is in love with Rowena and his love is returned. Cedric, however, wishes Rowena to marry Athelstane and so further and accomplish the freedom of his countrymen from the Norman yoke and re-establish the old English dynasty.

Wilfred leaves his home and, contrary to his father's commands and the traditions of his race, enters the service of Richard Cœur de Lion, who grants him as his feudal vassal the manor and castle of Ivanhoe, whence he derives his name. He accompanies Richard to the Crusades and there in a tilting match encounters and defeats the dreaded Templar, Brian de Bois-Guilbert.

In his brother's absence and imprisonment Prince John has assumed the royal power and given Ivanhoe's estates to one of his own followers, Front de Bœuf.

At the opening of the story there is to be a passage at Arms or Tournament at Ashby-de-la-Zouche. Prior Aymer of Jorvaulx and Bois-Guilbert on their way to Ashby are conducted by Ivanhoe, who has returned from the Holy Land in the guise of a Palmer, to Rotherwood, the home of Cedric the Saxon, there to spend the night. There Ivanhoe, disguised, challenges the Templar and saves Isaac the Jew, who, in gratitude, provides him with a horse and armor so that he may take part in the approaching tournament. At Ashby he unhorses the Templar and wins chief honors in the tournament. While being crowned victor by Rowena he falls unconscious at her feet and thus reveals the facts of his identity and a grievous wound.

Ivanhoe is cared for by Isaac and Rebecca, who attempt to convey him in a litter from Ashby to their home at York. On their journey they fall in with Cedric's party returning home from the tournament. They are attacked by a band of men disguised as outlaws under De Bracy and Bois-Guilbert, the former in love with Rowena, the latter with Rebecca, and the whole party is carried off to Front de Bœuf's castle of Torquilstone. There Rowena and Rebecca are subjected to the insulting addresses of their captors, and Isaac to the persecution of Front de Bœuf. Wamba, Cedric's jester, who alone escaped, meets Gurth, and they inform Locksley,

or Robin Hood, and Cœur de Lion, still disguised, of the capture of Cedric and his retinue. Locksley with his men and Richard besiege and storm Torquilstone, which has been set on fire by the outraged Ulrica. Richard rescues the wounded Ivanhoe, whose life had been saved by Rebecca's nursing, and Bois-Guilbert escapes and carries off the Jewess to Templestowe, the head house of his order in England.

Isaac goes to Templestowe to claim his daughter's freedom. The Templar's passion for Rebecca is discovered by the Grandmaster of the Templars, and to save the honor of Bois-Guilbert and the order from disgrace the Jewess is accused of witchcraft and brought to trial. Rebecca demands a champion to meet Bois-Guilbert whom circumstances compel into the lists against her.

In the meantime Richard and Ivanhoe attend the funeral of Athelstane, supposed to be dead, and the King reconciles Cedric to his son. Athelstane appears on the scene and relinquishes any claim he may have to the hand of Rowena and urges her union with Ivanhoe. At this juncture Isaac comes and Informs Ivanhoe of Rebecca's danger and the young knight hastens to her relief. He encounters in the lists Bois-Guilbert, who falls a victim to the violence of his own passions and Rebecca is free.

Ivanhoe and Rowena are married, and Rebecca, who had struggled nobly and successfully to repress her love for the knight, leaves England forever.

COMMENT

Such, then, is the plot of "Ivanhoe," of which, it may be remarked that, however careless Scott may have been in some others of his works, he has been both felicitous and assiduou in the work of construction in this fascinating story. In the elaboration of characters and scenes he is at his best, and when once the reader has entered upon the story he does not meet with a dull page. The skill with which Scott manages to keep together his characters, so varied and oftentimes antagonistic, is remarkable. This is most evident in the confinement of all his principal characters in the castle of Torquilstone, which at once becomes the scene of so many conflicting elements and

passions and ultimately that of a spectacular denouement which, without exceeding the bounds of probability for terrific grandeur, tense passion and retributive climax, is perhaps unexcelled in English fiction.

Of his characters it may be said at the outset that, although Ivanhoe is the hero of the story and Rowena the heroine, it is on Rebecca and Bois-Guilbert that Scott has spent all the wealth of his genius; in these two personages center the deepest interest, tragedy and passion. The wicked Templar and the beautiful Jewess must always stand out as two of Scott's most picturesque and strongest characters.

Of all the important characters Ivanhoe has perhaps the least to say. He is a man of deeds; clear of brain, quick to act, powerful to accomplish; as Chaucer would say, a very "parfit knighte," and just such an one as in the days of chivalry would be most attractive to a maiden's eves, imagination and mind. Hence it was quite natural that both Rowena and, later and under romantically fostering circumstances, Rebecca fell under the charm of his chivalrous personality. One cannot help thinking that had the popular novelist of to-day achieved so charming a situation for intrigue as that presented by the wounded Ivanhoe and his nurse, Rebecca, in the castle of Torquilstone, the peace of mind of the fair Rowena would have been vastly more troubled than it was in her final interview with the beautiful Jewess. But in the masterly hands of Scott the perfect knight was safe; he clung with unwavering fidelity to his ladylove.

Looking at Ivanhoe's antitype as set forth in Bois-Guilbert, it must be regretfully acknowledged that Scott is almost uniformly unjust, and maliciously so in dealing with the Catholic religion, its prelates, priests, or, like Bois-Guilbert, its warriors. It is a weakness difficult to reconcile with so much genius and knowledge; but it is there in volume after volume, disfiguring their pages and displeasing not only the Catholic but also the general eye that reads with a correct focus. It acts as a restraining influence in accepting his historical novels as of any truly historic value. His partiality in this one particular has weakened his credibility in many others, so that nobody nowadays attaches much credit even to his "Tales of a Grandfather."

Ivanhoe is a lay knight and a gentleman; Bois-Guilbert is a member of a religious military order and a scoundrel. The other members of the order introduced into the story are all cruel, callous, unprincipled, inhuman monsters. The worst of it is they all seek to hide their villainies under the mantle of religion. is not a single churchman from the Abbot of Jorvaulx to Friar Tuck who is not painted by the same skilful brush but in the same abominable colors of hypocrisy, inhumanity, immorality, and lack of all true religion. In this particular instance he has taken a liberty with the age in which the story is cast, that no stretch of artistic or poetic license can sanction or palliate. Though here out of place, it were easy to show, even on non-Catholic authority, that he has in an exaggerated degree attributed to an age of religious virtue the vices that Protestant historians generally, whether rightly or wrongly, assign to a later period than the reign of Richard Cœur de Lion. An age that produced St. Thomas of Canterbury in Richard's father's time would hardly tolerate such burlesque caricatures of Catholic Churchmen as are met with in the pages of "Ivanhoe." Work of art as this novel is, excellent as it is as a literary work, it requires most careful and most discriminative reading on the part of Catholics faithful to and proud of the traditions of their holy Church. The same may be said of many others of Scott's historical novels. It may seem a far saying, but it is well within the limits of probability that Scott has done more to ridicule and degrade monasticism, to belittle and belie the Catholic Church and the Catholic religion, and to lower Catholic ideals in the estimation of the public than any other writer, dead or Piction written in the form of pseudo-historical facts bewilders the mind and wins an almost unconscious acceptance that requires much close and critical after-reading to shake.

Space does not permit an extended criticism of the other characters in the novel; but we may notice the striking and fascinating contrast between Rowena and Rebecca—the fair, nobly-born Christian maid, assured of her high position, and the darkly beautiful daughter of an oppressed race. They are opposite types of womanhood, each perfect in her way. Circumstances so ruled that each of these maidens should love the same man; yet the keen instinct of delicacy on the part of their

creator decreed that the dignity of neither should be vurgarized by the slightest exhibition of debasing jealousy. The closing interview between Rowena and Rebecca preserves the integrity of both. But it is Rebecca who claims the reader's sympathy to the end. Inured to insult and oppression she is stronger and more enduring under suffering than Rowena. The latter in her critical interview with De Bracy loses control of herself and is only rescued from despair by the gentleness of the knight and the winding of the fateful horn outside the castle; the former never for a moment quails before the terrible Bois-Guilbert, who has on every occasion to acknowledge himself vanquished as much by her fortitude and ready wit as by her wondrous beauty. When bidding Rowena farewell the grace and dignity of the Jewess, her self-control and absence of every ignoble thought or impulse, together with her half-betrayed love for Ivanhoe, elevate her to the highest standard of enduring womanhood.





Distorical Studies

THE SOCIAL REVOLUTION

A Course of Historical Reading: Sixth Month— Guggenberger's Christian Era

VOLUME III.-THE REIGN OF TERROR IN PARIS

PHE head of Louis XVI. had fallen on the guillotine. January 21, 1793. The Queen, Marie Antoinette, since the execution of her husband, had been shut off from all communication with the outer world, separated from her son, and exposed to the brutal insults of her keepers. Amidst the indignities of her imprisonment and the diabolical malice of her trial—they attempted to destroy the mother by the testimony of her little innocent son—she was ever dignified and queenly, and above all imbued with Christian resignation. Seated in a common cart, her arms tied behind her, she was conveyed to the Place de la Revolution and guillotined October 16. The King's sister, the saintly Madame Elizabeth, who had shared the captivity of the royal family, followed the Queen to he scaffold. The son of the unfortunate daughter of Maria Theresa, "Louis XVII.," a pious and intelligent child of eight years, was placed under the absolute power of Simon, "governor of the Temple," a foul-mouthed cobbler, who took a fiendish delight in beating and torturing the delicately nurtured prince, cruelly depriving him of sleep, forcing him to inebriety, and degrading his body and mind to a complete wreck. perished in the Temple, June, 1794, at the age of ten, the last direct heir of St. Louis IX. His sister, Maria Theresa, the last prisoner in the temple, was delivered to the Austrians in 1795 in exchange for some captured deputies of the Convention. Soon after the execution of the Queen the royal tombs at St. Denys were desecrated, the bones of the Kings of France thrown into a common ditch, and their skulls tossed about like balls in the Jacobin Club.

But royalty did not furnish the only victims to the Reign of Terror in the capital. On October 3 two proscription lists of the Mountain, dictated by Maximilian Robespierre, were read in the Convention with closed doors, no debate being allowed; seventy-three Girondists arraigned before the bar of the Convention were doomed to imprisonment, twenty-one others to the guillotine. There were executed October 31, Vergniaud. Guadet, Brissot, ex-Mayor Bailly, Barnave, the greatest lights of the Gironde, Madame Roland, who in her writings had inspired and glorified the party, Philip of Orleans, Egalité, the traitor of the royal house, all reaped the fruit of their own teachings and doings on the scaffold. The Girondists who had escaped to the departments were hunted down and guillotined. Roland, Condorcet, and a number of others stabbed, drowned or shot themselves. Of the 180 who had led the Convention in its beginning, 140 were executed, imprisoned or in hiding. Mountain now ruled without a rival.

No article of the Jacobin program was carried out with more cruelty and perseverance than the war against religion. especially Catholicism. A very large majority of the Catholic clergy, including many converts from the civil Constitution, rather than abandon their flocks, preferred the risk of being stripped of everything, of being exiled, imprisoned, transported to Cayenne, tortured, guillotined twenty-four hours after seizure, and made martyrs of like the primitive Christians. Eighteen thousand priests were transported before, 18,000 after the September murders. The persecution, in the progress of the Terror, began to menace also Constitutional priests, Protestant ministers and Jewish rabbis. The atheistic republic had no use for them. No baptism, confession, extreme unction, marriage rite or Christian burial was tolerated by the Commune. Decrees of the Convention broke up the Christian family by suppressing the marital and parental authority of its head and the distinction between legitimate and illegitimate children.

To destroy Christian civilization to its roots, the Convention replaced the Christian era by the revolutionary era, beginning with the year I (September 22, 1792), the week of seven days by a week of ten days, the Sunday by the decade and all the ecclesiastical festivals by revolutionary anniversaries. Each

month had thirty days and received a new name from the character of its weather or its fruits. The five intercalary days were called sans culottes from the name given to the tattered and breechless citizens. Christmas Day was dishonored by the name of dog's day (le chien).

Day after day during the last months of 1793 scenes of religious mockery disgraced the sessions of the Convention. In one of them Gobel, the Constitutional Archbishop of Paris, who had been chosen by only 500 voters of the capital, threw off the insignia of his office, and publicly rejected Christianity. The Convention finally abolished the worship of God and the belief of the immortality of the soul, and set up the cult of reason in Paris and in the departments. The Cathedral of Notre Dame was made the scene of an unspeakable desecration. Its center was the lifting of an ill-famed woman on the high altar as the goddess of reason, and her worship with all the pomp of mock adoration, song and incense. Similar outrages were committed in the Departments where the Jacobins closed, confiscated and desecrated what was still left of churches.

The delirium of infidelity called forth, first a religious, then a political reaction. Danton carried a decree excluding religious masquerades from the Convention. The Terrorists split into three hostile factions. The Dantonists represented the more moderate section of the Mountain, if the word moderation can be applied to a party dripping with the blood of countless The Hébertists represented the ultra-revolutionary and atheistic Commune. Robespierre supported by Couthon, St. Just, Billaud-Varennes, and Collot controlled the Committee of Public Safety. By intrigues worthy of his treacherous character, Robespierre used one party against the other and crushed them both. The first attack was directed against the Commune, by those Mountaineers who desired to make the Convention independent, by the Dantonists who wished to stay the action of the guillotine, and by Robespierre who sought the extension of his own authority. An attempt headed by the club of the Cordéliers to get up an insurrection against the Convention failed. March 15, 1794, the leading Hébertists were arrested and condemned without hearing. March 24 Hébert, Chaumette, Anacharsis, Clootz, who had arranged the feast of reason, the apostate Gobel and other were guillotined. Some days later came the turn of the Dantonists. The head of Danton, Desmouliñs, Hérault de Séchelles and others fell April 5. Danton, forewarned, made no attempt to save himself. When the blow fell on March 29, he said: "On such a day I organized the Revolutionary Tribunal. I ask pardon of God and man."

Robespierre and the Committee of Public Safety were now undisputed masters of the guillotine. Robespierre abolished the worship of reason and bade the Convention decree the existence of a Supreme Being and the immortality of the soul. At the fantastic feast of the Supreme Being, on the Marsfield, June 8, the man of blood acted as the high priest. By a decree of the Convention, passed two days later, the calling of witnesses and the hearing of evidence, generally ignored heretofore in State trials, were formally abolished. A simple list of names sufficed for executions en masse. The executions on the Place de la Revolution now ran up to fifty, sixty and more in a day. Outside of Paris every Revolutionary Committee—and there were 21,500 Revolutionary Committees in the Departments had its guillotine. There were stationary, travelling and elegant house guillotines, the last for the execution of sick persons who could not be moved from their homes.

The Reign of Terror did not materially change the gaiety and usual tenor of Paris life. People continued their wonted pursuits of gain and pleasure. All the average Parisian cared for was his dinner, his paper and his evening amusement. clubs, theatres, cafés and other public resorts were patronized by their usual customers. Under the system of general espionage and denunciation inaugurated by the Committees, minor criminals, such as thieves, pick-pockets and the like disappeared. No riots disturbed the streets, as men did not venture even to express their opinions much less to fight for them. Everybody strove to comply in dress, language and manner with the craze of "equality." Everybody became a sans culotte citizen and citizeness; "thou and thee" replaced the old and more politeforms of address. The turbulent market women, who in earlier days had played an important part in the street riots of Paris and Versailles, were subdued into quiet by the Terrorist authori-



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ties. They were now sitting in the Place de la Revolution as tricoteuses or knitting women, watching the guillotine whilst they plied their needles. The guillotine itself became an object of popular worship or pleasantry. The women of the time wore tiny guillotines as earrings; children amused themselves with toy guillotines; at dinner parties human figures were guillotined from which wine or syrup flowed instead of blood. Hymns were sung to the guillotine, and many a joke cracked on the "national razor." A similar frivolity reigned in the over-crowded prisons, where scenes of heroic devotion were enacted in the midst of much love and merry-making and orgies of revolting immorality.

The fear which everybody, even the members of the Committees felt for their own lives under the bloody dictatorship of Maximilian Robespierre, encouraged his enemies, Tallien, Fréron, Pouché, Nadier and others to devise his fall. Dantonists. Hébertists. Mountaineers conspired with members of the two Committees. July 26 Robespierre hurled threats at his enemies in the Convention, but without naming any one. The following day he was greeted with shouts of "Down with the tyrant!" For four hours he struggled in vain against his fate. He was arrested, with his brother, Augustine Robespierre, Cauthon and St. Just. The four were released by an insurrection of their adherents. Upon the Convention outlawing them they were abandoned by the sections or districts of Paris, surprised in the Hotel de Ville, and taken to the Committee of Public Safety. Robespierre, lying on a table, his jaw fractured by a pistol shot fired in attempted suicide, was exposed to the taunts of his foes. Next morning the two Robespierres, Cauthon and St. Just with eighteen others were guillotined without trial. Within two days eighty Terrorists were executed. Commune was nearly extinct.

(To be continued.)



Catholic Literature

[Conducted by Thomas Swift]

FRANCIS THOMPSON'S "SISTER SONGS"

IT is not here the intention to conduct a close analysis and technical critique, though it will well bear both, of the admirable work of Mr. Francis Thompson, the ablest Catholic votary of the Muse to-day, entitled, "Sister Songs: An Offering to Two Sisters," but rather to interest our readers in it and so induce them to take up and read for themselves.

The suddenness with which Mr. Thompson leaped into fame, and the wide-spread and generous acknowledgment of the merits of his poetry bear, perhaps, the best tribute to his genius. His first success proved only to be the harbinger of further and more pronounced triumphs, in which he has displayed the qualifications of a great poet. In a comparatively short period he has accomplished much and won for himself what seems to be an acknowledged place amongst the English classics.

The following are some of the many tributes paid to Mr. Thompson and his poems by eminent authorities:

"A new poet, and this time a major and not a minor one."—St. James Gazette.

"They are written, to borrow a phrase of Chaucer's, in the 'high style;' their harmonies at times are almost Miltonic and yet original in cadence. The most promising work by a young poet which has seen the light for a long time."—Guardian.

"I can hardly doubt that at least that minority who can recognize the essentials under the accidents of poetry, and who feel that it is to poetic Form only and not to forms that eternity belongs, will agree that alike in wealth and dignity of imagination, in depth and subtlety of thought, and in magic and mastery of language, a new poet of the first rank is to be welcomed in the author of this volume."—Mr. H. D. Traill in Nineteenth Century.

"Profound thought and far-fetched splendor of imagery, and nimble-witted discernment of those analogies which are the 'roots' of the poet's language, abound . . . qualities which ought to place him, even should he do no more than he has done, in the prominent ranks of fame, with Cowley and Crashaw."—Mr. Coventry Patmore in Fortnightly Review.

"There is enough and more remaining to prove that in this work there is a power of thought, of imagination, and of language which must give pause to every reader inclined to believe that high verse is dead and done with."—Pall Mall Gazette.

"They are the most fascinating poems which have appeared since Rossetti."—Daily Chronicle.

"Mr. Thompson's poetry attains a sublimity unsurpassed by any Victorian poet."—Speaker.

"He has great splendor of imagination, extraordinary fecundity of phrase, a rich vocabulary, an impassioned utterance."—Irish Independent.

"If we would find sincerity, splendor of imagination, extraordinary tenderness and depth of thought, a piercing conscience of an inner life, not of much joy and of very great pain, and majesty of expression, we know not where to look among modern poets rather than to Mr. Francis Thompson."—Tablet.

The list might be greatly extended, but sufficient has been given to indicate a remarkable outburst of appreciation as spontaneous as deserving.

Although published in 1895, this poem was, as the author states, written some four years previous to that date.

"Sister Songs" is not a poem that will appeal to the casual reader or be popular in the sense of gaining a multitude of readers. Francis Thompson is more a poets' than a people's poet; his works demand that amount of close attention and study which has to be brought to bear upon the highest forms of verse for their full understanding and appreciation.

In "Sister Songs" the personal element is of so shadowy a nature as to be counted a mere abstraction—yet withal couched in figurativeness so vivid as to limn them as actual shapes visible to the eyes of the mind. The theme is admirably conceived, and worked out with an ingenuity of purpose and unity of design that have upon them the stamp of the highest poetic genius. To the genuine lover of the highest forms of poetry this work has a peculiar charm. One reads along with an ever increasing delight, hardly knowing whither the poet is going to lead him, but perfectly content to be led through the beautiful maze of witchery of scene and expression with which the poem is thronged. The unfolding of purpose and design is so cunningly contrived and so artistically accomplished that the temptation is to lay down the pen here and simply ask the reader to read and discover for himself. The writer confesses to having read

through this poem with the keenest sense of pleasure, fascinated more by the imagery and jugglery of words than concerned with the subject itself, which, however, in a certain dim and indefinable way was present through all the pages. At the end thereof he found himself ruminatively turning over the leaves and asking himself what it was all about. Suddenly the subject of the poem in all its beauty of detail, in its delicacy of conception and masterfulness of execution, stood out before him. He then read through the poem again with increased delight, with an awakened sense of perception and a corresponding liveliness of appreciation.

To those of our readers who have, or can make, the opportunity to become acquainted with "Sister Songs" we would say—first read the poem and what is here written afterward; but for those who require a sharper spur we shall, at the risk of diminishing the pleasure of individual effort, strive to interest them by a brief exposition of the theme.

"Sister Songs," speaking not too technically, may be described as an ode to the Muses, springing from the depths of a painful chapter, assumed or real, in the poet's life, out of which they seem to have been the instruments of resurrection and salvation. It is the far stretching vistas into the personal inner life vouchsafed by the poet that lend the deep human charm which the poem possesses. It seems to have been the intention of the author to have the poem read in the spirit and fashion already outlined; for it is only in the inscription, which comes after the end of the poem proper, that he indicates his theme. In this respect he is at variance with the custom of giving at least a slight inkling in the preface of what is to come or of what may be expected. This plan has its advantages inasmuch as it excites curiosity in the reader and furnishes the educational motive to find out.

In the inscription occurs this explanatory passage:

"I saw a vision—or may it be
The effluence of a dear, desired reality?
I saw two spirits high,—
Two spirits, dim within the silver smoke
Which is forever woke
By snowing lights of fountained Poesy.
Two shapes they were familiar as love;





They were those souls, whereof
One twines from finest gracious daily things,
Strong, constant, noticeless, as are heart strings,
The golden cage wherein this song-bird sings;
And the other's sun gives here to all my flowers,
Which else pale flowers of Tartarus would grow,
Where ghosts watch ghosts of blooms in ghostly bowers;
For we do know

The hidden player by his harmonies, And by my thoughts I know what still hands thrill the keys."

To these twain of the muses the author dedicates "Sister Songs" as follows:

"Go, sister songs, to that sweet sister-pair
For whom I have your frail limbs fashioned,
And framed feateously;—"

This "sister-pair" are mere personifications, one of which only, Sylvia, is dimly traceable to a human original. Spring personified is Thompson's fairy-queen with the magic wand. In her train is a "tiny maid," Sylvia, the spirit of poetic inspiration, dear to the poet, for whom he thus entreats:

"Spring, goddess, is it thou, desired long?

And art thou girded round with this young train?—
If ever I did do the ease in song,

Now of thy grace let me one meed obtain,

And list thou to one plain.

Oh, keep still in thy train

After the years when others therefrom fade,

This tiny well-beloved maid!

To whom the gates of my heart's fortalice,

With all which in it is,

And the shy self who doth therein immew him

'Gainst what loud leagurers battailously woo him,

I, bribed traitor to him,

Set open for one kiss."

Of his love and devotion to Sylvia, the poet, turning back the sad pages of his life's history to the reader's eye, gives this beautiful and pathetic account:

"Once—in that night-mare time which still doth haunt
My dreams, a grim, unbidden visitant—
Forlorn, and faint, and stark,
I had endured through watches of the dark
The abashless inquisition of each star,
Yea, was the outcast mark

Of all those heavenly passers' scrutiny;
Stood bound and helplessly
For Time to shoot his barbèd minutes at me;
Suffered the trampling hoof of every hour
In night's slow-wheelèd car;
Until the tardy dawn dragged me at length
From under those dread wheels; and, bled of strength
I waited the inevitable last.

Then there came past

A child; like thee, a spring-flower; but a flower Fallen from the budded coronal of Spring, And through the city-streets blown withering. She passed,—O brave, sad, lovingest, tender thing!—And of her own scant pittance did she give,

That I might eat and live:
Then fled, a swift and trackless fugitive.
Therefore I kissed in thee

The heart of Childhood, so divine for me."

To the poet's prayer that Spring would keep his Sylvia always in her train, that is, young, fresh and pure—

"Then thus Spring, bounteous lady, made reply: 'O lover of me and all my progeny,

For grace to you
I take her ever to my retinue.
Over thy form, dear child, alas! my art
Cannot prevail; but mine immortalizing
Touch I lay upon thy heart.
Thy soul's fair shape
In my unfading mantle's green I drape,

And thy white mind shall rest by my devising A Gideon fleece amid life's dusty drouth."

In Part the Second the poet deals with the other of the two sisters, "the elder nursling of the nest," his unknown Fair, her of the "viewless tresses," her of the "hid visage," whose "voice has no reply save silence's sad cry," whose hand is in all his work, who "swings the hammers of his forge"—that is, the spirit of poesy, or poetic execution or poetic art. To her and of her—more even of an abstraction than sprightly Silvia—he thus sings:

"In all I work, my hand includeth thine;
Thou rushest down in every stream
Whose passion frets my spirit's deepening gorge;
Unhood'st mine eyas-heart, and fliest my dream;
Thou swing'st the hammers of my forge;

As the innocent moon, that nothing does but shine,
Moves all the labouring surges of the world.

Pierce where thou wilt the springing thought in me,
And there thy pictured countenance lies enfurled,
As in the cut fern lies the imaged tree.

This poor song that sings of thee,
This fragile song, is but a curled

Shell outgathered from thy sea,
And murmurous still of its nativity."

What has been here said and pointed out will be of assistance to the student of "Sister Songs," will, as it were, place in his hands the key to this little treasury of poesy.

In reading the poem the mind will be drawn to and should be permitted to concentrate itself on these features,—the poet's love of nature as evidenced in the vivid description of Spring; his subjectiveness asserting itself in the revelations of his inner life; his power of imagination displayed in moulding the shadowy forms and characters of the two spirit sisters; the relation that the "Sister Songs" have to the Sisters; his luxuriance of imagery; the individuality and distinction that mark his style.

The description of Spring in the "Proem" and running through Part the First reminds one of Lowell's description of a "day in June" in "The Vision of Sir Launfal." In comparing the two it may be said that, while the latter is the more finished and graceful product, the former has more of vigor and originality of expression. The following passage perhaps combines the best qualities of both:

"The leaves dance, the leaves sing,
The leaves dance in the breath of Spring.

I bid them dance,
I bid them sing,
For the limpid glance
Of my ladyling;
For the gift to the Spring of a dewier Spring,
For God's good grace of this ladyling!
I know in the lane, by the hedgerow track,
The long, broad grasses underneath
Are warted with rain like a toad's knobbed back;
But here May weareth a rainless wreath.
In the new-sucked milk of the sun's bosom
Is dabbled the mouth of the daisy blossom;
The smouldering rosebud chars through its sheath;

The lily stirs her snowy limbs,
Ere she swims

Naked up through her cloven green

Like the wave-born Lady of Love Hellene;
And the scattered snowdrop exquisite
Twinkles and gleams,
As if the showers of the sunny beams

Were splashed from the earth in drops of light
Everything
That is child of Spring
Casts its bud or blossoming

Upon the stream of my delight."

Francis Thompson is a poet born and, like the song-birds, he sings because he has to sing, and his song, like theirs, is full, free and spontaneous. Of the poets he says:

"We speak a lesson taught we know not how, And what it is that from us flows The hearer better than the utterer knows."

Then he continues concerning the poet and the process of writing poetry:

"The poet is not lord
Of the next syllable may come
With the returning pendulum;
And what he plans to-day in song,
To-morrow sings it in another tongue.
Where the last leaf fell from his bough,
He knows not if a leaf shall grow,
Where he sows he doth not reap,
He reapeth where he did not sow;
He sleeps and dreams forsake his sleep
To meet him on his waking way.
Vision will mate him not by law and vow:
Disguised in life's most hodden-grey,
By the most beaten road of every day
She waits him, unsuspected and unknown."

In addition to a keen and delicate conception and an immense command of figurative expression, Thompson has that peculiarity of all great poets, without which no poet can be considered great, namely the power of sustention. He never flags, never descends below classic dignity, but frequently soars to a lofty range where thought piled on thought shines out like Alpine peak on peak in the dazzling rays of the setting sun.



Exercises on General and Prescribed Readings

THE STAGE

Questions on the Article

1. What fault does the actress, Mrs. Fiske, ascribe to the better of the modern plays? 2. In what respect is Mrs. Fiske's criticism not severe enough? 3. What are Clara Morris' views concerning the morality of plays? 4. What do these views lead to? 5. Are most of the high-class plays played in America American or foreign? 6. Of foreign productions which has exercised the worst influence on the American stage? is generally the motif of the society play? 8. What department of the drama has become considerably Americanized? 9. Distinguish between the characteristics of English and American melodrama. 10. Compare melodrama with so-called high-class and society plays from a moral standpoint. 11. What class of stage productions have become very popular? 12. What should be the attitude of Catholics toward dramatic entertainment? 13. What stand should parents take with their children with regard to theatre-going? 14. How do the stage and society act on each other. 15. Upon whom does the regeneration or purification of the stage depend?

Research Questions

1. What actors and actresses are the best interpreters of Shakspere to-day? 2. What part does scenery play in stage productions? 3. Who are the leading dramatists in America, in England, in France, to-day? 4. Does the stage tend toward the loosening of the marriage bond? 5. What effect on the people will familiarity with laxity of morals have? 6. What is melodrama? 7. What is vaudeville? 8. What influence could popular opinion have on the morality and general tone of the stage?

Topics Suggested for Supplementary Articles

1. History of the American stage. 2. The influence of foreign theatrical productions on the American stage. 3. The

teaching of morality by the exhibition of immorality. 4. The educational value of the prevailing melodrama. 5. Of vaude-ville. 6. Censorship of the stage. 7. The stage an index of the people.

L'AFFAIRE LOISY AND ITS MEANING

Questions on the Article

1. State the offence for which Abbé Loisy was condemned.
2. What works of his have been placed upon the index? 3. How did M. Loisy act on being informed that his works had been placed upon the Index? 4. What was it his duty to have done?
5. What part did the press play in the crisis? 6. What part did Archbishop Mignot play in the controversy? 7. Give M. Loisy's views concerning Jesus Christ as Man. 8. What authority in the Church did M. Loisy in his views challenge and run counter to? 9. Give M. Loisy's peculiar views on the Gospels, on the Gospel text, on the Church established by Jesus Christ. 10. Give in bare outline the substance of M. Loisy's teaching.
11. What answer can a Catholic make to the question—why was Loisy condemned by the Church?

Research Questions

1. Who is the Abbé Loisy? 2. What is the Index? What is meant by the "Higher Criticism?" 3. In what branch of learning did M. Loisy excel? 4. What influence has he had on Catholic Biblical scholars?

Topics Suggested for Supplementary Articles

1. History of the Index. 2. The dangers of the "Higher Criticism" to faith. 3. On the authority of Tradition in the Church.

FRANCIS THOMPSON'S "SISTER SONGS"

Questions on the Article

1. What is the object of the article? 2. What position does Francis Thompson occupy in present time poetry? 3. What do the critics say of his poetry? 4. What is the poet's theme in



"Sister Songs?" 5. Whence the title of the poem? 6. Who are the two Sisters? 7. What is the relation of "Sister Songs" to the Sisters? 8. What is the best way to read "Sister Songs?" 9. What is the poem's peculiar charm—is it in subject or expression? 10. How is the poem related to the life of the author? 11. Describe Sylvia. 12. Describe the other Sister. 13. What should the reader concentrate his mind on in reading the poem—especially a second time? 14. How does Thompson compare with Lowell in his descriptions of nature? 15. What does Thompson say of the process of writing poetry? 16. Sum up the excellences of Thompson's style.

Research Questions

1. With what other poets have the muses been a favorite theme? 2. Why is the season of Spring so inspiring to poets?

3. Is Spring in "Sister Songs" merely a personification or has it a deeper meaning as bearing upon the poet's life experiences?

4. Discuss Thompson's opinion that "the hearer better than the utterer knows" what poets mean to express in their poetry.

5. What is the real motif of the poem?

Topics Suggested for Supplementary Articles

1. Francis Thompson as a poet. 2. A comparison of "Sister Songs" with The Vision of Sir Launfal. 3. Allegory as a means of teaching. 4. Mysticism in poetry.

"IVANHOE"

Questions on the Novel

1. How does the author characterize the period of the narrative chosen for "Ivanhoe?" 2. Whence the name "Ivanhoe" and why was it chosen as the title of the book? 3. Who governed England in Richard's absence? 4. What were the personal character and the political aims of Prince John? 5. Under what circumstances does the hero first appear? 6. When and how is his identity first discovered? 7. What influenced Ivanhoe to take part in the tournament? 8. What important characters make their first appearance at Ashby? Under what circumstances? 9. Recount the gallantry and



prowess of the Disinherited Knight. 10. How does Gurth figure at a bargain? 11. What was his ambition? 12. To what degree was he honest? 13. What prompted Rebecca to give Gurth the hundred zechins? 14. Give the circumstances of the quarter-staff combat. 15. How came Athelstane to joust on Bois-Guilbert's side? 16. What is the plot of the story? 17. What were the Black Knight's adventures? 18. What personal characteristics were shown in each? 19. How came Rebecca to be so interested in Ivanhoe? 20. When might it seem to the reader that Richard's identity was discoverable? 21. When is De Bracy pardonable? 22. How do Rebecca and Rowena bear themselves toward each other whenever they meet? 23. Had Front de Bœuf any intention of putting the prisoners in his castle to death? 24. What scenes were interrupted by the blast of a horn winded before the castle gate?

Research Questions

1. Locate on a map of England, York, Ashby, the river Don, Sherwood Forest, Sheffield, Doncaster. 2. Give dates of Richard I.'s reign. 3. With what Crusade was Richard connected? 4. What befell Richard on his way home from the Crusade? 5. What distorted version of facts is given concerning the clergy of the time? 6. Was Richard I. a good king? 7. What was the social position of the Jews in England during Richard's reign? 8. What were the forest laws at that time?

Topics Suggested for Supplementary Articles

- 1. The history of Norman and Plantagenet periods.
- 2. The Crusades.
- 3. The condition of the Church under the Plantagenet sovereigns.
 - 4. The history of the Knights Templars.
 - 5. The Jew of the Middle Ages in England.
 - 6. The treatment of witches in the Middle Ages.
 - 7. The Condition of the Saxon in Richard I.'s Reign.
 - 8. The history of the Tournament.
 - 9. Trial by combat.
 - 10. A comparison of Scott's Isaac and Shakspere's Shylock.



Dictionary of Catholic Huthors

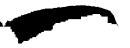
Thomas William M. Marshall (1815-1877), probably the cleverest and keenest writer of satire after Swift in the English language, was born in London, 1815, and educated at the Charter House and Trinity College, Cambridge. He was ordained an Anglican minister in 1842. Two years later, he published his first work, "Notes on Episcopacy," which led to his conversion to Catholicism and to that of many others. was received into the Church by Cardinal Wiseman in 1845. After three years of inaction and indigence consequent upon this step, he was appointed government Inspector of Catholic Schools, an office which he held for twelve years. In 1861 he published his "Christian Missions." Pope Pius IX. decorated the author with the cross of St. Gregory and wrote in a kind letter, "You have deserved well of all Catholics, especially in England." For three years Dr. Marshall was editor of the London Tablet and afterward contributed freely to its columns. In 1868 appeared "The Comedy of Convocation, in Two Scenes." It has been pronounced the best satire since the time of Swift. In 1860 Dr. Marshall came to the United States on a lecture tour. On his return to England he published "My Clerical Friends" and "Church Defence." After a painful disease of many months, borne with Christian resignation, this staunch Catholic and brave defender of the Church died in London, 1877. Amongst his other works are the graceful, sharp and exhaustive series: Our Protestant Contemporaries, Sketches of the Reformation, Religious Contrasts, The Protestant Tradition, Russia and Turkey, Protestant Journalism.

Sir Thomas More (1480-1535), the most learned man of his time, was born in London, 1480. He was the son of a judge of the King's Bench, and was educated at Oxford. After a most distinguished career both as a scholar and a statesman he was unjustly imprisoned and condemned to death by Henry VIII., for refusing to take the oath of supremacy, in which the

King was declared head of the Church. He met, with the greatest fortitude and unwavering faith, a martyr's death on the scaffold in 1535. By a decree of Pope Leo XIII., December 29, 1886, he was declared *Blessed*, together with Cardinal Fisher and fifty-two others who died for the faith from 1535 to 1583. More's principal work is his "Utopia," in which he describes an imaginary model country and people, in imitation of Plato's "Commonwealth." It is a philosophical work full of profound observations and shrewd insights into human nature. He also wrote a "History of Edward V., of his Brother, and of Richard III.," and a large number of devotional and controversial treatises.

Rev. Thomas N. Burke (1830-1883), the famous "Father Tom Burke," as his coreligionists loved to call him, was born in the picturesque old town of Galway. Recognizing his vocation to the priesthood at a very early age, after passing through the necessary years of studies and of the novitiate in Italy, he was sent to England and was ordained priest in the Order of St. Dominic. After four years of missionary work in England and seven spent in Ireland, Father Burke was made Superior of the monastery of Irish Dominicans of San Clemente, Rome. He succeeded Manning as English preacher during the Lenten services in the Church of Santa Maria del Popolo in Rome, which large numbers of Protestant tourists attended. Five years afterward he returned to Ireland and was regarded facile princeps as the greatest pulpit orator of his time. His services were in constant demand and as freely given. In 1872, being in America, he delivered a remarkable series of lectures in reply to Mr. Froude in his notable anti-Irish crusade. These lectures. as well as many of Father Burke's sermons, have been published and republished in book form.

Edmund Bailey O'Callaghan, LL.D. (1804-1880), was a native of Ireland. After receiving a liberal and medical education in his own country and in Paris, he came to America in 1823. For fifteen years he resided in Canada and for the remainder of his life in Albany and New York. He was a distinguished member of the medical body, but acquired a still



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wider reputation by his profound knowledge of American history. He published many valuable works, the chief of which are the following: History of the New Netherlands; Jesuit Relations of Discoveries; Documentary History of New York; Documents Relating to the Colonial History of the State of New York; Historical Manuscripts Relating to the War of the Revolution. He died in 1880, fortified with all the consolations of the Catholic religion, of which he was a member from his birth.

James Joseph Callanan (1795-1829) was born in Cork. He was educated at St. Patrick's, Maynooth, and Trinity College, In a moment of bitter grief at the death of his parents, he recklessly enlisted in the 18th Royal Irish, from which his discharge was purchased by some friends after a fortnight's He returned to Cork and obtained a tutorship in a service prominent family. While there he wrote and attempted to print a collection of his poems. Not receiving sufficient encour agement, he forwarded some of his translations to Blackwood's Magazine. The remainder of his life was rendered unhappy by disappointment, privation and embarrassment. In 1827 his health began to fail and he accepted a tutorship to an Irish gentleman's family in Lisbon. His health instead of improving grew worse and he was forced to return to shore from a vessel bound for Cork. He died in 1829 at the age of thirty-four.

His poems evince a passionate love for his native land, whose beauties of nature he was never tired of singing. The glens and mountains of Ireland may be said to have been Callanan's poetic home and inspiration. Some of these poems, like "The Recluse of Inchidony" and "Gougane Barra," are very beautiful. There is a note of tender sadness running through much of Callanan's poetry, which, taken in conjunction with the poet's life, is very touching.

Reading Circles

WATTERSON READING CIRCLE, COLUMBUS, OHIO

THIS circle held the last program meeting on Sunday, February 7th.

The balance of this season will be devoted to the reading of Shakspere's "Julius Cæsar," in which all the members will take part, under the able leadership of Miss Helen Millay. At the program meeting referred to Miss Jacobs read a carefully prepared paper on the two Arnolds—Matthew and Edwin—in which was given a most interesting resume of the history of these two brilliant men, both of whom did so much in the shaping of educational and literary life in England during the last century. Miss Jacobs' discussion of Edwin Arnold was supplemented by the reading of extracts from his "Light of Asia" by Miss Helen Hennessy. The conclusion of the circle's fifth year devoted to the study of English authors brings the work down to the present day. It may be decided to continue the study of the Catholic writers of to-day, such as Francis Thompson, Lionel Johnson, Father Sheehan, the poet laureate of England, and others.

D'Youville Reading Circle, Ottawa, Canada

This circle, in addition to its regular work, is in practical association with the International Catholic Truth Society, the President of which, Dr. W. F. McGinnis, of Brooklyn, recently delivered under the auspices of the former, a brilliant lecture on "Ideals of Sanctity." At a subsequent meeting the D'Youville Reading Circle engaged itself in the discussion and summary of current events, including the Irish University question, a literary review of 1903 with regard to the best selling books, the review of "In Tuscany," by Montgomery Carmichael and Stephen Phillips' poems. The allotted study of the evening was the Idyll of "Merlin and Vivien." The selected readings consisted of an article in the January number of The Champlain Educator on Mrs. Hemans and Miss Proctor, of which the talented chairwoman of the circle was the author. Miss Agnes Baskerville read the article and Mrs. Alexander Fraser read two poems to illustrate the claims of the two poets to loving loyalty. The meeting on the 16th instant was highly successful and instructive. The work embraced a survey of the political storm centers of the world, a review of Thomas J. Shahan's "Beginnings of Christianity," an estimate of Rosa Mulholland's stories, and a criticism of "The Literary Guillotine," a clever satire by an anonymous writer. The allotted study of the evening was historical, consisting of a survey of the times in Spain, France and England when Cardinals Ximenes, Richelieu and Wolsey swayed European affairs. The second part of the program was devoted to readings throwing light on the Irish Renaissance.



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JOHN BOYLE O'REILLY CIRCLE, BOSTON

At the regular meeting of this circle on Thursday, February 11, the secretary, Miss Helen T. O'Reilly, read a letter from Miss Ellen C. Sawtelle, of the Hancock School, Boston, acknowledging the receipt of the resolution adopted at the last meeting in favor of women principals for girls' schools and thanking the circle for its sympathy and support. The evening was devoted to the life and works of Oliver Wendell Holmes. Miss Mary Riley presented a fine biographical sketch of that author, and Miss Jennie Sweeney a clever study of the "Autocrat of the Breakfast Table" with the reading of extracts therefrom. A carefully prepared outline of "Elsie Venner," Dr. Holmes' first novel, was given by Miss Teresa McCarthy. The closing lecture of this season's course was given by James J. Walsh, M.D., Ph.D., of New York, the popular Catholic lecturer, on the subject, "The Thirteenth the Greatest of Centuries." The lecture was largely attended and was, as expected, of unusual interest. The meeting on February 18 was devoted to the Scripture studies, the character under consideration being the Prophet Elias.

AQUINAS CIRCLE, MALDEN, MASS

The annual lecture course of this circle was opened on the evening of January 13 by the Rev. George V. Leahy, S. T. L., in presence of a large audience of members and their friends. "The Sun" was the subject of Father Leahy's first lecture, which was illustrated by more than thirty beautiful views showing the studies made in solar astronomy during the present generation. On the evening of January 20 Father Leahy delivered his second lecture, on "The Nebular Hypothesis," which was listened to by an increased audience. Both lectures were preceded by a concert. This year's lecture course promises to be one of the most interesting in the ten years of the circle's existence. The lecture on February 8 was given by the Rev. Richard Neagle, P. R., of the Church of the Immaculate Conception, Malden.

St. Anthony's Literary Society, Franciscan Fathers, Oldenburg, Ind.

This society has been established by the Franciscan Fathers as an auxiliary to the sermon class and precludes a restriction to mere spiritual subjects. It follows the order of meeting prescribed for reading circles. Then a paper is read on some specified subject, announced two weeks before in order to afford ample leisure for preparation. At the last meeting, for instance, the society reviewed Hildebrand (Gregory VII.) and his times, whereupon each member was expected to deliver the fruit of his readings extemporaneously. In this way it is expected to provide an excellent means of training the abilities of the members to speak in public on subjects differing somewhat from the ordinary sermon.

Suggestive Programs

FOR LITERARY AND DEBATING SOCIETIES

I

THE PANAMA QUESTION

Papers or speeches not to exceed ten minutes.

- 1. Chairman's Address.
- 3. Instrumental Music.
- 3. Panama Geographically.
- 4. Panama Historically.
- 5. Vocal Music.
- 6. Panama Commercially.
- 7. Panama's Independence.
- 8. Recitation.
- Debate.—Resolved, "That the Panama Canal route is preferable to the Nicaragua Canal route."

Explanation.—The Chairman should deal with the nature of the program, the chief feature of which is the Independence of Panama and its general importance.

Geography.—Situation—physical features—natural resources and productions—climate, etc.

History.—Discovery—inhabitants—political history—history of the people—manners—customs—religion—government, etc.

Commercial Value.—Estimated from its geographical position between the two oceans and between North and South America—canal—route—its utility and importance.

Independence.—Causes—achievement—results.

Debate.—The argument would be mainly one of comparison between the Panama and the Nicaragua projects, and would proceed along the following lines: (a) geographical position; (b) length and difficulties of route; (c) time and cost of structure; (d) climate; (e) mode of maintenance; (f) political and international aspects, etc.

Books of Reference.—School or other geographies; American or other Encyclopedias; "Report on Progress of Work on Panama Canal," by Kimball, U. S. N.; Literary Digest; Review of Reviews; Daily Press; Reports of Congress; Any History of South America.

10. Vocal Music.

II

THE NEGRO QUESTION

"God has ordained that reasoning creatures, made according to His own image, shall rule only over creatures devoid of reason. He has not established the dominion of man over man, but that of man over brute."—St. Augustine.



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- The Introduction of the Negro into America—his condition in Africa—the wrong and cruelty of abducting him into slavery—the
 Slave Trade.
- 2. The Catholic Church and Slavery—her teaching and attitude.
- The Emancipation of the Negro—freedom man's birthright—the claims
 of the slave-holders—the sacrifice of blood and money.
- 4. The Results—Are they commensurate with the expectations?—Is the Negro in the United States better off now than he was in slavery? —Has he risen to the American standard of citizenship, morally, socially and intellectually?
- Debate.—Resolved, "That unlimited franchise should not be allowed to the Negro."

The line of argument here would be to show that morally, socially and intellectually, the Negro is or is not qualified to exercise the franchise.

Books of Reference.—These are numerous: Balmez' European Civilization; Slavery, by Augustine Cochin; Washington versus Jefferson, by M. M. Granger; Slavery Question, by Hart and Channing; Reports of Congress; The Biglow Papers; Uncle Tom's Cabin.

III

A NIGHT WITH A PAVORITE AUTHOR

A Night with a Pavorite Author is a popular form of program—interesting, instructive and easy to carry out by means of ten-minute papers, songs and readings from the author's works. Take, for example:

ADBLAIDE ANNE PROCTER

- 1. A general sketch of Miss Procter's career.
- 2. Reading-My Picture.
- 3. The Woman.
- 4. Reading—A Woman's Question.
- 5. The Poetess.
- 6. Song-The Lost Chord.
- 7. Recitation—A Legend of Bregenz.
- 8. The Philanthropist.
- 9. Song—Cleansing Fires.
- 10. Reading-Homeless.
- 11. Song—The Message.

IV

SHAKSPERE'S "JULIUS CÆSAR"

Pive-minute papers—instrumental and vocal music interspersed

- 1.—Paper—History of the play.
- 2.—Reading—Cassius' Speech, Act I, Scene 2, ll. 92-133.
- 3.—Paper—Cæsar as he appears to you in the play.
- 4.—Recitation—Brutus' speech, Act III, Scene 2, 11. 13-48.
- 5.—Paper—The friendship of Brutus and Cassius.

- 6.—Recitation—Quarrel of Brutus and Cassius, Act IV, Scene 3, 11.
- 7.—Paper—The character of Antony.
- 8.—Recitation—Antony's speech, Act III, Scene 2, 11. 75-230.
- 9.—Paper—Compare characters of Portia and Calpurnia.
- 10.—Reading—Act II, Scene 1, 11. 233-308.
- 11.—Reading—Act II, Scene 2, 11. 8-54.
- 12.—Paper—Discuss the statement—The play should have been called "Marcus Brutus" instead of "Julius Cæsar."

_ v ...

DISCUSSION .- THE YELLOW PERIL

Note.—This question can be discussed either in short speeches or prepared papers.

- 1.—The meaning of the term, "yellow peril," as well as the field and object of the discussion explained in an opening address by the chairman.
- 2.—The countries that form the "yellow peril"—their population, modes of life, resources, present power, possibilities of aggression.
- 3.—The white races—their countries, population, resources, present power, possibilities of resistance.
- 4.—The possibility of unifying the yellow races on the grounds of nationality, religion, common protection against Western invasion.
- 5.—The possibilities in the present position and relations of Western nations, of uniting against a prodigious common foe—possibilities in view of their racial, national, religious and political differences.
- 6.—The possibilities of the yellow races as exemplified in the sudden rise of Japan to a commanding position among nations by adopting Western ideas and methods.
- 7.—The example of a Christian Europe against Mohammedan invasion —would history repeat itself?
- 8.—With which side, in the war between Russia and Japan, should the white races sympathize? Give reasons for so sympathizing.
- o.—Summary and decision by the chairman. One Russian authority says, "it would be a colossal blunder for Europe to encourage or assist the consolidation of the Mongolians, the Manchus, the Thibetans, etc., into one nationality," while another Russian authority writes, "the yellow man must yield and recede before the white, because he has not created any art, science or literature. When he does create these things he will have ceased to be yellow. The march of the Aryans cannot be arrested."





Correspondence

EAR SIR: What do you consider the best method of overcoming the effects of promiscuous reading?

A mind suffering from the effects of promiscuous reading is in an unhealthy condition. Just as promiscuous eating and drinking will disorder the stomach and affect the general health of the body, so promiscuous reading will produce a mental dyspepsia prejudicial to the general health of the mind. Promiscuous reading begets passive reading, and passive reading weakens the energy of the mind. It wastes time, and wastes the intellect, inasmuch as results are not commensurate with the time and energy expended.

The obvious remedy is to particularize and select, and then to read with a purpose. To a person given to much promiscuous reading and anxious to cultivate a profitable method of reading, one that will inform and develop power of thought. we would say-get away from the practice of skimming newspapers, glancing through the pages of magazines, devouring the novels of the day and concentrate the attention on the study—not the reading—of some serious literary, historical, scientific or other line of work according to individual taste. To do this will entail the reading of a number and variety of books bearing on the one subject, which will arouse the discriminative faculties of the mind, the exercise of which will form a pleasing substitute for the passive pleasures derived from promiscuous reading. After finding out what others have to say on the subject, the reader will most likely discover that he has something to say on it himself. Let him take pen and paper and give his own views on the subject. Thus, from a receptive he has developed into a productive agent. With mental powers alive and thus strengthened by wholesome exercise he will breathe the breath of a new literary as well as mental life. He will find himself reading thoughtfully, critically, not taking everything as so, merely because he finds it in the book, but examining, weighing, comparing, rejecting, accepting.

He will find himself reading twice where erstwhile he was wont to read once,—the first time to discover what is in the book, the second time, to see what of profit he can get out of it. He will find himself making—not taking—notes and reflections on what he reads and standing on a plane where he can say to the author, "I know you for what you really are, I know you in your works, and I am now in a position to discuss the whole situation with you and tell you what I think of you." All of which means—to cultivate an active mind, the critical faculty, a definite purpose in reading and the habit of reflection.

Summer School Notes

SESSION OF 1904

THE Board of Directors of the Catholic Summer School of America recently decided that the session of 1904 at Cliff Haven should begin July 5, and that the dining hall should be open from June 15 to September 15.

A NEW RAILROAD

It will interest the members and friends of the Summer School to learn that the Delaware and Hudson Railroad Company has built a branch line from Bluff Point into the Adirondack region and connecting with Lake Placid, Saranac Lake and other popular summer resorts. The line runs diagonally across the western portion of the Summer School land, but does not interfere in any way with the golf links. It will be a convenience to Summer School visitors desirous of taking a trip to the Adirondacks, as they will be able to start directly from the Cliff Haven station.

SUMMER SCHOOL LIBRARY

The following is a list of those who have recently donated books to the Summer School library:

Bishop Henry Gabriels; Mgr. J. F. Loughlin; Rev. Thos. F. Gasson, S. J.; Rev. M. J. Lavelle; Rev. Thos. McMillan, C. S. P.; Rev. Francis P. Siegfried; Messrs. Thos. O'Hagan, Patrick Golden, John D. Crimmins; Mesdames A. C. Jones, N. Curtis Lenihen, P. H. Hart, J. H. McDonough; the Misses Ros and the Misses Lavelle; Misses Eugénie Uhlrich, Rose F. Egan, Katherine Hagerty, E. A. Birmingham; Santa Maria Council of Knights of Columbus through Dr. Jas. J. Walsh; Mr. Patrick Golden,

of Parsons, uncle of Dr. Walsh, gave a valuable collection of books comprising sets of Grant's, John and William Sherman's, McClellan's, Beauregard's and Jefferson Davis' Memoirs, besides a full bound set of Scribner's Magasine to date.

DELAWARE AND HUDSON'S PLANS

The Delaware and Hudson Canal Company, having spent \$2,000,000 in making its thirty-two-mile Chateaugay branch from Plattsburg to Lake Placid in the Adirondacks standard gauge, has now ordered a new equipment of rolling stock and proposes to inaugurate a magnificent train service for summer travel.

General Passenger Agent J. W. Burdick, of the Delaware and Hudson road, gives the following details:

"The Delaware and Hudson company has ordered sixty new engines, twenty new vestibuled empire day coaches and three café cars. There are also now being constructed for them observation Pullman cars to be used on the through trains running between Troy and Lake Placid.

"Among the engines ordered are four for use on the Chateaugay branch, which will be amongst the largest and most powerful in use in the United States. A fast train will leave Troy and Albany on the arrival of the morning boats, reaching Lake Placid by one o'clock daily. Another train will leave New York City about 9 P. M. and arrive at Lake Placid for breakfast about 7:30 o'clock the following morning."

The Delaware and Hudson company has also decided to put on the market some of its immense holdings of Adirondack land, including some of the finest camp sites on some of the principal lakes and ponds in the Adirondacks, including property around Loon Lake, Upper Chateaugay Lake, Chazy Lake, Ragged Lake and Plumsdore Pond.

The plan is to sell a camp site for a nominal sum to any bona fide purchaser who will agree to build thereon within one year a suitable camp or cottage, the company reserving about every third lot, the idea, being, of course, to develop the northeastern slope of the Adirondacks and attract summer cottagers. Many applications for camp sites have already been received from New York and other large cities.

The Chateaugay Ore and Iron Company, which was recently acquired by the Delaware and Hudson, alone owns upward of 100,000 acres of land in the Adirondacks, in Clinton, Essex and Franklin counties.

THE ANNUAL REUNION

A meeting of the Committee in Charge of Arrangements for the annual Reunion, which is to take place at the Waldorf-Astoria on April 15th, took place at the Boland Trade School on Monday, February 29th.

Meeting called to order by the President, Dr. McMahon, who reported the election at a meeting of the officers of Mr. George J. Gillespie as Chairman.

Mr. Gillespie thereupon took the chair, Mr. Gerald J. Barry acting as Recording Secretary. Present, Dr. D. J. McMahon, Rev. M. J.

Lavelle, Messrs. Gillespie, D. J. O'Conor, M. E. Bannin, W. E. Mosher, S. H. Horgan, F. Cunnion, E. Fitzgerald, P. King, G. J. Barry, J. I. Burke, Jas. W. O'Brien, E. Rowan, and the following ladies: Mrs. G. J. Gillespie, Mrs. Pulleyn, Mrs. Charles Murray, Mrs. N. Curtis Lenihen, Miss M. Lavelle, Miss A. Lavelle, Mrs. T. Devin, Miss M. Burke, Miss Mary A. Curtis, the Misses Jones and others.

Mr. Gillespie made a few remarks as to the object of the meeting, the advantage of the Summer School, and asked every one to turn in and help make the affair a success.

Mr. Burke then read the list of officers in charge of Reunion as elected at the meeting of officers of the Association, which are as follows: Rev. Dr. McMahon, President; George J. Gillespie, Chairman; Edward Sheehy, Thomas M. Mulry, M. E. Bannin, John J. Barry, Wm. H. Buckley, James Donnelly, Hon. Jas. Hinchliff, M. F. McDermott, Hon. C. T. Driscoll, Henry A. McAleenan, Vice-Chairmen; Frank C. Cunnion, Treasurer; Gerald J. Barry, Recording Secretary; James I. Burke, Corresponding Secretary.

The Corresponding Secretary was then instructed to notify the abovenamed officers of their election.

The Chairmen then appointed the following as Chairmen of the different committees:

Frank C. Travers, Chairman Box Committee.

D. J. O'Conor, Chairman Hall, Table and Chair.

Stephen H. Horgan, Chairman Press Committee.

E. Fitzgerald, Chairman Music Committee.

Chas. Murray, Chairman Souvenir and Program.

Dr. Crennin, Chairman Card Committee.

Jos. T. Ryan, Chairman Reception Committee.

The chair then called for a few remarks from the following gentlemen: Rev. M. J. Lavelle, Rev. Dr. D. J. McMahon, and Warren E. Mosher, which were accordingly given.

On a call from the chair for requests for sections, the following were taken:

_	I	Miss M. Burke,	-	-	_	-	1
-	I	Miss Jones,	_	_	-	-	1
-	2	Miss M. Lavelle,	-	_	_	-	3
-		Mrs. Gillespie, -	_	_	-	-	I
	1	Miss Curtis,	_	-	_	_	I
-	I	Mrs. Rowan, -	_	_	_	_	1
_	1	Mrs. Barry,	-	_	-	_	6
	- - -	- I - I - I - I - I	- 1 Miss Jones, 2 Miss M. Lavelle, - 1 Mrs. Gillespie, 1 Miss Curtis, 1 Mrs. Rowan, -	- 1 Miss Jones, 2 Miss M. Lavelle, Mrs. Gillespie, Miss Curtis, 1 Mrs. Rowan,	- 1 Miss Jones,	- 1 Miss Jones,	- 1 Miss Jones,

There being no further business, the meeting, on motion, adjourned to meet again, Monday evening, March 7th, at 8:30 P. M.

Those who attended the lectures of Dr. J. S. Taylor at the Catholic Summer School of America, during the sessions of 1902 and 1903 will be pleased to learn that he has been appointed Professor of Principles and Methods at the New York University Summer School. The honor

conferred on Dr. Taylor redounds in a special manner to the credit of the Cliff Haven Summer School.

An address delivered by Bishop Conaty at a recent banquet of the Chamber of Commerce, Los Angeles, has attracted wide attention. It is described as "notable among the notable addresses that have been delivered before that leading commercial organization." Bishop Conaty addressed himself to the ideals that should prevail in public and private life, and no part of his magnificent effort aroused greater enthusiasm than his reference to public life and the responsibilities of public officials.

At a convention of the Catholic Charities of New York, recently held at the Catholic Club, the Rev. Dr. Dennis McMahon delivered a most interesting address on the work of the association. This organization has united Catholic women in works of charity. They go among the poor, look after the religious training of children, provide work, food, clothing and money when needed. The prisons and Children's Court are visited daily, and every case involving a Catholic is investigated and efforts made to alleviate the condition of the prisoners.

The Rev. M. J. Lavelle, V. G., LL.D., has been made Domestic Prelate to His Holiness, Pius X, with the title of Monsignor. Monsignor Lavelle's elevation to this new honor will be pleasing intelligence to the thousands of his Summer School friends and admirers. It would be superfluous to repeat what has already been said in a previous issue of this magazine concerning the splendid work Monsignor Lavelle has done for the Summer School, and his faithful services in the cause of Catholic education and the elevating of Catholic society. This new honor emphasizes the fact that his services in the cause of the Church are equally well recognized by the Holy Father and Archbishop Farley. At the same time His Holiness appointed Monsignor Joseph F. Mooney a member of the College of Prothonotaries Apostolic, an honor well deserved.

The elevation of the Rev. Thomas F. Cusack, superior of the New York Apostolate to be Auxiliary Bishop of New York shows how thoroughly this zealous missionary priest has won the esteem and confidence of Monsignor Farley, the Archbishop of New York.

It is with the deepest regret that we record the death of the Rev. Patrick J. Danehy, Pastor of St. Stephen's parish, Minneapolis, Minn., and President of the Western Catholic Summer School, where he won a wide reputation as a popular lecturer and an able administrator.

Current Life and Comment

Catholic Liter- Is it not the fact that the study of Catholic Literature ature in Cath- in our Catholic colleges and academies receives either elic Schools? very little or no attention at all—and this, it may be said, almost from necessity? Our Catholic system of education as it widely prevails is a following and not a leading system. Our institutions for secondary education are wont to base their success on the results of examinations upon prescribed courses of literature, such as that offered by the Regents of New York State University, in which course we look in vain for any works by Catholic authors. Consequently, the teachers in these institutions are compelled by the necessity of competition with the High Schools to follow the same courses and to make equal showing at the examinations.

This is the situation as it seems to us, and the plea for its existence. Now, since the study of literature, together with the cultivation of literary ideals, is recognized as by far the most important factor in secular education, it follows that a course in Catholic literature is a grave necessity—all the graver in the presence of so much that is not Catholic—if the graduates of these institutions are to reflect truly Catholic teaching upon Catholic models and in accordance with Catholic ideals.

The question is: Have we no Catholic literature worth studying? If we have, then, why not honor it where it should be honored in Catholic institutions of learning? Why send out our Catholic youth redolent of Tennyson, Milton, George Eliot and Carlyle, yet with hardly a suspicion of the existence of the many profound scholars and writers who have fought the battle of Catholicity, kept the faith of Christ in their books as in their hearts, and have commanded the admiration of Catholic and non-Catholic alike?

Is it not true that owing to the compulsory conditions of education prevailing, our Catholic youth go out into the world with but the mildest hearsay acquaintance with purely Catholic literature and have in this respect to supplement their school course by much after-study and private reading?



It is not in any carping spirit that we have approached this subject, but rather by the establishment in The Champlain Educator of a special department, devoted to the systematic study of the masterpieces of Catholic literature, to encourage and assist both teacher and student in this important branch of Catholic education.

The Diverce One of the greatest social evils of the day in this Evil country is undoubtedly the wide prevalence of divorce. In the consideration of the problem that presents itself people are apt to blame the State Legislatures whose right and duty it is to regulate or, better, to abolish the evil. But the fault does not really lie with the legislators, but with the people, and especially with the churches embracing the entire Christian body. Of these churches only one presents an uncompromising front on the question, and that is the Catholic Church. The other churches and denominational bodies show themselves uncourageous in grappling with it—are either weak in the presence of an exaggerated public opinion in favor of divorce, or supine religiously and morally speaking.

Of course, it would be expecting too much of the Episcopal Church to take the same stand against the evil of divorce as does the Catholic Church, seeing that the former in a manner owes its existence to the iniquitous divorce pronounced by Cranmer in behalf of his unscrupulous master, Henry VIII. of England. Yet, on the other hand, recent conferences on the question have revealed in that body a large section of opinion countenancing the restricting of divorces and discountenancing the subsequent marriage of those at least against whom divorce was obtained.

But if ever there is to be a change for the better in the divorce laws of the various States, it will have to come through the churches acting upon the people so as to create a healthier public opinion in regard to the sanctity of marriage and all the ills that the violation of it entails, which can be brought to bear upon the members of the legislatures. So long as these members are not called upon to bring the question before the legislature, they will not concern themselves with what to them is practically a troublesome subject. From the masses

of the people who do not belong to any church, from atheists, agnostics and the non-religious, little or nothing can be expected toward the formation of a public opinion aiming at the restriction or abolition of divorce.

That public opinion outside of strictly Catholic circles does not greatly concern itself with this subject may be seen from the apathy of the press toward it, and not unfrequently from the open expressions of toleration or endorsation of divorce found in its columns.

The following mischievous pronouncement taken from the Philadelphia *Post* will serve as well as another to show how reputable newspapers regard the question:

"We hear a great deal about the 'prevalence of divorce' and what a menace it is to the 'foundations of our social order.' Can it be that the cold and mathematical census has relaxed its calm matter-of-factness to have a huge joke at the expense of the Jeremiahs who have been frightening us with their woeful warnings? The census says that out of our 32,000,000 married and widowed persons less than 200,000 have been divorced—less than three-fifths of one per cent.! No doubt many divorced persons have concealed the fact from the census takers. But make all the allowance you please for these occasional deceptions, and still you have the mountain laboring and finally bringing forth a mouse—and a mighty little one."

The mouse is a mighty little one—one capable of gnawing asunder the sacred bonds that bind the family, and society, together. "Less than three-fifths of one per cent.," regarded as a mere abstraction and with mathematical absoluteness, does not look appalling; but taken concretely it means that there is more than one divorced person in this country in every two hundred married and widowed persons. Yes, a mouse is a tiny animal, but it can play havoc among the most precious things. This mouse of divorce has released from the confining net a monster that is now preying upon the "foundations of our social order."

Society for mark the intercourse of Catholics with their non-Catholics Catholic fellow-citizens or to impair the union of true patriotism that should bind all classes and creeds together for the good of the commonwealth, it behoves Catholic youth to

look for their society among the members of their own faith. Hence the necessity for Catholic societies for our young men and women. In non-Catholic society the Catholic young man is not particularly wanted, nor can he intimately associate himself with it without suffering in faith or self-respect. The ideals of non-Catholic youth of the intellectual stamp run counter to Catholic doctrine and practice, and the Catholic will find himself forced either to the blush by silent acquiescence or to the sword in defence of his faith and self-respect. In science, in literature, in philosophy, in thought, in religion, the Catholic and non-Catholic ideals clash, and there can never be that harmony and restfulness found in the homogeneity of a Catholic society.

The Catholic in his philosophy of life has to conform his views and practice with the doctrines and precepts of his Church. He cannot depart from or sacrifice them. The non-Catholic of culture or intellectual ambition kicks against all authority. He is apt to be revolutionary; poses as one who takes nothing for granted; has no knowledge of the nature of faith. He interrogates the conditions of life with a view to pleasure only; he is critical of the existing order of things; and suspicious of anything distinctly Catholic. He affects plain speaking and delights in getting down, as he fondly imagines, to first principles. He takes his literary ideals from his pet authors and is intolerant of other authority; it may be Browning, Meredith, Henry James and Stevenson, or it may be Tolstoy, Ibsen, Sudermann and Maeterlinck. He has advanced ideas on womanhood, on marriage, and kindred subjects-and in all he is at variance with Catholic ideals. In converse with such society the Catholic cannot be comfortable: he has either to surrender his self-respect or wage an eternal warfare.

Literary Notes and Criticism

THE NUMEROUS admirers of the Rev. Dr. Sheehan, P.P., of Doneraile, Ireland, will read with pleasure that the gifted author of "My New Curate," "Luke Delmege," etc., has been made a canon of the cathedral chapel of Cloyne by the Right Rev. Bishop Browne. Canon Sheehan was born at Mallow on St. Patrick's Day, 1852. He was ordained in 1875 and was stationed at Plymouth and Exeter, England, until he was recalled to his native diocese in 1877. After spending eighteen years as a curate at Mallow and Queenstown, Father Sheehan was appointed parish priest of Doneraile in 1895.

THE Pall Mall Magazine recently asked a number of novelists to answer the following questions: "Which are the greatest characters, not in the works of one novelist, but in those of the world's novelists generally?" Here are some of the replies:

Mrs. Craigie, Don Quixote; Mr. Zangwill, Don Quixote; Miss Braddon, Clarissa Harlowe; Ian Maclaren, Colonel Newcome; Mr. W. E. Norris, Tito Melema; Mr. Rider Haggard, Romola; Mrs. Grand, John Inglesant; Miss Edna Lyall, David Elginbrod; Mr. Hall Caine, Don Quixote, Sidney Carton, Diana Vernon, Lorna Doone.

Can our readers place all these characters? And which do they consider the greatest characters found in novels?

COUR YEARS ago Edward Elgar produced his oratorio, "The Dream of Gerontius," which was pronounced a great work by some of the most discerning critics. This same composer's new oratorio, "The Apostles," which was recently produced in New York under the direction of Mr. Frank Damrosch, was first heard at the Birmingham Festival last October. One English writer compares it with Wagner's "Parsifal" and declares that it is "not only a masterpiece, but an epochmaking work in the history of oratorio;" while another says

that it is "An invaluable contribution to the art of the world; a score of pure gold throughout—a work so great, so remote from the common things of the earth, that to follow the composer into the distant fastnesses of his mind is, at all events on first hearing, something of a heroic virtue." As is well-known, Dr. Elgar is a devout Catholic. His libretto is chosen entirely from the words of the Testament and his declared intention was "to compose an oratorio which should embody the calling of the Apostles, their teaching, and their mission, culminating in the establishment of the Church among the Gentiles."

THE LITERARY output of Germany is as great as the combined output of England, France and America, and during the past twelve months has passed beyond twenty-five thousand new volumes. If, as a German authority states, only a very small per cent. of the manuscripts that are offered to the publishers are accepted and printed, the number of unpublished works must be enormous.

IT IS THE opinion of the London Academy and Literature that the literary output of the past year in the English-speaking world was chiefly distinguished for biographies, in the first place of which come John Morley's "Life of Gladstone;" Henry James's "W. W. Story;" Sidney Lee's "Life of Queen Victoria;" James Bryce's "Studies in Contemporary Biography;" and Justin McCarthy's "Portraits of the Sixties;" to which an American authority adds Helen Keller's "Story of My Life."

THE BOOKMAN" thinks that the record of American fiction during the past year seems to indicate (1) that the novel-reading public can now be less easily imposed upon than formerly by the mere force of lavish exploitation and ingenuity of advertising; (2) that the greatest successes are being achieved by novelists who have left the beaten track to find their material; and (3) that American readers are demanding, to a greater extent than ever before, American novels. A compilation from The Bookman's monthly tables of six best selling books shows a total of thirty-two different novels, twenty-seven of which were written by American authors.



THE Longmans, Green & Co. announce that they will in March publish a monograph on Aubrey de Vere by Wilfred Ward. Besides a number of selections from De Vere's unpublished diaries and correspondence, Mr. Ward has included contemporary records of De Vere's intercourse with Wordsworth, Tennyson, Carlyle, Browning and Cardinal Newman; selections from his correspondence with Sara Coleridge, Sir Henry Taylor, and Mrs. Edward Villiers, the mother of the Dowager Lady Lytton; also contemporary descriptions of incidents of the Irish famine of 1846-7, and some hitherto unpublished letters from Cardinal Newman. The book will also contain a number of portraits.

CCORDING to the New York Times Saturday Review of Books and Art, the new books brought out during the current season "have been numerous and generally above the average quality, except in the matter of fiction, which seems to be kept by the limitations of writers and the real or fancied demand of the public, on a level which is far below the highest, artistically speaking. But the fiction mills are again working overtime this season, and the supply is enormous." This enormous supply can only be accounted for by an enormous demand, and when we take into consideration the amount of fiction of a poor or trashy nature to supply this demand, we are forced to the conclusion that the popular literary taste is of a common-place. inartistic and non-critical order. The books of a season that win a permanent and respectable place in a standard library are few and far between. How seldom it is that a new writer who has made a hit by a really clever book, repeats his success in his second work! Of the popular novelists in first rank who have been constantly in the field during the past decade, how few have sustained the early prestige of their first appearance -while fewer still have in after-efforts excelled their first success! The cause of this wide failure to rise from high to higher Few novelists are "in it" for the things is not far to seek. mere pleasure and love of the thing. To most, the publisher's cheque is the brightest chapter in the book. Thus a mercenary spirit, an inordinate desire to grow rich, and quickly, fevers the mind and robs genius of the clearer insight and the master touch.

THE FIRST book published in what is now the United States was one called the "Bay Psalm Book." It was printed in Cambridge, Mass, in 1640. It was reprinted in England, passing through eighteen editions, and in Scotland through twenty-two editions.

IT IS recorded that Wordsworth once said of Father Faber: "He is the only one who sees in nature more than I do, in a country walk." It is not customary for litterateurs to include the illustrious Oratorian amongst the Lake poets, although none of them have a better title to that distinction. He resided for several years at Ambleside, and wrote much on the surrounding scenery. The beautiful homes where he dwelt and wrote, "Scale How" and "Brathay Castle" are still standing near the shores of Lake Windermere.

DEATH OF REV. J. L. O'NEILL.

N the twenty-eighth of January the Rev. James Louis O'Neill, founder of the Rosary Magazine and founder and editor of Dominicana, breathed his last. Few men have done more to advance Catholic journalism and to cultivate Catholic reading in the United States than this talented Dominican priest. At an early period in his priestly career, Father O'Neill recognized the press as a powerful agency for the spreading of truth and defense of the cause of Catholicity, and conceived the design of establishing a magazine in honor of our Lady of the Rosary, and with the blessing of Leo XIII, the cordial approval of the late Archbishop Corrigan and the hearty support of the very Rev. P. A. Spencer, O. P., Provincial of the Dominicans, the first number of the now celebrated Rosary Magazine appeared in May, 1891. After making this a success on the Atlantic Coast, Father O'Neill went to California and with the same unflagging energy and zeal launched another magazine, Dominicana, to do for the Catholics of the Pacific coast what the Rosary Magasine had done for those of the Atlantic coast. We have touched only on his journalistic career, but his fame as a lecturer, scholar and devoted priest of God kept pace with that won in the fields of journalism. In him as a man were conspicuous abiding goodness of heart, an ever tender sympathy toward his fellowmen and the spirit of a most gracious character that endeared itself to all who came within its influence. It is our purpose to deal at greater length with the life and lifework of Father O'Neill in the next number of THE CHAMPLAIN EDUCATOR.

Book Reviews

Beginner's French. By Victor E. Francois, A. M., Instructor in French in the College of the City of New York. American Book Company: New York. Price, 65 cents.

This will prove a very valuable book to Regents' classes in French. It contains forty-nine graded lessons, each lesson consisting of rules, examples and vocabulary. Then there is the French text on which is based the exercises in transposition, questions, and grammar drill; then English sentences for translation into French. The lessons are followed by the selections for memorizing that are prescribed by the New York Regents. The book serves the two-fold purpose of grammar and exercise book. The arrangement of the book is simple and methodical, and it will enable teachers to make use of the conversational method from the start.

LOVE THRIVES IN WAR. By Mary Catherine Crowley. Little, Brown and Co., Boston.

An altogether charming story without a dull page in which lifelike characters live, love and fight is "Love Thrives in War," by Mary Catherine Crowley. It is an historic novel, but without the numerous faults such a description generally implies nowadays. The illustrations are by Clyde O. De Land.

Poundations of Faith. By Rev. L. Von Hammerstein, S. J. B. Herder, St. Louis, Mo. Price, \$1.25.

Father L. Van Hammerstein, S. J., is a writer of ability whose works have won recognition from friend and foe in Germany. His "Foundations of Faith," translated into English, is one of the best popular scientific treatises on the existence of God. A second book from his pen, "Edgar; or from Atheism to the Full Truth," has been lately done into English and it fully confirms the high opinion won by the first. It goes from the existence of God to the Divinity of Christ and of the Catholic Church, shirking or obscuring no difficulty but meeting all objections candidly and clearly. Though controversial, it is not bitter nor tiresome, but likely to captivate every reader of every form of belief or unbelief.

THE UNTRAINED NURSE. By a Graduate of Bellevue Hospital, New York. Angel Guardian Press, Boston. Price, 75 cents.

We feel sorry for having delayed so long to recommend to our readers a work so useful, practical and helpful as "The Untrained Nurse," by a graduate of Bellevue Hospital, New York. The instructions given



in it for the care of the sick and for the more common accidents and diseases of children and grown-up people are very simple and very explicit and we feel assured that the book, as it becomes known, will have a large sale and be a genuine friend to every home it enters.

The Angel Guardian Press, of Boston, has published it in a serviceable and attractive form.

"NE OBLIVISCARIS." By Florence Radcliff. B. Herder, St. Louis. Price, 75 cents.

Though we are not easily divorced from the sorrow for our dead, too easily do we forget their anniversaries and then fail in the touching practice blessed by Mother Church of praying for them in a special manner at particular times. Florence Radcliff has compiled "Ne Obliviscaris"—a Daily Reminder of Our Dead—which contains on one page, under each day, some thought or counsel from spiritual writers and, on the other, space to record the names of our dear ones who have fallen asleep in the Lord.

HOMERIC STORIES FOR YOUNG READERS. By Frederic Aldin Hall, Litt. D. American Book Company, New York. Price, 40 cents.

This is a neatly bound little volume. The stories are told in a simple, concise and entertaining manner, are adapted for elementary reading and presented as a connected narrative. They explain references and allusions to the characters and incidents of the Iliad and Odyssey. The book is profusely illustrated, largely from the works of celebrated painters and sculptors; but the character of some of these illustrations will seriously militate against its admission into Catholic colleges and academies.

A SYSTEMATIC STUDY OF THE CATHOLIC RELIGION. By Rev. Charles Coppens, S. J. B. Herder, St. Louis—New York. Price, \$1.00.

The author of "A Systematic Study of the Catholic Religion" is Pather Charles Coppens, S. J., which is equivalent to saying to those who know him that the book is written in English more than correct. The matter is well selected and the instruction conveyed in the clearest style. Apart from these good qualities the reader will find another which distinguishes this book from most of its kind and gives it over many a decided superiority. In the words of the author: "The Scientific Study of the Catholic Religion" examines not only what this religion is and in particular what doctrines it teaches, but also how it came to be what it is and why it teaches every one of these doctrines. It accounts for every point, as far as this is possible, from the principles of reason and revelation." We think it an admirable book and marking a distinct advance in works of this kind and we recommend it heartily.

Why does Pather Coppens omit the brazen serpent and the cherubim in paragraph 312? There is an index. It shows the paragraphs, not the pages. We think such an index behind the times because it takes a longer time to find the desired place.

E. P. GRAHAM.

Books Received

From Benziger Brothers: New York

ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATE-CHISM. Selected and arranged by Rev. Francis Spirago, Professor of Theology, and edited by Rev. James J. Baxter, D.D. Price, \$1.50 net.

THE GREAT CAPTAIN. A STORY OF THE DAYS OF SIR WALTER RALEIGH. By Katharine Tynan Hinkson. Price, 45 cents.

Two Little Girls. A Story for Children. By Lilian Mack. Price, 45 cents.

THE YOUNG COLOR GUARD. By Mary G. Bonesteel. Price, 45 cents.

THE HALDEMAN CHILDREN. By Mary E. Mannix. Price, 45 cents.

From Hinds and Noble: New York

THE MAN WHO PLEASES AND THE WOMAN WHO CHARMS. By John A. Cone. Price, 75 cents postpaid.

From B. Herder: St. Louis, Mo.

FROM DOUBT TO FAITH. By Rev. F. Tournebize, S. J. Price, 30 cents.

From Paul Elder and Company: San Francisco, Cal.

Mosaic Essays—Happiness, Success, Nature, Friendship—for Easter, 1904. Price, 50 cents.

CONSOLATIO. A STANFORD UNIVERSITY ODE. By Raymond Macdonald Alden. Price, 50 cents net.

From the American Book Company: New York

LATIN PROSE COMPOSITION. By Henry Carr Pearson. Price, \$1.00.

Physical Laboratory Manual. By S. E. Coleman, S. B., A. M. Price, 60 cents.

GERMAN COMPOSITION. By Mark Dresden, A. M. Price, 40 cents.

Aus Dem Deutschen Dichterwald. By J. H. Dillord. Price 60 cents.

ELEMENTS OF PLANE AND SOLID GEOMETRY. By Alan Sanders. Price, 75 cents.

THE PHILIPPINES. A Geographical Reader. By Samuel Mac-Clintock, Ph. B. Price, 40 cents.

THE MERCHANT OF VENICE. Edited by W. J. Rolfe. Price, 56 cents.

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THE CATHOLIC CENTRE PARTY

BY REV. NICHOLAS STUBINITZKY

I. THE RELIGIOUS SITUATION IN GERMANY DURING THE FIRST
HALF OF THE NINETEENTH CENTURY

THE Catholic Church in Germany stands to-day great and highly esteemed in the eyes of the entire world. during the first half of the nineteenth century she was despised and downtrodden, the handmaid of the State under Protestant as well as under Catholic governments. She seemed to be like a magnificent old structure in ruins and decay. The rulers and princes governed not only their states, but also the Church. Even Catholic princes professed and practised the doctrine of the absolute submission of the Church to the state. The bishops and priests were regarded as officials, who had to obey in all things the commands of the king and of his satellites. Letters addressed to the Pope, official communications of the bishops to the head of the Church, had to be approved by the govern-The Pope, in the same way, could communicate with the bishops only by means of the respective states. His instructions and encyclicals often reached the bishops only after having been "modified" according to the ideas of a Protestant provincial governor.

The hands of the bishops were bound even in administering to the spiritual needs of their flocks. No Lenten regulations could be published, no solemn requiem for a deceased Pope could be sung without special permission. The state regulated the education of the offspring of mixed marriages. Priests were punished if they refused absolution in the Sacrament of Penance to those who would not promise to give a Catholic education to their children. In short, the laws of the Protestant state and the ordinances of the police ruled the Catholic Church in most German states. (Cf. Brück, Geschichte der katholischen Kirche im 19. Jahrh., Vols. I and II. And Majunke, Geschichte des Kulturkampfes, p. 5.)

It naturally causes surprise to learn that the Catholics of Germany long endured such a state of things. But what could they do? They were given over to the state—without grace or mercy. There was no "government for the people by the people." There were no parliaments, where their voices could be heard. There was no power to which they could look for justice.

But there was another reason. The systematic suppression of all things Catholic bore its fruits. A number of ecclesiastical dignitaries became obsequious servants of the state and its officials. It is even reported that several of them glorified in being Freemasons and Illuminati. (Cf. Zehrt, Eichsfeldische Kirchengeschichte, p. 84.) Hence indifferentism and Hegel's rationalism spread more and more. Many Catholics were in a death-like sleep, if not dead, to their religion. A powerful shock was needed to awaken them. This shock was the imprisonment of Clemens August Freiherr von Droste-Vischering, Archbishop of Cologne.

The government of Prussia had issued secret instructions to the Catholic bishops that all the children of mixed marriages should receive a Protestant education. The bishops protested. Pope Pius VII. issued a Brief in March, 1830, and made as many concessions to the Prussian state as it was possible to make without violating the doctrines of the Church. But this Brief went, as did all official documents and communications, through the hands of the government. It was not communicated to the bishops immediately, but first "modified" and with so-called "secret instructions" of the government handed over to them. The Archbishop of Cologne refused to carry out these "instructions" to sanction the Protestant education of the

children of mixed marriages, but allowed the performance of the mixed marriages according to the rites of the Catholic Church only under the condition that all the children should receive a Catholic education. The government was at first dumfounded. Persuasion, promises and threats were tried—but the archbishop was firm. At last the Prime Minister, Bunsen, advised the king, Frederick William III, to order the imprisonment of the stubborn archbishop—as a rebel against the laws of the state. The troops had been called out to guard all the streets leading to the archiepiscopal residence, the residence itself was surrounded by soldiers, and under the protection of the soldiers and the police, the governor of the Rhine province in person arrested the archbishop during the silence of the night, Nov. 20, 1830.

This arrest caused an intense excitement through all Germany. King Ludwig I, of Bavaria, sent a special messenger to Rome to acquaint the Pope with the event. Gregory XVI protested in strong and clear terms against such machinations of the Prussian government and its Prime Minister. This served as an occasion for the great Görres, who had been called by Napoleon I the Fifth Power of Europe—to write his famous brochure Athanasius. With flaming words he scourged the tyranny of the Bunsen proceeding. He laid down fearlessly a program for the German Catholics, demanding the liberty of the Church, equal treatment from the government for Catholics and Protestants alike. Athanasius conquered Germany and foreign countries. Priests and doctors studied it, farmers and artisans and business men read and discussed it in their homes, on the streets and in the restaurants. Athanasius revived the faith in the hearts of the German Catholics. Athanasius made the Centre Party a possibility. Its fundamental doctrine, equal rights to Catholics and Protestants, became the keynote for that great party which could not even be conquered by the man of blood and iron, by the most formidable enemy of the Church that Germany ever produced.

The Catholics responded to the appeal of Görres and acted accordingly. Lecturers and professors instructed eager, listening men in their duties as Catholics. Catholic periodicals were founded. The clergy conquered the youth for the Church and

educated the heroes of the Kulturkampf. In many a young man's heart the dying fire of faith was rekindled through Görres' writings. Many a young man seduced by the siren song of a false freedom that echoed from Paris to the forests of Germany listened now to the solemn notes of a true liberty sounded by Görres and his followers. Then came the "wild year" of 1848. The Catholics stood on the side of law and order, and gained great merits by opposing the lawless elements; but they also demanded liberty, true liberty, liberty of association, liberty of instruction, especially liberty of the Church. They did not storm public buildings with flails and stones and scythes, but they assembled and organized and battled for their rights, the rights of the Church on legal grounds, not on the battlefield of rebellion. The Verein fuer religioese Freiheit or Pius Verein—the Association for the Liberty of Religion—was the first fruit. Its purpose was "to enlighten every one on the true idea of liberty, to avert every violation of the liberty of religion." Great enthusiasm and a thorough activity followed its foundation. Branches of it were established all over Germany, and the first great convention of all these branches, the first Katholikentag of the German Catholics in October, 1848, was the result.

The Pius Verein continued the work begun by Görres. Catholic men were elected to the Parliament of Frankfort. One of the principal objects of the Frankfort Parliament was to frame a constitution for all the German states—in which the current ideas of liberty should find their place. There was great danger that certain measures imperilling the liberty of the Church would be adopted. But thanks to the work of the Pius Verein, the liberty of the Church was guaranteed in the new constitution.

THE "KATHOLISCHE FRACTION," OR THE FIRST CENTRE PARTY IN THE PRUSSIAN PARLIAMENT OR "LANDTAG"

The results of the constant work of the Pius Verein were especially seen in Prussia. The constitution, which had been adopted by Prussia after the disturbances of the years of revolution, 1848-49, guaranteed to every one "unlimited liberty"



in the private and public exercise of his religion." But there was a small but powerful and influential party bent on abolishing, if not the entire constitution, at least this paragraph. In their view the state ought to regulate everything, even the conscience. If they had succeeded, the Church again would have been at the mercy of the state. At the same time the Prussian ministers, von Raumer and von Westphalen, sent out secret edicts, the so-called Raumerschen Erlasse (1852), prohibiting the study of theology in institutions conducted by the Iesuits and the giving of missions and retreats to the people. These secret edicts became known. A storm of indignation seized the Catholics. The fitting answer was the election of a surprisingly large number of energetic Catholic deputies to the Prussian Landtag. The first day after the opening of the · new diet, Nov. 20, 1852, sixty-three of these men, under the leadership of the brothers, August and Peter Reichensperger, formed a Catholic party, the "Katholische Fraction." Its purpose was the maintenance of the constitution for the "protection of the civil and religious liberty." A board of seven directors was elected. No definite political program was adopted, because the members had been brought together only by the attacks made on their religious liberty, but otherwise differed widely in their political ideas. Hence, every one enjoyed the greatest freedom to cast his vote according to his personal convictions, even against the majority of his colleagues. Their only uniting tie was the protection of Catholic interests. The absence of political unity proved to be one of the causes of its ultimate dissolution.

The first move of the new party was the motion introduced in the Landtag—to bring about the revocation of the obnoxious ministerial orders. August Reichensperger explained the reasons for this proposal in a splendid speech. Calmly and pointedly were the edicts criticised by him, their injustice and unlawfulness were shown in such a manner that the authors of the edicts themselves, in a lamentable manner, begged the members of the Catholic party to inform their constituents that the government had no evil intentions, no plans for the suppression of the Catholic Church. (Pastor—Aug. Reichensperger, p. 349.) Another effect of this speech was that sixty Protestants out of

a sense of justice voted with the "Katholische Fraction." Although their motion was lost by 175 against 123 votes, they had scored a magnificent moral victory. The edicts, though not revoked, were now all but dead letters. The government had felt the power of the sense of right and justice of the Catholic people. The party became more and more esteemed and respected. Its leader, August Reichensperger, was elected in 1854. Vice-President of the Landtag, certainly a great success in an intensely Protestant majority. But objections were made to the name of the party. In 1859, even the government hinted that it would be wiser not to emphasize so much their denominational character. It was then thought best to adopt a perfectly neutral name-without dropping entirely .their old name—in order to give to the government not the least occasion for distrusting the party. Hermann von Mallinckrodt—one of the greatest statesmen in Germany—proposed the name: Fraction des Centrums (Katholische Fraction). This name was chosen, because the members occupied the seats in the middle, the centrum, of the house. The numerical strength of the Centre was regarded as an indicator of the religious-political situation in Prussia. Their purpose was to defend Catholic interests, but the cessation of the attacks on the Church endangered the existence of the party, whose members differed so widely in their purely political views. danger became acute in the sixties. The people were much excited by the keen difference between the king and the Parliament in regard to military matters. The Parliament refused to sanction the demands for a reorganization and increase of the army, considered necessary by the king and his minister, Bismarck. Very few prominent men stood by the government. The Centre party was divided on this question and dissolved after the election of 1867. The Cologne "Volkszeitung" wrote, in 1870, about this unfortunate occurrence: "The Centre party was never conquered by its enemies, but ruined by its friends." With the dissolution of this first Centre party closes the second chapter of the politico-religious history of nineteenthcentury Germany.

THE NEED OF CATHOLIC TEXT-BOOKS

By Thomas O'Hagan, M.A., Ph.D.

THERE is perhaps no greater need to-day in the world of Catholic education in America than that of good Catholic text-books. It is quite true that we Catholics are bestirring ourselves intellectually, thanks to the spirit of our good leaders, clerical and lay; but there is yet much to be done in this direction.

The Catholic Summer Schools (and their corollary, the Catholic Reading Circles) have already accomplished a good deal; they at least have brought Catholic scholars and thinkers together and enabled them to discuss their wants as well as learn from each other our pressing needs along intellectual lines.

It is not also, I feel, too much to say that the Syllabi of the Catholic Summer School lectures during the past three years have contained courses quite as scholarly and, I might say, thorough as those given in the graduate departments of our best universities, making due allowance, of course, for the fact that these courses at the Catholic Summer Schools cover not a semester but a few weeks. I make this statement having full knowledge of the character and nature of the work done in the graduate departments of such institutions as Wisconsin, Chicago, Cornell and Columbia universities.

It seems to me, too, a wise thing for the Catholic Summer Schools to emphasize the work done in the departments of philosophy, history and literature. Those three subjects make for genuine scholarship along the line of correct principles, breadth of thought and true culture. As regards history there is no period in the civilization of the world which should so imperiously demand the attention of the Catholic scholar and student as the mediaeval. This is the fighting ground of historians and the camping ground of special pleaders and bigots. Within this period the faith of the Catholic Church blossomed and ripened. It marks the rise of the great monastic orders, the sons of St. Benedict, St. Francis and St. Dominic, who starred the Continent of Europe from the Hebrides to Sicily

with shrines of faith and learning and stirred into new intellectual life and activity the great mediaeval universities of Bologna, Paris and Oxford.

The mediaeval period is truly a period of faith—faith which bore up the world upon its wings. It is said that Dante faced both ways toward the mediaeval and modern. Ave. but the Florentine man of suffering and sorrow peered into the future with the clear vision of Catholic faith. His love of the Empire never made him forget, ardent though he was, his duty to the successor of St. Peter. But to carry on successfully our studies in history, mediaeval or modern, we must have good Catholic historical text-books, and it seems to me we are sorely in need of these. We require a Catholic text-book in mediaeval history, not bulky, yet both clear and full. It should be more than a compendium or compilation. In dealing with mooted points a mere statement of fact is not enough in a Catholic history; we must call in to our aid trustworthy witnesses and give, if possible, title and page of the original sources upon which is based our statement of fact. Herein it will be noted that Janssen's History of the German People is so valuable—in fact incontrovertible.

It was the great French critic, De Maistre, who said that "history for three hundred years has been a conspiracy against truth," and in no other department of the subject has this been more true than in that of mediaeval. Here the non-Catholic historian, generally speaking, becomes at once a partisan and loses his judicial poise and judgment.

There are many reasons for this. In the first place the Catholic Church in the middle ages was the bulwark of sovereignty, law, order; the founder of universities; the patron of letters; the inspiration of art; the shield of the oppressed, and a very staff and guide to the halting and stumbling steps of civilization. She was knowledge; she was authority; she was order; she was reverence. But the non-Catholic historian does not understand the Catholic Church of the Middle Ages, and what is more, he rarely seeks to understand her. To him the Roman Curia has been, down the great centuries of the Middle Ages, a cunningly-constructed engine of power rarely beneficent, always selfish, and with no other thought but its own perpetua-





tion. If she scattered seeds of knowledge it was crumbs; if she removed the yoke of serfdom from the people it was to bring them more surely under her own enslavement.

Happily, however, this nightmare of mediaeval history as conjured up by the old-time historian is being disturbed by the honest non-Catholic historian of to-day. We are getting a little justice done to the Middle Ages; and Catholic truth, despite prejudice, is beginning to illumine many a page that was wont to be dark. But there are some densely dark historical corners in some of our great secular universities as yet.

As I write, I have before me two historical works of recent publication: Books and Their Makers During the Middle Ages, by George Haven Putnam, A. M., and A General History of Europe, by Professors Thatcher and Schwill, of Chicago University. As the latter is now used as a text-book in many American High Schools, I will deal with its worth and wisdom first.

There is but one Chicago University in the world and we might expect its distinguished professors of mediaeval and modern European history to understand at least the elementary truths of the Catholic Church and something of its spirit and policy.

Let us examine for a moment some of the statements contained in this General History of Europe, by Professors Thatcher and Schwill. Here is a choice morsel which will amuse the student of Church history. The topic is "The Church and Feudalism." The author says: "As late as the eleventh century it was not at all uncommon for the clergy to marry. Since fiefs were hereditary, it seemed perfectly proper that their children should be provided for out of the church lands which they held. But unless all their children became clergymen these lands would pass into the hands of laymen and therefore be lost to the Church. One of the purposes of the prohibition of the marriage of the clergy was to prevent this alienation and diminution of the Church lands."

And this little paragraph dealing with the Italian Renaissance found on page 264 of the same work: "Mediaeval life knew nothing of the freedom, beauty and joy of the Greek world. . . . The mediaeval man had no eye for the beauty

of nature. To him nature was evil. God had indeed created the world and pronounced it very good, but through the fall of man all nature had been corrupted. Satan was now the prince of the world. As a result no one could either study or admire nature." Pray note the force of the auxiliary "could."

Just think of it! A Catholic—a mediaeval Catholic—was forbidden to look at or admire a flower, a forest, or a mountain peak. How so much of nature got mixed up in the singing of "Old Dan Chaucer," a Catholic poet of the fourteenth century, we know not. "Tis a mystery. Chaucer is essentially the poet of the daisy, and robed it in verse long before Burns turned it over with his plough.

Then we have the brown-hooded and gentle friar, St. Francis of Assisi, who was wont to call the birds of the air and the beasts of the field his brothers and sisters, and who composed canticles to the winds, the flowers, and the sun.

Did the erudite professors of Chicago University ever make a study of Gothic architecture, the distinct inspiration and creation of mediaeval times? If so, they will remember that plants and flowers play, in symbolism, an important part in ornamentation.

The hatred of nature as well as the hatred of art imputed to the early Christians is simply a "fable convenue," manufactured by the partisan and superficial historian who is either too dishonest or indolent to state or reach the real facts.

It is enough to say that Professors Thatcher and Schwill's work is actually teeming with historical inaccuracies and gross misrepresentations of the Catholic Church. Whether by inference or blunt statement, these two professors have written themselves down in the pages of their history either as ignorant or dishonest historians, and it is unworthy of a presumably great university, such as Chicago, to give its *imprimatur* to such unreliable and unscholarly works.

But lest I may have not convicted as yet Professors Thatcher and Schwill of having misrepresented the truth, life and policy of the Catholic Church in the pages of their history, I shall cite one more paragraph found on page 172. It deals with monasticism. The author says: "The philosophic basis of asceticism is the belief that matter is the seat of evil and therefore that



all contact with it is contaminating. This conception of evil is neither Christian nor Jewish, but purely heathen. freely used the good things of this world and taught that sin is in nothing external to man but has its seat only in the heart. But his teaching was not understood by his followers. The peculiar form which this asceticism in the Church took is called monasticism. . . . After about 175 A. D. the Church rapidly grew worldly. As Christianity became popular large numbers entered the Church and became Christians in name; but at heart and in life they remained heathen. The bishops were often proud and haughty and lived in grand style. Those who were really in earnest about their salvation, unsatisfied with such worldliness, fled from the contamination in the Church and went to live in the desert and find the way to God without the aid of the Church: her means of grace were for common Christians. Those who would could obtain, by means of asceticism and prayer, all that others received by means of the sacraments of the Church. There were to be two ways of salvation: one through the Church and her means of grace; the other through asceticism and contemplation."

There is assuredly something of the historical naïveté of the schoolboy in the above. Mark when the Christian Church became corrupt—nearly one hundred and fifty years before it was upheld by the arm of Constantine and when it had been hiding for more than one hundred years in the Catacombs, carving and painting in symbol the truths and mysteries of God. This was the corruption that as Christ had birth in the lowly manger of Bethlehem, so the Church, His Spouse, was cradled in humility—hidden away from the purple rage of the Cæsars and, like a little child whose dreams are of the past and the future, was rudely fashioning her life and soul in terms of eternity, in symbols of the palm, the dove and the lamb.

Yes; I repeat we truly need Catholic text-books. A crusade in behalf of the truth of God has begun; let Catholic scholars see to it that they wear upon their shoulders and upon their breasts the cross of battle.

Many admirable Catholic histories indeed we have, but they are not suitable as text-books for Catholic schools and colleges. If we would dislodge error we must attack it within its ramparts

in the chief seats of learning. Here it is despotic; here it speaks from an educational throne; here it usurps the place of truth in the economy of studies.

I have never met but two professors in secular universities who were absolutely honest in their presentation of the facts of history where the Catholic Church was concerned, and these two are Prof. Haskins, of Harvard University, and Prof. Robinson, of Columbia University. It is simply incredible the stuff—the fables—which pass for history in some of our great seats of learning. Why, sometimes the very statements are contradictory. How, indeed, can they be otherwise when they are based upon historical works, unreliable, full of error, misleading, and partial! Let me cite from Putnam's Books and Their Makers in the Middle Ages an instance of this contradiction. It is said that a liar must have a good memory, but Putnam is evidently devoid of that faculty, otherwise he would not have contradicted himself in almost succeeding pages of his work. Here is the contradiction. He is speaking of bookmaking at the time of the Italian Renaissance. On page 331, Vol. I, the author says: "A production of Beccadelli's, perhaps the most brilliant of Alfonso's literary protégés, is to be noted as having been proscribed by the Pope, being one of the earliest Italian publications to be so distinguished. Eugenius IV forbade, under penalty of excommunication, the reading of Beccadelli's Hermaphroditus, which was declared to be contra bonos mores. The book was denounced from many pulpits and copies were burned, together with portraits of the poet, on the public squares of Bologna, Milan and Ferrara. The opposition of the Church was more noteworthy, as the book contained nothing heretical or subversive of ecclesiastical authority, but was simply ribald and obscene."

On page 333 of the same volume Putnam writes—and I beg the reader will compare carefully the two statements: "Poggio is to be noted as a free thinker who managed to keep in good relations with the Church. So long as free thinkers confined their audacity to such matters as form the topic of Poggio's 'Facetiae,' Beccadelli's 'Hermaphroditus' or La Casa's 'Capitolo del Farno' the Roman Curia looked on and smiled approvingly. The most obscene books to be found in any literature escaped



the Papal censure and a man like Aretino, notorious for his ribaldry, could aspire with fair prospects of success to the scarlet of a Cardinal."

These are the kind of books that stuff the shelves of the historical libraries in our great secular universities. O! for an American Pastor, an American Janssen, an American Gasquet! We Catholic writers are simply wasting our time in the trivial domain of poetry and fiction, analyzing some society novel and following the hero or heroine through the meshes of a plot that is as human and probable as the beards worn by the witches in "Macbeth;" when we should be supplying our Catholic schools, academies and colleges with scholarly Catholic text-books in history, criticism and art. As a result of this. Catholic truth is neglected—pushed to the wall and not only Catholic students in secular colleges, but Catholic students in Catholic colleges are not being properly equipped for the defence of their faith and Church, because of this neglect of careful and solid Catholic historical training. earnestly plead here for more thorough and comprehensive courses in history in our Catholic colleges.

Let me note here a few of the historical works which should be found in every College library, Catholic or non-Catholic; and Catholic students attending the great secular universities should demand that these volumes be given a place in the historical department of the university library. I say "demand," for, if these great seats of learning lay claim to breadth and depth and height and freedom of thought in their courses and studies, why should they exclude from their libraries the master works of the greatest Catholic scholars and thinkers.

Then first set down Darras, Alzog, and Parsons' Histories of the Church. The three are valuable. Parsons' is admirably arranged topically, besides being very judicial. Alzog's is scholarly but upon many points far too brief. He is also too much of a liberal. Janssen's great work, The History of the German People, is invaluable and is perhaps the last word on the political, social, intellectual and religious condition of Germany on the eve of the Lutheran revolt. Pastor's Lives of the Popes of the Renaissance is another monumental work and should be taken up after the student has read the glowing but false.

portraits of Renaissance life and character by Symonds. greatest authority without question to-day on the confiscation of the monasteries during the reign of Henry VIII of England, as well as the history of the era preceding the Tudor sovereignty, is Dom Gasquet the Benedictine. Allies' Formation of Christianity will be found valuable. The Redemptorist Father Bridgett has written an historical work of much value. The True Story of the Catholic Hierarchy under Elizabeth. Valuable too, are Digby's Ages of Faith and Burke's Historical Portraits of the Tudor Dynasty. Two works of philosophical insight are Balmez' European Civilization and Father Thebaud's The Irish Race in the Past and Present. For a history of the early centuries of Christianity Ozanam's work will be found very satisfactory. Of course the student will read Montalembert's Monks of the West and Mother Drane's excellent little work, Christian Schools and Scholars. I can also recommend Bishop Hefele's History of Christian Councils; Abbé Gosselin's The Power of the Pope in the Middle Ages: Archbishop Spalding's History of the Protestant Reformation; Allies' The Holy See and the Wandering of the Nations; and Parsons' Lies and Errors of History. The student would do well also to read the lives of the founders of the great religious orders—a St Benedict, a St. Dominic, a St. Francis, a St. Ignatius Lovola. Do not be afraid to state a truth, however much the telling of it may rob your historical idol of a long-credited glory. Pope, cardinal, bishop, priest—all are human—instruments of God designed to establish His Kingdom here below—and, in the war waged with the enemy, it would be strange—nay, a very miracle—if human nature did not at times fall by the wayside. Be just to saint and sinner. Be just to the triumphs of the cross.

But great as is the need of Catholic text-books in history the want is felt by Catholic teachers and students far more keenly in the domain of literature and literary interpretation. A really scholarly work dealing with the life, evolution and history of English literature from a Catholic standpoint would prove to be a very lamp to the feet of the Catholic student treading at times dangerous literary paths. For literature and literary criticism to-day share in the general cataclysm and false doctrines of philosophical thought, which are the logical

outcome of more than three hundred years of wayward wanderings on the deserts of philosophical and spiritual life.

If literature be as Matthew Arnold said, a criticism of life—that is, a reflection of life—we may expect English literature, during the past three centuries, to use a Miltonic figure, to be dark with the light of a false life and civilization. We may expect to find among non-Catholic literary critics no standard of art criticism, for this is impossible without the basis of a fixed unit of truth.

Is it any wonder, then, that we have in some of our great secular universities professors and critics of English literature who worship in turn at the shrines of transcendentalism pantheism, naturalism, materialism, pessimism, sensualism—nay, who are disciples of Voltaire by night, disciples of Tolstoi by day, votaries of Whitman and vestal virgins of the erotic Zola.

These conditions certainly confront the Catholic student of English literature. Now it seems to me we must equip ourselves to meet these conditions, and how can this be better done than by setting ourselves to the task of producing a Catholic text-book in English literature which will be marked by scholarship but not pedantry, by depth but not abstruseness, by wisdom but not aphorism, by breadth but not diffuseness, by proportion, judgment and sympathy but not mechanism, dogmatism or affectation of sentiment. The work, too, should have Catholic truth as its basis; but it should not be enough to lav down Butler's Catechism by the side of a poem of Tennyson, Wordsworth or Shelley, and, finding that the informing thought of the poem does not square with Butler, condemn and dismiss the poem with a single wave of the pen. This is neither just to literature nor just to Catholic truth. We do not suffer in Catholic faith by admitting that Milton, Wordsworth, Tennyson and Browning are great poets or that not a little of the best thought in Tennyson's In Memoriam squares with Thomistic philosophy.

Among Catholic scholars of recent years the late Brother Azarias gave promise of being by far our ablest literary interpreter. His studies of great poems, such as Tennyson's In Memoriam, are at once profound, sympathetic and clear.

Brother Azarias understood well wherein resides the life and meaning of an art work. He always studied and interpreted a poem as an artistic whole. Hence, though he never failed to point out the false note in the teaching of a poem, Brother Azarias was especially just in his literary estimates and values, for he had studied literature on so many sides and was so essentially the thinker that there was no place for narrowness within the orbit of his literary thought and work.

There are many excellent studies of the poets Wordsworth, Browning, Tennyson, etc., yet it will be well for the Catholic literary student to remember that, if he would gain intellectual power and culture, he must study the work of the poet and not his commentators. But essayists are not to be entirely shunned. Such helpful and directive books as Aubrey de Vere's essays; Vida Scudder's The Life of the Spirit in Literature; Hamilton Mabie's sympathetic studies; Brother Azarias' Books and Reading and Phases of Thought and Criticism; Condé B. Pallen's Philosophy of Literature and Epochs of Literature—all these are assuredly helpful and stimulating and illumining, for they are the product of scholars who realize that the life of the spirit is indeed the true basis of all art.

Let us, in conclusion, hope that with the needs of Catholic text-books in history and literature pressing in upon us, there will arise Catholic scholars who in due time will supply these wants.



REV. JAMES LOUIS O'NEIL, O.P.

By MARGARET E. JORDAN

THERE are days upon and periods within which the angel of death comes to those who have striven for the glory of the Master's name, periods and days so in keeping with the whole tenor of their lives that consolation unspeakable illumines the sorrow of those who mourn, so blessed a pledge is His coming then of the eternal rest of the departed. And so absolutely is the word "chance," or "accident," overwhelmed by the higher, holier one—the "will divine," thus made manifest—that though untimely, as we measure by length of years, the early death of gifted ones must seem, nevertheless, we are uplifted in faith and can believe that no care could have lengthened their days on earth; that truly "their hour had come," their "work was finished." So seemeth the coming of the Angel of Life, whom we call death, to the widely beloved Father O'Neil.

Devoted to St. Thomas Aquinas as the shining literary light of his order, devoted to him, likewise, as the patron of youth, the saint of angelic purity, he dies on one of his feasts, not on the greater one, March 7, but on the lesser, that of the Translation of his holy remains, the one known as the patronal feast of "the Angelic Warfare of St. Thomas Aquinas." And this devotion of the angelic warfare he propagated continuously side by side with that of the beads in the magazine he founded and twice edited, The Rosary. All over this country there are youths and maidens, men and women, who in their boyhood or girlhood, through the Children's Department of The Rosary Magazine, were enrolled as soldiers of the Angelic Warfare. If their eyes meet this imperfect tribute, may they pray for him who was their friend.

Within the year of the Apparition of Our Lady at Lourdes, Father O'Neil was born; he dies within that of the Golden Jubilee of the proclamation of her Immaculate Conception. Was not this, too, in tender keeping? From the day his voice first went forth as a missionary priest, and his hand first wielded a literary pen, the keynote of his life-work has ever been the

glory of the Mother of God. Never was he surer of reaching the heart of the Son than "by way of her through whom He came to us." And she was so near and dear to him always, so close to him in every hour. "My poor head is very weary," he writes in the rush of mission work, coupled with the getting out of the first issue of the magazine of her beads. "But Our Lady is so good to me, dear, blessed Mother!"

Born of devout Irish Catholic parents, in Brooklyn, N. Y., Father O'Neil was a champion in more than one lecture, and many a printed paragraph, of the land of his forefathers; but personally he was intensely American, keenly alive to the interests of the country of his birth and fearless in revealing pitfalls ahead, be they in walks political, social, moral or religious. There was no burning question of the day touching national life that did not claim his interest, expressed by his pen in trenchant editorials, and prayerfully as priest and citizen.

The greater portion of his early education was received from the Brothers of St. Francis, as a day pupil at their college in his native city. And it was in care of the order of St. Francis that he died, of a branch of its Sisterhood,—the Franciscan Nuns of the Sacred Heart, in charge of St. Joseph's Hospital, San Francisco. Never was more devoted client of the Patron Saint of a happy death taken within the shelter of his patronage to die.

On the feast of the Purification, 1878, when in his twentieth year, Father O'Neil made his simple vows as a Dominican, having entered the order in September, 1876. It was always a happy, holy recollection to him that his solemn vows, in July, 1881, were made in the hands of the Master General of the Order, Most Rev. Joseph Larroca, the only one in that high office to visit America; and Father O'Neil was the only one for whom he performed the service. He loved to recall the paternal counsel spoken after the ceremony by his venerable and venerated superior, who had sent for him to visit him in his cell. He held such recollections tenderly and sacredly, but rarely spoke about them. His ordination to the priesthood took place in 1883; his assignment to duty as a missionary in 1884. In the year intervening he had been engaged in parish work in New York City and Louisville, Ky.



Father O'Neil gave evidence very soon of possessing rare and valued combinations as a preacher: an enunciation rapid, yet with its every word coming forth with the ring of finely tempered steel; a voice not of great volume, but of magnificent carrying power and striking effect; a delivery of intense fervor, yet held ever in masterful control, and this applies to tone, word and gesture. Perhaps on the mission he was more noted for his practical talks than for his sermons, properly so called. His English was perfect, be it in sermon, talk or lecture, be it spoken or written. One could but note how discriminating was his use of the much misused part of speech, the adjective, and the cameo-like perfection with which his every clause and phrase was set.

For the Catholic Summer School, Cliff Haven, one of his most beautiful sermons, on the Angels, was written and delivered; earlier, during a Plattsburg session, he lectured on Catholic Literature in Catholic Homes.

Although Father O'Neil excelled as a missionary preacher, it is possible that his work in the pulpit was rivalled by that which he accomplished in the confessional where his field of action was not souls, but the individual soul. His spiritual nature found its truest vent when, amidst a throng of sinners coming to a tardy repentance, there came to him a soul whose steps he could hasten upon the way of the higher spiritual life. And many a one for whom he felt he held anything special in the way of strength or light was carried in his great heart ever after, sure of prayer at all times and of a spoken or written word of counsel in any hour of need.

An unusual feature of a mission course ordinarily was a very pronounced one at every Dominican mission throughout his whole career as a member of the band; it showed clearly the bent of his mind, of his special vocation even; it was a practical talk, a forceful sermon, on reading and its use and abuse in Catholic homes. We doubt if he was second even to Father Hecker in his belief in the efficacy of the Apostolate of the Press, or in his desire to see it possessing its own specially consecrated workers, who in literary and missionary ways would reach out to the conversion and welfare of the country.

When Father O'Neil personally permitted heart, brain and

hand to go forth yearningly toward a literary career, it was not merely because he was conscious of an inborn talent for writing which must find expression. It was because the history of his order stamped such an aim as thoroughly Dominican. He loved his order well and he knew it thoroughly. Its past was an ever living present to him. Its sacred traditions, the boldness of its apostolic campaigns, and of its literary and scholastic aims, throughout past centuries appealed to him. He longed to spread a knowledge of its old-time glory far and wide, and to see it openly meet the needs of his time and his country, as it had ever done those of other times and countries. One could not but be tempted now and then to feel that as an American Dominican, Father O'Neil was living "ahead of his time," and to exclaim "why will he not learn to spare himself and to wait?"

Knowing his ardent desire to see the present and the future reproduce the past, we can but thank God that he lived to see, if only with the mind's eye and from across a Continent, the Rosary Press, an outcome of his own work, upbuilding in Ohio (where he first planned that it should be), and the College of the Immaculate Conception, with all its high and holy possibilities, arising in the Capital of his native land.

Father O'Neil's earliest published work was a volume containing the lives of three illustrious Dominicans of Spanish America, which was begun by Rev. Stephen Byrne, whose labors death interrupted. A volume on reading, two on Savonarola, one on Columbus, "Catholic Literature in Catholic Homes," a novena to St. Dominic, complete the list of his books, with some share in the "Crown of Mary" and "How to Make the Mission," the last two widely circulated in the Mission field.

Father O'Neil's literary fame was, however, with the general public more an outgrowth of his work as editor than as author of books. That he became an editor was not the result of the slightest desire for his own literary prestige, but solely and absolutely for the greater glory of Our Blessed Lady, for the more intelligent comprehension, in the minds of the people, of the devotion of her beads, and for the wider spreading of the Apostorate of the Press. It was, also, that his own Dominican

province might be represented amongst others of the world by a literary organ. It was wellnigh the only one without such a representative. That he became an editor had even a stronger motive: it was the unconquerable interior pressure that enables a soul to feel that his action is not so much one of choice as of election, and not only what he would do for *God*, but what God was peremptorily demanding of him to do.

He penned his appeal, in 1890, for permission to begin The Rosary Magazine while on a mission in Texas; and that there might be less of self and more of Our Lady in the work, he left the letter there to be mailed on the feast of the Immaculate Conception, by the prioress of the Dominican convent, one who had been as a spiritual mother to him from his earliest days as a Dominican. His reply from his Provincial reached him in the Christmastide and it was a favorable one. The first issue appeared May 15, 1891. His ardor was tempered by a deep heart sorrow, for the dear little spiritual mother had been called away to eternal rest but a few weeks previously. Whose commendation would have been more grateful than hers? And with what simplicity would he have sought it!

His career as editor is well known; his marvelous capacity for literary work, correspondence, and business direction through the hours of the day, and for travel and preaching in the evening hours. Every noon, with his employees about him, he knelt and recited the beads, while in the downtown office, where the situation admitted of the act of devotion. When, after a few months, he secured the equipment for the beginning of the Rosary Press, in the presence of his band of workers, he blessed the new type and dedicated it to Our Lady. Leo XIII had personally encouraged him during a private audience, in 1890, to labor to spread the Rosary. The writer recalls his childlike exclamation of joy when his mail brought him the blessing of the Pontiff of the Rosary signed by his own hand. But it is to those who sow in tears that it is promised that they shall reap in joy. The reaping is not always in this world. It is generally known that twice in obedience to the voice of his superiors, Father O'Neil uplifted the beloved work in sacrifice, and saw it placed in other hands. But it is not so well known that the sacrifice had been three-fold.

One day in the office during his first year as editor, when he felt that what he desired for his life-work was an established fact, he destroyed papers that would have given proof that even eight years previously, in the very first year of his priesthood, the plan had been submitted by him to the Provincial then governing, submitted, sanctioned, and sacrificed, the mission field being decided for him instead. Who shall say the voice of human authority, in which, after a struggle it may be, he recognized the Highest of Wills, did not effect the divine purpose? Let the chosen work of man be what it may; in the hands of the all-wise Master it is but a tool whetted to chisel the soul of the worker to higher perfection. Father O'Neil was the first here in New York to start under Catholic auspices the fresh-air work for poor children. He was a pioneer in the work of Catholic clubs. During the very brief time he served at parish duty, immediately after his ordination, he originated such a work, on lines identical with those followed to-day in many localities.

He had within him much for the hearts and souls of children, but it was perhaps only during a brief period of parish work in Louisville, Ky., in 1891-92, that his duties placed him in close contact with child life. There he had charge of the parish school; and there, in another line, he set forth the most practical ideas for the helpful development of social life in a Catholic parish, blended with mental and spiritual growth.

The last few years of his life were spent at St. Dominic's Convent, San Francisco, in both literary and missionary labor. There he founded *Dominicana*, a choice organ of Dominican life, which he edited till his death; and from there he went about with unflagging zeal, establishing the great Old Dominican Confraternity of the Holy Name. There the final call came, through a sudden relapse of pneumonia. But death was preceded by two accidents, a broken right arm, and a broken ankle, purifying trials indeed to one so tireless in the use of the pen and so constant in going about doing the Master's work.



MOBILE

BY M. E. HENRY-RUPPIN

EFIANT of Time's ancient honored laws,

The eager present gives us precious pause:
And bids the hastening centuries, twice-told,
Roll back and mingle with remembrance old;
When that New France of icy boreal breath,
Through stress of storm and snatched from ocean death
Sent our Bienville, Sieur of Romance,
To find 'neath gentler skies, another France.
Roll back where noble names are glory-twined;
And pause where glamoured memory will find
Fair Gallic grace and Hispan fire beside
The restful Alabama's tawny tide.

Majestic Louis! Lordliest of kings!
Around whose throne imperishable clings
The glow of victory and radiance
Of art's awakening in storied France—
Lord of a triple empire, longed to fly
His fleur-de-lis, 'neath furthest stranger sky;
And fling his oriflamme, in golden blaze
Beyond Atlantic's boundless, billowy ways;
From savage wilds an empire new to wrest
And claim Bienville, "Condé of the West."

O Sieur of France! if happily thou could'st stand To-day, beside us in this favored land, To see the tender flower thou hast sown, In fullest fruit, thy strongest hope outgrown: Or had'st thy vision floated down the stream Of years to be in a prophetic dream, As standing in that misty, distant day, To the on-rushing centuries might say:

"O! dream of mine glide on—upon the shore
Of my Bay Beautiful, I watch no more,
The Lilies of my France; but blooms apace
Britain's bright Banner, for a sturdy space;
Then fades and vanishes. The Spaniard's red,
Rebellious standard then is far outspread;
And then—O dream! glide swifter, for I see
A Starry Sign, the Symbol of the Free.

I read the deathless, immemorial Page, The wondrous gleam, that Monticello's Sage Flashed on dark tyranny, undaunted light Of Liberty, of Freedom's sunburst bright.

O! dream of mine, glide on—beneath the light Of that great Standard, grows to richest might The land I love. I hear the cheering song Sweeten the labor of a dusky throng.

In fields of snowy wealth, I catch the glow Of happy homes; and history may not show A fairer prospect than comes now to me In beauty, virtue, wit and chivalry. My cavaliers of France, hidalgoes proud Of Spain have melted from me, as a cloud, Disclosing nature's best, completest plan Of manly grace,—the Southern gentleman.

O! dream of mine, glide on—but softly now—I see the shadows gather on the brow
Of my beloved land. I hear the dread
Echo of war, I walk amid the dead.
And oh! my beautiful, blue, placid sky
Is black and stern, with thunderous dangers nigh.
Then clearer skies. In stricken, saddened land
That scems a stranger to my South, I stand.
In every heart, a Banner, cypress-bound,
Is buried with the dead hopes that it crowned;
While clasps, with risen hope, each loyal hand
The Banner of an undivided land.

O! dream of mine, glide on—where I have bowed My knee, amid a wondering, dusky crowd, While forests thrilled with Apostolic zeal, As voice of Pale Face strange rose to reveal The precious Message of the Christ divine And bring to eyes of faith His Sacred Sign: The branches overhead festooned with moss, Are fashioned into stately spire and cross: Grand temples rise and deep-toned organs swell Where once the hymns of savage voices fell; And vested priests gather art's tribute rare Beneath the domes magnificent, here where, In church of woven boughs, the fervent word Of priest, clad in the wild beast's skin, I've heard.





O! dream of mine, glide on—fair cities spread Where once the lonely trapper's pathway led. Where the great Father of the Waters bore The hunter's frail canoe, I hear the roar Of mighty hissing giants of the stream, Slaves of the all-compelling spirit, Steam. I see the conquering genius of man Capture the lightning and amazed I scan How wind and water, light and sound and air, Their homage to the human power bear. Where once my own Louisiana led, O'er mountain, river, hill and vale outspread, A hundred cities rise, a hundred names Dispute my lordly Louis's vast claims.

O! dream of mine, glide on—O vision rare! I see thy closing coronation fair; For all thy scenes prophetic seem to tend To one grand Miracle of Art; and end In queenly City of the West, beside The mighty River, where the ceaseless tide Of centuries twice told, in name must bring A sainted Louis, the Crusader King."

O Sieur of France! O valorous, noble heart! 'Ere we, from these, thy memories, depart, Across the centuries let us extend Our grateful hands, our earnest homage send.

But most, O Sieur Bienville of renown!
We thank thee now, that thou did'st happily crown
Thy labors, with this richest gift and best
To hearts that in its dear embraces rest:
That on thy fame is set this priceless seal—
Gem of the Gulf—our beautiful Mobile.

Literary Studies

A STUDY OF SHAKSPERE'S "MACBETH"

BY THE

VERY REV. HERBERT F. FARRELL, V.F., A.M.

ACT II.—CONCLUDED.

1. Why has Scene 3 been introduced?

To allow an interval between the commission of the regicide and its discovery. It gives Macbeth time to remove the traces of guilt, and is required for verisimilitude. Moreover, it relieves the tension caused by the previous scene, and even seems, by contrast, to heighten the horror of the deed that has been done.

2. Did Shakspere write the speeches of the Porter?

This is a much controverted question. Coleridge thinks they were written for the mob by some other hand than Shakspere's, but with his permission; and that perceiving its success, he interpolated the words: "I'll devil-porter no further: I had thought to have let in some of all professions, that go the primrose way to everlasting bonfire." He is supposed to have admitted these words, because of the expression in Hamlet: "The primrose path of dalliance." But if, because of similarity, the last lines of the Porter are admitted genuine, why not the others? Is there not much in these speeches similar to expressions in the Merry Wives of Windsor?

3. Give the arguments for and against authenticity.

The Clarendon Press editions say: "To us this comic scene, not of a high class comedy at best, seems strangely out of place amid the tragic horrors which surround it, and is quite different in effect from the comic passages which Shakspere has introduced into other tragedies."

Schiller, in his translation of the play, entirely alters the character, by giving to the coarse, vulgar Porter, language beautiful, lofty and poetic. For example:





Enter Porter, with keys (singing):

"The gloomy night is past and gone, The lark sings clear; I see the dawn With heaven its splendour blending, Behold the sun ascending;

Knock! knock! have patience there, whoe'er it be, And let the Porter end his morning song. 'Tis right God's praise should usher in the day, No duty is more urgent than to pray."

Horn, another German, considers this change ridiculous. He asks: "How comes this preacher in the wilderness here?" "It is possible this Porter may be thought excellent, provided Shakspere is not known; but him we know, and how he knew how to make the Columbus egg stand up; so I imagine the choice will not be found difficult."

Maguire holds the Porter's first speech to be in blank verse, as a few slight alterations will prove. He cannot understand how any one can have taken these lines for prose.

Heraud thinks the Porter as we have him, best fitted for the proper effect of this scene; and that, therefore, any adverse criticism of the poet, because of it, is the result of ignorance.

Wordsworth believes there is a great knowledge of human nature manifested in the language of this drunken man, and that the passage may be read with edification (sic).

The Cowden Clarkes say of the scene: "Its repulsively coarse humor serves powerfully to contrast, yet harmonize, with the base and gory crime that has been perpetrated. . . . We venture to think this Porter scene is one of Shakspere's subtilties in contrast." Malone, Furnivall, Collier, Clarke, Bodenstedt and Dyce—in fact, the majority of commentators—accept the lines as authentic.

The summing up of Mr. J. W. Hales, for the character as it stands, seems satisfactory:

- "I. That a Porter's speech is an integral part of the play.
- "II. That it is necessary as a relief to the surrounding horror.
- "III. That it is necessary according to the law of contrast elsewhere obeyed.
 - "IV. That the speech we have is dramatically relevant.
 - "V. That its style and language are Shaksperian."

4. Have any of the Porter's lines a particular reference?

There are three passages in his soliloquy which are considered to have been based on contemporary events and to fix the time of the play to the year 1606. "Here's a farmer that hanged himself on th' expectation of plenty." Malone says: "That in the summer and autumn of 1606 there was a prospect of plenty of corn appears from the audit-book of the College of Eton; for the price of wheat in that year was lower than it was for thirteen years afterwards, being thirty-three shillings the quarter."

"Faith, here's an equivocator, that could swear in both the scales against either scale; who committed treason enough for God's sake, yet could not equivocate to heaven"—Warburton applies this passage to Henry Garnet, the Jesuit who was tried and punished for complicity in the so-called Gunpowder Plot. The doctrine of equivocation or evasion, as taught by theologians, was not "invented" by the Jesuits, and it is a doctrine practised by reasonable men of all creeds. A full and satisfactory explanation of it will be found in Cardinal Newman's Apologia Pro Vita Sua. It is not the same as that falsely ascribed to Garnet and his fellow Jesuits. Modern research presents proofs worthy of as much consideration as those to the contrary, that the Gunpowder Plot was a scheme on the part of those who wished to secure the Protestantism of James I and was known eighteen months before the dénouement.

"Faith, here's an English tailor, come hither, for stealing out of a French hose." Considered to be a joke on the fact that the French hose was so short and straight, at the period, that only an expert tailor could steal anything thence. Thus Warburton. The opinion has provoked controversy on the dress of the time, and we are finally in doubt as to the economy or aptitude of the French costume.

5. Why is the stormy night described?

This is, according to the poet's plan, to make use of the portents and convulsions of nature as expressive of evil deeds in the moral order. In the language of to-day, it is the psychological projection of the external into the internal. It prepares us for the cry of Macduff: "O horror, horror, horror! Tongue nor heart cannot conceive nor name thee."



5. Why does Macduff discover the murder?

In Hollinshed's chronicle there is no mention of the discovery of the murdered king by Macduff; but, as Macduff is the one who eventually avenges the regicide, it no doubt seemed to Shakspere in keeping with the dramatic unities that he should be the one to whom the awful tragedy should be first disclosed. His is the character in contrast to that of Macbeth, being as truly frank, brave and noble as the latter is deceitful, cowardly and wicked.

7. Why does Macbeth kill the chamberlains?

First to silence their tongues and remove all possible witnesses of the crime. Secondly, to convince the nobles of his love for Duncan, and his impulsive zeal to avenge him. Thus, therefore, to avert all suspicion from himself, and throw it on those who can tell no tales. It is a poor refuge, however, for none can conceive any possible reason for such an act on the part of these servants of the king.

8. Is there any confusion of metaphor in his words; to what Scriptural passages may they refer?

Delius calls it a confusion of metaphor to call Duncan "the Lord's anointed temple," saying, "the temple cannot properly be designated as 'anointed;' it is Duncan who is the 'Lord's anointed.'" Those who believe there is a "Real Presence" in the temple, and that such temples are consecrated for It, will fail to see any confusion of metaphor, although they may question the reverence of the figure. There may be a reference to 1. Samuel xxiv, 10: "I will not put forth my hand against my lord, for he is the Lord's anointed," and to 2. Cor. vi, 16: "For ye are the temple of the living God."

9. What is meant by "a New Gorgon?"

According to Greek legend, as related by Hesiod, the Gorgons were three daughters of Phorcydes, who were girded with serpents, and as some say, had wings, brazen claws and enormous teeth. Homer admits only one Gorgon, also called Medusa. She is supposed to have been originally very beautiful, but to have been transformed by Athene for a violation of the temple. Her head was considered fearful to look upon and hence Perseus attacked her with averted face. Shakspere is thought to have derived his knowledge of the Gorgon's head from Ovid's Metamorphoses.

10. What is "the great doom's image?"

Delius says: "A sight as terrible as an image of the Last Judgment." No doubt because we call the end of the world the crack of doom. Furness and Rolfe refer to Lear, Act V—3—line 264, as a justification of this interpretation. That line, however, would seem rather to make us believe "that death is meant by the 'great doom's image,'" for Kent and Edgar exclaim at sight of the "dead" Cordelia: "Is this the promised end?—or image of that horror."

11. Give the comments on the last words of line 61, "Ring the bell," and the stage direction (Bell rings).

Theobald holds "Ring the bell" to have been a marginal direction in the Prompter's Book, for him to ring the bell when Macduff had finished speaking. "In proof of this," he says, "we may observe that the Hemistich ending Macduff's speech and that beginning Lady Macbeth's make up a complete verse."

Malone is of a similar opinion, supporting it by the fact that the stage directions throughout the previous scene are all given in the imperative. Hence "bell rings" is superfluous and was introduced through a misapprehension.

Knight opposes this idea, and writes: "How natural it is that Macduff having previously cried, 'Ring the alarum bell,' should repeat the order! The temptation to strike out these words was the silly desire to complete a ten-syllable line."

12. What is the explanation of the confused metaphors in Macbeth's speech, beginning with line 89?

It is generally conceded that these lines were written by Shakspere as they stand (although Warburton and Johnson have changed some of them), and that they were put in the mouth of Macbeth because of his confusion and his hypocritical grief—"This whole speech, so considered, is a remarkable instance of judgment, as it consists entirely of antithesis and metaphor." (Johnson.) Abbott adds: "There is but little, and that far fetched, similarity between gold lace and blood, or between bloody daggers and breech'd legs. Language so forced is only appropriate in the mouth of a conscious murderer dissembling guilt."

13. Is Lady Macbeth's swoon real or affected?
Those who can see no good in Lady Macbeth, who consider

her a thoroughly bad woman, without ordinary feeling or moral sense, assume the swoon to be an affectation—just as her husband's confused metaphors are the evidence of his false heart, so is her fainting, the proof of her hypocrisy. As he has killed the chamberlains to cover his guilt, she pretends to the ordinary feelings of a woman, to hide hers. The majority of commentators hold the opposite opinion, and maintain the faint to be real. We have already seen, at the closing of the second act, that the poet wishes to remove our first impression of Lady Macbeth. and show us that "she is a woman, after all." Her forces giving way here, after the first bold speech, on her entrance, supports this theory. She can stand just so much of the horror of the crime, and no more. From this time on, we will learn the ambitions of this woman for her husband and herself have only temporarily deadened her real feelings, and that, nature and conscience having once asserted themselves, she cannot down them, strive as she will. Flathe, Horn, Bodenstedt, Fletcher and Weiss all believe the swoon a natural one. Weiss: "Her cry 'Help me hence, ho!" is the revulsion of nature in a feminine soul. . . . The nerves part at the overstrain of seeing what the deed is like, and drop her senseless into a swoon."

14. What does Banquo mean by the words:

"In the great hand of God I stand, and thence Against the undivulg'd pretence I fight Of treasonous malice?"

These lines appear to indicate that he is more than suspicious of Macbeth's part in the crime. The word "pretence" means design; it is frequently so used in the Plays. Banquo's speech might be construed as a challenge to Macbeth—to inform him that he is aware of his guilt, and the reason thereof and that, with God's help, he means to leave no stone unturned to prove the regicide and to mete out suitable punishment. In studying the character of Banquo, commentators use this passage, with the others, to show that Banquo is a particeps criminis, holding that he should have spoken out at once. As we have already seen, this is true according to the chronicle; but, as the Poet, for dramatic effect, has presented him other-

wise, we hold that the time has not yet come to speak; he must be surer of his position, and hold all the evidence in his hands.

15. Does the young Prince, Donalbain, suspect Macbeth?

Yes; the words "the near in blood, the nearer bloody" clearly indicate this. Malcolm corroborates his opinion, and apparently understands the ultimate purpose, "this murderous shaft that's shot hath not yet lighted." It is as though he said, our kinsman, Macbeth, aims at the crown and to attain that, the arrow must also reach us.

16. Why are the speeches of the old man introduced in Scene Fourth?

Shakspere again makes use of the popular superstitions for dramatic effect. The old man, with all his long experience. has never known of such strange phenomena as those happening the night Scotland's anointed king was basely murdered. These strange, unnatural occurrences, furnish further argument for the modern defenders of our poet's psychology. Fleav, of course, rejects lines 1-20, and as he says, "strangles" the old man. The act would be a blessing in some of our recent dramas, but, in this instance it seems unnecessary. Mr. Hales answers, "Shakspere brings in the old man as the 'oldest inhabitant' of the newspapers to tell us he does not remember any such dreadful convulsions in his time." And after quoting a parallel passage in Lear, he concludes: "Mr. Fleay proposes to strangle the old man; but, the old man is much more likely, I suspect, to strangle Mr. Fleay-of course I mean Mr. Fleay quá Shaksperian critic."

17. Why has Macbeth gone to Scone?

From the year 1107, when Scone Abbey was founded by Alexander I., down to the time of James II., it was the custom of the Scottish kings to be crowned there, on a celebrated stone enclosed in a chair. Tradition has it that this was the stone which Jacob used as a pillow when he had the vision of the ladder, and that it was used through many generations as the coronation-seat of the kings of Scotland. The Abbey was destroyed during the Reformation riots and the stone was taken to Westminster by Edward I., in 1296. It is still used by the sovereigns of England as their coronation seat, and "its history"

is well authenticated from the year 842." Macbeth has gone to Scone to be crowned.

18. Why was Duncan's body carried to Colme-kill?

To be buried there. It was the burial place of kings, from Kenneth III. to Macbeth—from the year 973 to 1040. Its original name was Iona, and the later name was given because St. Columba built thereon a cell or chapel. He crossed over from Ireland in the year 563, to preach Christianity. A monastery was established and a noble cathedral erected. Here pious men of the higher classes came for prayer and meditation. In 1561 an act was passed ordering the destruction of all monasteries. As a consequence, all the royal records that remained were burned, the tombs broken open, and its crosses thrown down or carried away. The Island has always been considered holy ground, because of the sanctity of its early settlers, because it was the seed-plot whence Christianity and civilization spread, not only through Scotland, but, also to the Orkneys and Iceland. It is now known as Icolymkill, derived from the Highland "Ii-cholum-chille," or the Island of Colum, of the cell or cemetery.

10. How does Act II rank amongst Shakspere's plays?

Some consider it the most terrible scene ever penned by poet—the very height of realism. And it surely is—though perhaps not as forceful as Act I, it surpasses it in the pity it evokes. Two emotions absorb us, horror and pity; but, horror predominates. We see here the second phase of the evolution of crime. Act I shows the temptation. In Act II it is yielded to, and we have the act. We might say also, the third phase is presented, for already the consequences of evil appear. In the remorse of the murderers, the punishment of sin begins, and the deed they have done will produce its result for here and hereafter, will act and react, on the world, on society and on themselves, just as every action of good or evil that men do.

(To be continued.)

CARLYLE'S "ESSAY ON BURNS"

THE purpose of this article is rather to indicate the method of studying Carlyle's Essay on Burns with a view to grasping its significance than to furnish an elaborate review or criticism of it. To the mind of the young student it will present many difficulties. Briefly, it is a critical analysis of the life and literary work of Robert Burns; but in extenso it is much more than this.

For examination all the student requires is an intimate acquaintance with the essay and an intelligent appreciation of its meaning. But how to secure these desirable and necessary qualifications? A mere reading of it, as one might read and understand "Silas Marner," will not accomplish this result. It is not a story, but the analysis of an individual life viewed in its relations with the world around it; and it is the author's marvellous digressions into the realms upon which the life and poetry of Burns touch that make the essay as a whole so difficult of mastery. It is the maze of thought and learning and criticism in which the life itself is set to illumine the subject and assign the poet his place in literature that almost staggers the reader at first.

Now, since the essay is on Burns and not upon a variety of subjects, it would be well for the student to cling as closely as possible to the simple text and thus obtain a connected idea in outline of it as presented by Carlyle. To do this it would be well to read with pencil in hand, jotting down the main topics dealt with as they present themselves. The paragraph structure of the essay is excellent, although it will be found that sometimes several paragraphs are devoted to the same main topic.

Proceeding in this way, it will be found that the essay deals with the following subjects in the order named:

- I. The Introduction.
- II. Burns' nature and mental outfit.
- III. His literary work-poetry and prose.
- IV. His life and career.
 - V. Conclusion.





This analysis shows that the body of the essay may be reduced to three subjects. As the writer himself states, he is more concerned with Burns the man than with Burns the poet.

A further analysis shows as follows:

- I. The Introduction is a criticism of Burns' previous biographers and biographies.
- II. Burns' nature and mental outfit—under which are considered his natural talents and his disadvantages of education.
- III. His literary work—sincerity, the chief characteristic of his poetry, his prose being more or less affected. He was a poet of Nature's own making and chose his subjects from nature and from the things that lay around his everyday life. Burns' clearness of mental sight, his perfect grasp of subject, his power of graphic description, his intellectual vigor, his delicacy of perception and expression, his keenness and warmth of feeling, his peculiar, original humor. His poetry—few of his pieces in the highest and narrowest sense can be called poems. His songs are the most complete and perfect, and give him his most lasting influence over the minds and hearts of men. His influence on the literature of Scotland.
- IV. His life and career—his poems like mere fragments of his life. Only one period in Burns' existence—youth; he had no manhood. His residence at his humble home, his journey to Edinburgh, his triumphant entry into the dazzling blaze of favor. The winter in Edinburgh changed him and did him a great and lasting injury. The causes of his downfall and failure discussed at length. The blame lay with himself and was due to his inward and not outward misfortunes—to his excesses and lack of spirit and power of self-denial. His want of unity of purpose and consistency of aims. He haplessly attempted "to mingle in friendly union the common spirit of the world with the spirit of poetry." Poverty not necessarily a cause of failure. Burns' lack of religion.
- V. Conclusion—the world's judgment of genius gone wrong. Burns' works established in the memory of men.

Having thus obtained a view of the outline and the general structure of the essay, it should be read through with attention to the splendid illustrations, expositions, comparisons with which it abounds, and to such collateral work as is necessary for the fuller understanding of the work.

Carlyle's "Essay on Burns" is generally considered to be the fairest and fullest estimate of the Scottish bard that has been written. Like Burns, Carlyle was a son of the soil of Scotland, and this may account for the deeply sympathetic insight into the poet's character displayed in the essay. Given the occasion, no hand could be more ruthless than that of the Sage of Chelsea, the hater of cant and shams; yet in this effort he has with an incomparable delicacy of touch depicted the real Robert Burns without the debasing parade of his follies and frailties. There is evident in every page a strain of sorrowful regret that a life of such glorious promise should end so soon and so sadly. It is this tender sympathy that wins with the reader and makes the chief charm of the essay. Yet he is firm to truth and with his instinctive directness does not hesitate to trace step by step to their sources the causes that led to the poet's downfall.

Carlyle's "Essay on Burns" is one of the finest specimens of his style at its best. While retaining all his usual directness and force, it is free from those occasional involved passages that detract from the elements of simplicity and clearness. In keen insight, analytic power, forceful diction and elegance of expression it must ever rank amongst the foremost compositions of its kind.

Questions on the "Essay"

1. What is Carlyle's idea of a perfect biography? (See Par. 5.) 2. What disadvantages did Burns labor under? (Par. 7.) 3. Describe the Peasant Poet. (Par. 9.) 4. What is the chief excellence of Burns' poetry? (Par. 11.) 5. What guided Burns in his choice of subjects? (Pars. 14-16.) 6. Give an example of Burns' clearness of 'sight? (Par. 19.) 7. Give examples of Burns' light and warmth. (Par. 23.) 8. What is Carlyle's estimate of Burns' Poems? (Par. 29.) 9. What is Carlyle's estimate of Burns' Songs? (Pars. 31-33.) 10. What influence had Burns upon the literature of Scotland? (Par. 36.) 11. To what does Carlyle compare Burns' career? (Par. 37.) 12. How many eras were there in the life of Burns? (Par. 38.)





13. Describe Burns' childhood and youth. (Par. 40.) 14. With what religious party did the youthful Burns ally himself? (Par. 42.) 15. How was Burns received in Edinburgh? (Pars. 43-44.) 16. What effect on Burns had his visit to Edinburgh? (Par. 45.) 17. What effect on Burns had the frequent and curious visits of "picturesque tourists"? (Par. 49.) 18. What was Burns' attitude towards the French Revolution? (Par. 50.) 10. What effect had this attitude on his life? (Par. 50.) 20. What were the "three gates of deliverance" open to Burns, and which did he choose? (Par. 53.) 21. Where does the blame for Burns' failure lie? (Par. 57.) 22. Discuss Burns' poverty with reference to his failure. (Par. 59.) 23. What was Burns' religion? (Par. 61.) 24. What might have been Burns' salvation? (Par. 62.) 25. What is the world's judgment of genius gone wrong? (Par. 66.) 26. What is the gist of paragraph 67?

BURNS' ENGLISH.

All Burns' best pieces are written in his native dialect. knew English—that is, the dialect of education and literature -well, and could write in it fluently and with vigor; but it was not his vernacular, and he could not express in it, with essential sensitiveness and delicacy, the ideas and emotions that called for an outlet. So strangely intimate in the art of poetry is the connection between thought and language, that no language in any sense foreign can suffice for the representation of inmost and purest thought; no translation is endurable. Whenever Burns writes in general English, he becomes comparatively languid and ineffective. David with the sling and stone of his youth can more than match even Goliath; with Saul's armor on, he is but as, or less than, any other Hebrew; and so Burns with his native Ayrshire, and his acquired English. He essayed again and again to write in the latter; but nature was stronger than all his efforts.—Professor J. W. HALES, in "Longer English Poems."

Distorical Studies

THE SOCIAL REVOLUTION

A Course of Historical Reading: Seventh Month— April. Guggenberger's Christian Era

VOLUME III.-NAPOLEON

FTER the fall of Robespierre a change of policy made A itself felt in the Convention where the Thermidorians held the balance of power among quarreling factions. revolutionary authorities and laws fell into contempt. The Jacobin Club was closed, and the Committees shorn of power. Thousands of prisoners were set free and officials were changed all over the country. Carrier, the tyrant of Nantes, and Fouquier-Tinville were executed. The seventy-three Girondists who had been imprisoned June 2, 1793, and others who had survived, returned to their seats in the Convention. maining Terrorists of the Mountain created bread riots and insurrections against the Convention, which were suppressed by the reorganized National Guards. Collot d'Herbois, Billand-Varennes, Barère and many others were transported, others condemned to death. Two of them killed themselves before the sentence could be carried out. Five stabbed themselves on the stairs of the tribunal; of these two who survived were carried bleeding to the guillotine and executed with the rest. Still the reactionary members of the Convention, as they had been accomplices in the crimes of the Terrorists, earned only the contempt of the country. In the fear for their own lives they added to the new, the third, constitution a clause, according to which two-thirds of the actual members of the Convention had to be re-elected to the new legislature, the Corps Législatif. The clause met with general disapproval.

In Paris the National Guards and the better class of the sections rose against the decree. On the motion of Barras, a young general, Napoleon Bonaparte, who had won his first laurels at the siege of Toulon, was placed in command of the



troops of the Convention. At the head of 9,000 regulars, Bonaparte raked with his cannon the Rue St. Honoré on the Quay Voltaire, and mowed down 600 men of the sections in the bloody victory of October 5, 1795.

The new constitution established a council of 500, who introduced the laws, and a council of 250 Ancients who approved or rejected the laws. This Corps Législatif was to be renewed by a third of its number every year. The executive power was intrusted to a Directory of five members to be renewed by one member every year.

By the special law of August 22, binding the electoral assemblies to return two-thirds of the Convention members, the revolutionists had a secure majority in both houses, and chose a Directory of five regicides: Barras, La-Révellière-Lépoux, Recobel, Carnot, and Létourneur. The elections by the people everywhere returned moderate and conservative men to the new third of the Corps Législatif and to the elective offices of the departments.

At this rate it was estimated that in the sixth year of the Republic the last of the Jacobins would have to depart. the arrival of the second third of the moderates the leading Jacobins became alarmed at the prospect of losing their accumulated spoils, perhaps their heads. This fear led to the coup d'état of September 4. Again a small Terrorist minority defeated a wavering majority. The three Directors, Barras, Recobel, and Révellière overthrew their more moderate colleagues, Barthélemy and Carnot. Five thousand roughs and from 8,000 to 10,000 troops under Agereau surrounded the Tuileries, arrested the constitutionalist members of both houses "by the law of the sabre." The Council thus purged controlled the election of their colleagues in forty-nine departments, passed decrees of transportation by fifteen votes against seven, all the rest being motionless from terror, and through the forced or voluntary resignation of about 300 members became a radical rump. The coup was in all respects equal to the overthrow of the Girondists, save that the soldiers were the actors instead of the populace. The new government inaugurated a second reign of terror in Church and State. (Nos. 258-260, 262, 266.)

Meanwhile the Directory had continued the war with Powers of the First Coalition with great success. Gradually one after the other of the Powers, Spain, Sardinia, Modena, Parma, the Papal States, dropped out of the coalition or were forced to conclude peace.

In a brilliant campaign against Austria, Napoleon Bonaparte conquered Lombardy and central Italy, crossed the Alps into Austria, and forced her to conclude the Peace of Campo Formio (1797). The result of these and subsequent campaigns was the formation of the Batavian, Cisalpine, Ligurian, Roman, Helvetian and Parthenopæan (Naples) Republics, all subject to and shaped after the Directory. Pius VI. was conveyed as a prisoner to Valence, where he closed his troubled days in August, 1799.

In 1798 Napoleon, already the idol of the people, undertook his famous expedition to Egypt. During his absence a new Coalition was formed between Russia, Austria, England, Portugal, Turkey and Naples. Austria and Russia succeeded in driving the French from Italy. The loss of Italy and a new revolution in Paris induced Napoleon abruptly to return to France. The Directory had lost all its prestige. The journey from Fréjus, where Napoleon landed, to Paris became a triumphal procession. On Nov. 9, 1799, the Council of Ancients transferred the sessions of the Corps Législatif to St. Cloud, and appointed Napoleon commander of the troops in Paris. The Directory was overthrown.

On Nov. 10, Napoleon's grenadiers entered the chamber of the Five Hundred with fixed bayonets and drums beating, while the deputies precipitately scrambled out of the windows. The Council of Ancients named Napoleon, Sieyès and Roger-Duclos provisional consuls, and adopted and proclaimed a new constitution, the fourth since 1789.

France was now a military monarchy under the name and the guise of a republic. Under this constitution, the Consulate was introduced, and Napoleon Bonaparte was inaugurated first Consul for ten years with practically supreme power. The other two consuls had only consultative votes (273). The following year Napoleon ended the war of the second coalition. Whilst General Moreau ended a most successful campaign in Germany and Aus-



tria by the victory of Hohenlinden, Napoleon accomplished the daring feat of crossing the St. Bernard and destroyed all the results of the Austrian conquests by his victory at Marengo. The result of the battle was the Peace of Lunéville, the dismemberment of the Holy Roman Empire of the German nation, the suppression of the free cities and the wholesale robbery of the Church in Germany. Conclusion of peace with the rest of the coalition followed, as a matter of course.

His almost unlimited power as First Consul of France, and his commanding position in Europe after the war, enabled him to pursue his path of ambition to become Emperor of the French. To set himself right with the Catholic population of France he opened the churches, restored the Catholic worship in France, and concluded the Concordat of 1801 with Pius VII. He, however, paralyzed much of the benefit which it brought to the Church, by adding upon his own authority seventy-seven organic articles, which revived the worst forms of Gallicanism.

To increase his influence he allowed the emigrants who were willing to pledge their allegiance to him, to return to France. He changed the Cisalpine Republic into the Italian Republic and had himself elected its president. He purged the legislative department and the tribunate of the fourth constitution of his opponents and transferred the powers of these bodies to a subservient Senate. A plebiscite, adroitly managed, elected him Consul for life by three and a half million votes against a few thousand, whilst a senatorial decree gave him the right of appointing a successor. Other senatorial decrees abolished the fourth constitution and substituted a fifth one, according to which electors for life presented candidates for the assemblies, from among whom the government chose the members. The First Consul took an active part in the compilation of a uniform code of civil laws, the Codé Napoleon.

From this code, excellent in many regards for its legal clearness and systematic arrangement, the anti-Christian and revolutionary doctrine of civil marriage and civil divorce has passed into most of the modern legislations. The reorganization of the University, completed in 1808, with its state examinations, the official position of the teachers and the 6,400 scholar-

ships exclusively in the gift of the First Consul, placed the entire system of higher education under the control of the state. The improvement of finance, the encouragement of commerce and industry, the foundation of art and trade schools, the building of roads and canals, all under the supervision of the First Consul, who displayed an astonishing capacity for work, revived the material prosperity and the national wealth of France.

In 1803, Napoleon approached the Bourbon princes to effect a resignation of their rights to the throne. But Louis XVIII., then at Warsaw, refused to part with them. During all this time, from 1800 to 1804, Napoleon was busy to remove opponents from the field of action. As early as 1800 he had seized the occasion of an unsuccessful Chouan conspiracy against his life to deport 130 surviving Terrorists, not for complicity in this plot, but for their previous conduct. When the concordat and the introduction of a new decoration called the "Legion of Honor" roused the ire of Moreau's republican soldiers, Napoleon sent 35,000 of them to San Domingo, where the negroes, during the revolution, had shaken off French supremacy, to reconquer the island. Only a few thousand returned from the dangerous expedition.

The following year the French royalists in England, who clustered around the Count of Artois, began to pull wires with the disaffected republicans. Their plan was to strike down the First Consul in the midst of his guards and then appeal to the people. Their chief agents were the Chouan leader, George Cadoudal, and General Pichegrue, who had escaped from Cayenne. Moreau's complicity could not be proved. Aware of the plot, Napoleon ordered the police to encourage the intriguers with a view of getting the Count of Artois into his power (1803). When all hope of seizing the Count on French soil vanished, the plot was published in 1804, and proceedings were begun. Pichegrue was found mysteriously strangled in his prison. Cadoudal, with eleven others, was executed. Moreau was banished to America for two years.

To strike the Bourbons personally, the innocent Duke of Enghien, last heir of the House of Condé, was forcibly arrested in the territory of Baden, conveyed to Vincennes, subjected to a mock trial at midnight, and shot before morning. These tragedies filled Europe with consternation, reduced the royalists to silence and inaction, and deprived the republicans of their only formidable leader.

Everything was now prepared. On May 8, 1804, the Tribunate and the Senate conferred the imperial title on Napoleon Bonaparte and his descendants. This elevation was ratified by a plebiscite of over 3,500,000 votes against 2,569. He now surrounded himself with a brilliant court, in which not only the new nobility—among them revolutionists, former Terrorists, regicides dubbed with courtly titles—but also members of the ancient nobility figured conspicuously. generals were named Marshals of the Empire. Napoleon invited Pius VII. to Paris to crown him Emperor. After long and anxious deliberations Pius VII. consented in the sole hope of promoting the interests of religion in France. At the coronation in Notre Dame, December 2d, Pius VII. anointed Napoleon I., but when he approached to crown him, the Emperor snatched the diadem from his hands and placed it on his head himself. Napoleon then crowned his wife Josephine.

The Pope was disappointed. The organic articles remained unrepealed. It was even proposed to Pius VII. to fix his seat in Paris, with a hint that the Emperor had the power to enforce his wish. The Pope calmly replied, "that for such an emergency his resignation was already in the hands of Cardinal Pignatelli; the moment he was deprived of his liberty, he would cease to be Pope, and become once more the Benedictine monk Barnabo Chiaramonte." No further obstacles were placed in the way of his departure.

Catholic Literature

[Conducted by Thomas Swift]

AUBREY DE VERE'S "THE CHILDREN OF LIR"

A BRIEF sketch of the life and work of Aubrey de Vere appeared in the "Dictionary of Catholic Authors," an instructive department of Catholic literature, in the February number of The Champlain Educator. It is now our purpose to here consider more fully this distinguished Catholic poet and to give a short sketch and estimate of what many of his admirers regard as his most striking and most beautiful poem, "The Children of Lir."

Aubrey de Vere is said to have been a disciple and warm admirer of Wordsworth, whose style influenced his earlier verse. There is certainly little trace of Wordsworth in De Vere's maturer works. Rather could he be called the Tennyson of Ireland; for surely no pen has excelled his in drawing forth out of the twilight of Irish fable such weird yet beautiful pictures, or in enduing shadowy forms with flesh and blood and life. His poems are distinguished by a strong and lucid style, the music of the bard, lofty purpose in the treatment of his subject, and a calm, graceful dignity of expression that now moves and again tranquillizes the soul of the reader, who cannot fail to be impressed with the patriotism of the poet, and his sympathy with the ancient Irish spirit and modern Irish aspira-And still is the greatest and best quality of his verse to be mentioned — its religious beauty, intense, unswerving, warm and sincere. It is this characteristic that in Catholic estimation raises Aubrey de Vere above the level of the three greatest English poets of his own time. Religion in De Vere is dominant; in Tennyson it is rather an accident than an essential; in Browning it is vague to Deism and even agnosticism: in Swinburne it is not at all, and worse.

De Vere's religious themes are selected from the saintly legends of the Church, and his distinctly religious work sets forth the power of the Christian life, idealized in tradition, by which nations were wont to be converted and the relapsing world revivified. It is well that there was one great poet in the latter half of the nineteenth century to point the way back to the deep, pure sources of poetic and religious inspiration to be found in Irish, English or Roman traditions of the early Church. And what a wonderful past it is that De Vere makes live again in his poetry! What a wealth of learning, beauty, truth and Christian philosophy is to be found therein!

It is only the Catholic poet who can make the Catholic past live again; it is only he who can rightly idealize it and make the far-off haze of tradition glow with the light of the true faith that belongs to it. In his "Idylls of the King," Tennyson, perforce, deals with the Catholic ideals of the fabled past; but his religious pictures lack the warmth and life looked for by the Catholic soul. All this in satisfying measure is to be found in De Vere's poetry. In poetry, as in painting, it is the soul that gives spirit to the touch, and the Protestant soul cannot impart the touch Catholic. It is this instinct true to Catholic life that endears Aubrey de Vere to the Catholic reader.

De Vere's patriotism, as displayed in his verse, is intense, at times passionate, but generally suggestive that Ireland is a sacrificial nation, "whose lot," as one of his ablest commentators expresses it, "is to show forth spiritual virtues under perpetual earthly misfortune."

THE STORY OF THE CHILDREN OF LIR

Here is the substance of the story of the children of Liras told by Aubrey de Vere in his beautiful poem of that name:

Five hundred years before the dawn of Christianity, and nine centuries before the coming of St. Patrick, the Lords of the Gael had divided the land of Erin with the Dedannan, a Druid native race much given to the black art. Lir, a Dedannan king, "a warrior, not a seer," having spent his prime in wars, married a fair youthful princess of the Gael, who bore him four lovely children, the eldest a daughter, and three sons, and then died.

After a time of mourning Lir, for his children's sake, mar-

ried the darkly beautiful daughter of Bove, a chief king amongst the Dedannan tribes. His new wife becoming jealous of her husband's love for his children, grew to hate them and sought to kill them. She, therefore, proposed to her husband that she should take them with her on a visit to her father's palace.

On the journey she passed with the children into a thicket and thought to kill them with her dagger; but her womanhood prevailed and she changed her purpose. This Druid princess, besides being cruel and wicked, was possessed of the art and power of magic. They rode on to the shore of Lake Darvra, and there she bade the children go into the water and bathe. Then she smote each child on the head with her magic wand and the children were straightway changed into snow-white swans, retaining their human nature and human voices—in fact children yet in the shape of swans.

Then Finola, the eldest child, upbraided her stepmother with her cruel act and predicted a terrible punishment for her; while the latter in a frenzy of hate doomed the unfortunate children of Lir to wander to and fro on the waters of Lake Darvra for three centuries, three more centuries to be passed amid the cold, stormy waters to the north of Erin, and yet three more centuries on the western sea—until the Tailkenn (St. Patrick) should come bringing Christianity into the island.

Her wrath having subsided, the stepmother regretted what she had done, but was powerless to undo her work. She allowed the children's hearts to remain human and gave to their voices the power of song to entrance their hearers and make them dream of some great deliverance that was coming. Then she betook herself to her father's palace.

Meanwhile Lir had a troubled dream and he set out to see his dear children and came to Lake Darvra, on his way to King Bove's castle. The swan children, recognizing their father, made known to him their woe. Having, at their request, passed one night on the shore of the lake, consoled by their singing, he next day pursued his journey to the palace of King Bove and there told the story of his wife's crime.

Then King Bove, who loved the children, smote the wicked woman with his Druid wand and changed her into a storm-





spirit, doomed to wander on bat-like wings over the earth for all time.

Lulled by the swan children's consoling strains, King Bove died on Lake Darvra's shore; there, too, died the desolate father, King Lir. But the children of Lir lived on under their dread doom until came St. Patrick and the Christian faith, when the power of the Cross broke the magic spell and restored them once more to human forms—old and shrunken with the weight of ages. St. Patrick baptized them and they immediately breathed forth their innocent pain-wearied souls to God, the first fruits of Christianity in the land of Erin. And lo,—a miracle! The time-worn bodies changed to four children again, white and young, fair and fresh, as when in Darvra's waters they had met their fate.

THE POEM AND ITS TEACHING

The poem of "The Children of Lir" naturally divides itself into two parts.

Canto I.—The Stepmother's Malediction.

Canto II.—The Penance of the Innocents.

It is written in heroic meter, or iambic pentameters, with alternate rhyme, and six verses to the stanza.

The real theme of the poem might most aptly be called the fate of the children of Lir, for the essential element of the story is the weird lot of the swan-children stretching over nine centuries, singing unto mortals of the coming to Erin of the Christian faith. As the poet expresses it:

"The words of that high music no one knew;
Yet all men felt there lived a meaning there,
Immortal, marvellous, searching, strengthening, true,
The pledge of some great future, strange and fair,
When sin shall lose her might, and cleansing woe
Shall on the Just some starry crown bestow."

It is this deep, mystical and prophetic strain that lifts the poem out of the mist of fable and makes it an idyllic fantasy foreshadowing the preaching of the Gospel to the Irish people:

"And like the Holy Elders famed of old
Those babes on that high promise kept their hold."

This "promise" was voiced in the stepmother's malediction that the hapless ones should dree their weird:

"Till comes the Tailkenn, sent to sound the knell Of darkness, and ye hear the Christian bell."

For three centuries, then, the children of Lir abode on the waters of Lake Darvra and sang their inspired songs of comfort and of a great coming joy to the tribes about its shores, to Gael and Dedannan alike. Just as the prophets of old in Israel preached of the coming of the Messiah, so these swan-children sang to the ancient Irish people of the coming of the Tailkenn in the person of St. Patrick, and implanted in their breasts the germ of the idea of a Saviour to whose advent they looked as did the Israelites of old. Such is the beautiful myth embodied in Aubrey de Vere's poem, "The Children of Lir."

At length the day of their second woe was at hand and, obedient to their fate, the swan-children hied them to the cold and storm-swept coasts of northern Erin.

"And thus Finola sang, while, far and near, The men of Erin wept that strain to hear:

'Farewell, Lough Darvra, with thine isles of bloom!
Farewell, familiar tribes that grace her shore!
The penance deepens on us, and the doom.
Farewell! The voice of man we list no more,
Till he, the Tailkenn, comes to sound the knell
Of darkness, and rings out his gladsome bell.'

Thus singing, 'mid their dirge the sentence soared Heaven-high; then, hanging mute on plumes out-spread, With down-cast eye long time that lake explored; And, lastly, with a great cry northward sped. Then was it Erin's sons, listening that cry, Decreed: 'The man who slays a swan shall die.'"

On "Alba's waves" and "the black sea-strait of Moyle" the children of Lir experienced a dreary time—often being outworn and spent by the buffeting of wave and wind. Through it all Finola was mother to her little flock, sheltering them under her wings and consoling them in every dire extremity—her three swan-brothers, Fiacre, and Aodh and the "little Conn." Three

more centuries passed and they took flight to the western coasts of the island and entered upon their third and hardest trial. And there they met the shepherd-poet, Aibhric, and:

"Day after day, they told that youth their tale;
Wide-eyed he stood, and inly drank their words;
And, later, harping still in wood and vale,
He fitted oft their sorrow to his chords;
And thus to him in part men owe the lore
Of all those patient sufferers bare of yore."

Already now had Christ been born, and thus Aibhric, through communion with the swan-children, became the fore-runner of the Tailkenn to the people of Erin.

Then there came a time when the poor, innocent wanderers crouched stranded on a sea of ice, and Finola's words of comfort no longer prevailed over suffering.

"She said: 'Believe, O brothers young, believe
In that great God, whose help can never fail!
Have faith in God, since God can ne'er deceive!'
And lo! those weepers answered—'We believe.'
So thus those babes, in God's predestined hour,
Through help of Him, the Lord of Life and Death,
Inly fulfilled with light and prophet power,
Believed, and perfect made their Act of Faith;
And thenceforth all things, both in shade and shine,
To them came softly and with touch benign."

At last the nine centuries had passed and the children of Lir winged their flight to their childhood's home at Finnaha, only to meet with the saddest disappointment of all. Their home was desolate, almost obliterated by the ages and in sadness unutterable they repaired to Inisglaire, there to await the coming of the Tailkenn and their restoration to human form.

The story of the swan-children's wanderings abounds with vivid descriptions of nature, pathetic outbursts of feeling and the triumph of faith over suffering. Through them all the humanity of the little exiles is assertive, and yet there is in their transformation into swans no discord; throughout the poem the swan-nature seems to blend of itself with the ideal image of childhood.

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But to conclude—for three years the swan-children abode at Inisglaire, where, on a bright May morning, they heard "the Tailkenn's bell" and St. Patrick bid them retread their native land. Before they set foot on land Finola foretells their speedy death, asks the Saint to baptize them and decrees the order of their burial. And thus she sang:

"Make fair our grave where land and ocean meet, And t'ward thy holy Altar place our feet.

Upon my left, Fiacre; upon my right
Let Aodh sleep; for such their place of rest,
Secured to each by usage day and night;
And lay my little Conn upon my breast;
Then on a low sand pillow raise my head,
That I may see his face though I be dead."

Dear little Finola! Dear little blossom of eight summers and centuried flower of mythical Ireland! What lessons of love, duty, constancy and self-sacrifice does thy hard lot unfold! Nowhere in the fields of literature can be found a more beautiful or a more touching example of a sister's devotion.

The four trod upon the sands and at St. Patrick's word they changed to human forms, but "with the weight of bygone centuries" on them—"dread, shapeless weights of wrinkles and of bone." "Baptize us, holy Tailkenn, for we die," they cried. The Saint baptized them and their long-tried but happy spirits passed to their reward. And while the spectators gazed, the shrivelled shapes changed into the fair and rounded forms of four beautiful children—

"Finola lay, once more an eight years' child; Upon her right hand Aodh took his rest, Upon her left Fiacre—in death he smiled; Her little Conn was cradled on her breast; And all their saintly raiment shone as bright As sea-foam sparkling on a moonlit night."



Exercises on General and Prescribed Readings

THE CATHOLIC CENTRE PARTY IN GERMANY

Questions on the Article

- 1. What was the position of the Catholic Church in Germany during the first half of the nineteenth century? 2. How were bishops and priests regarded? 3. In what respect were they restricted in their holy offices? 4. What event awoke the German Catholics out of their religious lethargy? 5. Give an account of the "Event of Cologne." 6. What was Görres' Athanasius? 7. What did the Athanasius effect? 8. What was the keynote of the Athanasius and of the Centre Party? 9. What was the Pius Verein? 10. What was the Katholische Fraction? 12. What was the Raumerschen II. What was the Katholische Fraction? 12. What was the Raumerschen Enlage?
- 11. What was the Katholische Fraction? 12. What was the Raumerschen Erlasse? 13. Who were August and Peter Reichensperger? 14. What was the weakness of the Katholische Fraction? 15. What did the Katholische Fraction first attack? 16. How did the Katholische Fraction come to be called the Centre Party? 17. What was the weakness of the first Centre Party?

Research Questions

1. The History of Catholicism in Germany. 2. What German countries are Catholic? What country treated the Catholic Church the worst? 3. Who was its most powerful enemy in the latter half of the nineteenth century? 4. What was the Kulturkampf? 5. Sketch the life and career of Görres. 6. Sketch the life and career of August and Peter Reichensperger. 7. What are the essentials to the successful operation of a political minority?

Topics Suggested for Supplementary Articles

- 1. The usefulness of a third power in Parliamentary bodies.
- 2. The power of political minorities.
- The German system of government—of the Empire—of individual states.
- 4. The power vested in the German Emperor.

THE NEED OF CATHOLIC TEXT-BOOKS

Questions on the Article

1. What have Catholic Summer Schools and Reading Circles done for Catholic education? 2. Compare the work of the Catholic Summer School with University work. 3. What subject especially demands the attention of the Catholic teacher? 4. What is the fighting ground of historians? 5. What is necessary for the study of medieval or modern

instory? 6. What should be the character of a Catholic text-book in medieval history? 7. Do our secular Universities deal with the subject of medieval history fairly? 8. What history does the writer of this article criticise? 9. In what respects are the Catholic text-books in Catholic Colleges and Academies lacking? 10. Name some historical works that should be found in the libraries of Catholic colleges. 11. What is the great want in the teaching of Catholic literature and literary criticism? 12. What are the faults of literary criticism from the Catholic standpoint?

Research Questions

1. Have you looked into the splendid work being done by Catholic Summer Schools? 2. Did you ever think of spending a few weeks at a Catholic Summer School? 3. Do you belong to a Catholic Reading Circle? 4. What are you doing towards keeping abreast with the times in intellectual culture? 5. Why are the Middle Ages the fighting ground of historians? 6. Why is it necessary for a Catholic to know history well?

Topics Suggested for Supplementary Articles

- 1. The work of Catholic Summer Schools.
- 2. The work of Catholic Reading Circles.
- 3. Medieval history and the Catholic Church.
- 4. Modern English Literature non-Catholic.
- 5. The importance of the teaching of history in Catholic Colleges and Academies.
- o. The importance of the teaching of Catholic literature.

AUBREY DE VERE'S "THE CHILDREN OF LIR"

Questions on the Article

1. What are the distinguishing qualities of De Vere's poetry? 2. From what sources has he drawn most of his religious themes? 3. Are such themes well handled by non-Catholic poets? 4. Mention a prominent characteristic of De Vere's patriotism. 5. Write the story of the Children of Lir. 6. How is the poem divided? 7. Describe its versification. 8. What is the essential element of the story? 9. What are the moral and religious motives of the poem? 10. What was the cause of the doom of the children of Lir? 11. To what personages in Scripture may the swan-children be compared? 12. The poem is a story of a sister's devotion—show how this is true. 13. What was the children's greatest disappointment? 14. Was the transformation of the children into swans a happy one viewed from the poetic standpoint? 15. What lessons does the poem teach? 16. Was the reward commensurate with the suffering?

Research Questions

1. At what age did De Vere become a Catholic? 2. What influence had his conversion on his poetry? 3. Classify De Vere among the poets.



4. Are religious themes fit subjects for poetry? 5. Who was the founder of modern religious poetry? 6. Mention six religious poets in modern times. 7. Discuss the statement—"Only a Catholic poet can do justice to a Catholic theme." 8. Is there any analogy between "King Lir," of ancient Ireland and Shakspere's "King Lear," of ancient Wales? 9. Did the punishment suit the crime? 10. Was the act of vengeance complete? 11. In what respect does the story resemble an ancient Greek myth? 12. In what respects is it peculiarly Erse? 13. About what time did St. Patrick introduce Christianity into Ireland? 14. About what period in the swan-children's wanderings was our Saviour born? 15. Is there anything in the poem to show that that event influenced their lot? 16. Give other instances of transformations in Grecian Roman, German, and Irish mythology.

Topics Suggested for Supplementary Articles

- 1. Irish Myths and Legends.
- 2. Early Irish History.
- 3. The Firbolgs—the Dedannan—the Gaels.
- 4. The Introduction of Christianity into Ireland.
- 5. The Black Art as Practiced in Ancient Times.
- 6. The Revival of Irish Literature.

AUBREY DE VERE.

No child of Ireland loved that beautiful, long-suffering land more than Aubrey de Vere; none ever took greater pride in the steadfastness of her people under centuries of suffering and misrule; none ever more heartily sung the glories of her scenery, or delineated with more vividness her pathetic history.

No writer whose genius was so great has excelled Mr. de Vere in perfect self-abnegation. He knew the exceeding beauty of his verse, he felt with a profound conviction the truth of the religion it was his life's work to make better known, yet he bore uncomplainingly the neglect and comparative obscurity that followed his works. While the world acclaimed those of his friends, and too often those of far inferior and unworthy men, he rested in the belief that in good time his message would be heard; and if not he had fulfilled his mission and allowed no temptation to swerve him from the noble purpose of his life.

In one respect this venerable man stood alone. He was the only great Catholic poet of the nineteenth century. As Wiseman and Newman and Manning represent the rebuilding of the Church after three centuries of persecution and neglect, so Aubrey de Vere, with all the gifts of his genius and all the ardor of his faith, has shown that in poetry as well as in art and in life the highest source of inspiration is Catholic truth.—Walter George Smith.

Dictionary of Catholic Huthors

Frederick William Faber (1814-1863), was a distinguished scholar who left Oxford and the Established Church to return to the old faith of England. At Oxford, on account of his prepossessing appearance, his remarkable talents and gifts of conversation, he was a general favorite. In 1835, he won the Newdigate poetry prize, the subject being "The Knights of St. John." A few years later he published two volumes of minor poems. Of a higher order than these was his "Sir Lancelot," a romantic poem of great beauty. From a Calvinist he became a minister of advanced Anglicanism, and then like his guide, Newman, in 1845, he joined the Catholic Church. Having been ordained priest, Father Faber joined the Oratory of St. Philip Neri, lately introduced into England by Dr. Newman, and afterwards was appointed superior of the London House. His chief prose works are: All for Jesus; Growth in Holiness; The Blessed Sacrament; The Creator and the Creature; The Foot of the Cross; Spiritual Conferences; The Precious Blood; Bethlehem; which have passed through many editions in England and America and have been translated into other languages. They are all instinct with a fervid piety. He also published a Book of Hymns which is amongst the most popular of sacred lyrics.

Father Faber was a born poet. Jenkins says, "His verses, less labored and polished than Keble's, quite make up in natural warmth what they lack in artistic finish; and we find in them always that ease of expression which we miss in the highly wrought poems of Keble." Wordsworth declared that Faber had even a better eye for nature than himself, and on another occasion this same great poet declared that, were it not for Frederick Faber's devoting himself so much to his sacred calling, he would have been the poet of his age.

Thomas Moore (1780-1852) was born in Aungier street, Dublin, of respectable Catholic parents. In 1794 he entered





Trinity College, where, by the self-denying exertions of an excellent mother, he obtained the highest education. He went to London in 1798 and early in the following year was entered as a student at the Middle Temple. Through Lord Moira he was presented to the Prince Regent. Having thus obtained a footing in society his own wit and social tact accomplished the rest. In 1803 he was appointed to the Registrarship of the Bermudas, where he remained only six months, returning, after a tour in the United States, to England. In March, 1811, he married Miss Bessie Dyke, an actress, and a native of Kilkenny, with whom he appears to have lived very happily. Moore's life has been summed up as "an untiring pursuit of poetry, prose and fashionable society." His writings brought him £30,000, yet he had nothing to leave his wife—his sole survivor—but his diary in manuscript.

All that was highest and purest in Moore's nature is best seen in his "Irish Melodies," probably the most famous collection of national lyric poems in existence. In the ever-present thought of his suffering country he found his most abundant source of inspiration and lamented her sorrows and denounced her oppression in his immortal verse. "Lalla Rookh" is regarded as his masterpiece, but his "Irish Melodies" live in the hearts of his countrymen.

Besides his poems, odes, epistles, sacred songs, personal and political satires, Moore wrote: Life of Sheridan, Life of Byron—which are more series of memoirs than lives—The Epicurean, a tale; The Memoirs of Captain Rock; The Sceptic, a philosophical satire; The History of Ireland; and Travels of an Irish Gentleman in Search of a Religion.

A Catholic critic of eminence sums the Irish poet up thus: "Moore's excellencies consist in the gracefulness of his thoughts and sentiments, the wit and fancy of his allusions and imagery, and the music and refinement of his versification. His great fault is the irreverence and indelicacy of many of his pieces."

During the last three years of his life he suffered from a lingering disease which gradually reduced his mind to a state of imbecility. There are good reasons to believe that Moore died a Catholic.

John Boyle O'Reilly (1844-1890), poet, journalist and patriot, was born at Dowth Castle, County Meath, Ireland. He was the son of William David O'Reilly, master of the Nettleville Institute at Dowth Castle, and Eliza Boyle, a woman of rare intellectual gifts. He began life as an apprentice to the printing business, ultimately graduating from the printer's case to the reporter's desk. In 1863 he enlisted in the Tenth Hussars in Ireland for the purpose of spreading revolutionary sentiments among the soldiers. He was detected, arrested, tried by Courtmartial, found guilty and sentenced to death on the charge of high treason in 1866. On the same day this sentence was commuted to imprisonment for life and later to twenty years' penal servitude. He was sent out to the penal colony in Australia, where he arrived in 1868. In 1869 he effected his escape and after a series of adventures succeeded in landing at Philadelphia. In 1870 he secured employment on the Boston "Pilot," of which he became editor in chief in 1874. His magnificent work on this paper made it the leading and most representative Irish Catholic organ in America, and himself a leader of the Irish Americans and one of the most popular men in this country. He died suddenly at his home in Hull, Mass., August 10, 1890.

"Songs from Southern Seas" was published in 1874; "Songs, Legends and Ballads," in 1878; "The Statutes in the Block," in 1881; speeches, etc. John Boyle O'Reilly's poetry holds a high place in American literature. Cardinal Gibbons said of him:

"Few men have felt so powerfully the divinus afflatus of poesy; few natures have been so fitted to give it worthy response. As strong as it was delicate and tender, as sympathetic and tearful as it was bold, his soul was a harp of truest tone, which felt the touch of the ideal everywhere, and spontaneously breathed responsive music, joyous or mournful, vehement or soft."

Lady Georgiana Fullerton (1812-1885), a daughter of Earl Granville, and wife of Captain A. Fullerton, held a high rank among the novelists of her day. In 1842 her husband became a Catholic and she was received into the Church in





1846. "Ellen Middleton" and "Grantly Manor" were her first works, both written before her conversion. After that event came "Lady-Bird," "Constance Sherwood," "Too Strange not to Be True." "A Stormy Life" and "Mrs. Gerald's Niece." "Lady-Bird" is a narrative of the author's religious struggles and "Constance Sherwood," perhaps her most esteemed novel, describes, in the form of an autobiography, the sufferings of the Catholics under Elizabeth. Her pen was constantly employed in the promotion of works of charity and edification. She founded the "Poor Servants of God Incarnate" and ardently advocated the establishment of the "Sisters of St. Vincent de Paul" in England. Her masterpiece is "Constance Sherwood," her most widely read novel, "Grantly Manor."

Mrs. Margaret F. Suilivan (1847-1903) was born Ireland, but her family emigrated to this country and settled in Detroit, while she was yet an infant. She was educated in the schools of that city, taught by the Sisters of Charity and Religious of the Sacred Heart; also in other public institutions and by private teachers. She was thoroughly conversant with many languages and was a fluent Latin, Greek, French and Spanish scholar. In 1874 she was married to Alexander Sullivan, a native of Maine and a lawyer by profession. They made Chicago their home. In journalism Mrs. Sullivan ranked with the ablest men. She was one of the writers on the supplementary volumes of the "Encyclopedia Britannica" and an occasional contributor to the North American Review and the American Catholic Quarterly, and at the time of her death was on the editorial staff of the Chicago Chronicle. She is the author of a notable book, "Ireland of To-day," which has had an enormous sale. She represented the Associated Press at the Paris Exposition of 1899 and reported the trial of Charles Stewart Parnell in the Times forgeries case in London. has also been at various times connected with leading American, papers, as the New York Sun and the Chicago Herald and Chronicle. Mrs. Sullivan was an earnest Catholic, a brilliant journalist and a highly accomplished woman

Reading Circles

St. Mary's Reading Circle, Lancaster, Ohio

THE closing meeting for this season of St. Mary's Reading Circle was held on Wednesday evening, March 23, when the following program was given: Conclusion of a paper on "Early Literature," by Miss Helen Scanlan; "Sacred Music," by Miss O'Neill; "Writers of the Middle Ages," by Mrs. J. J. Miller.

This club, which has done unusually good work this year in the study of Church history, meets weekly from January until the close of Lent, at the homes of the different members. This is the second year of the existence of the circle, which comprises the following members: Martha Barrett, Miss Alice Cox, Miss Marie Ewing, Miss Nellie Fitzgerald, Miss Anna Fitzgerald, Miss Anna Flood, Mrs. Joseph Goldcamp, Mrs. Robert Gray, Miss Jennie Gray, Mrs. J. J. Miller, Miss Ellen O'Connor, Miss Mary O'Neill, Miss Helen Scanlan, Miss Marian Scanlan, Mrs. W. L. Thimmes, Miss Anna Whiley, Miss Grace Winter, Miss Rebecca Wolf, Miss Blanche Zink.

THE WATTERSON READING CIRCLE, COLUMBUS, OHIO

The Watterson Reading Circle has elected the following officers for next year: President, Miss Annie Clarke, re-elected; vice-president, Mrs. James A. Allen; secretary, Miss Alice D. Hare, re-elected; treasurer, Miss Annette Walsh. The president appointed the following executive committee: Miss Helen Moriarty, Miss Pauline Sullivan and Miss Mary Dury. At the meeting March 20, some discussion was given to the plan of work for next year, but no decision was arrived at. The circle is proceeding with the study of Julius Cæsar, which will complete the work for this year.

THE NOTRE DAME READING CIRCLE, BOSTON, MASS.

"An Evening with Francois de la Mothe Fenelon" was spent by the Notre Dame Reading Circle of Berkeley street on March 1. Miss Frances Doherty proved an efficient leader and presented a pleasing program, her chief aids being Miss Mary Carney and Miss Mary Kelly

Various business propositions were laid before the members by the president, and remote plans made for the annual reunion.

Joseph de Maistre and other French authors will be discussed at the regular meeting of April.

St. Thomas Reading Circle, Zanesville, Ohio

The senior pupils of the St. Thomas School, Zanesville, have recently organized a Reading Circle and with commendable celerity have commenced active operations. The meeting called for the purpose of

organization, under the presiding officer, Miss Brenda Miller, was of a most interesting and instructive character. The program consisted of readings from standard writers illustrating how books can be an aid towards the leading of a higher life. The election of officers then took place with the following results: President, Miss Brenda Miller; vice-president, Miss Helen Dennis; secretary, Miss Stella Waltz; librarian, Miss Helen Mahaney; treasurer, Mr. Hugh Imlay. The motto, "Love, Hope, Patience," was unanimously adopted by the circle. This circle has begun well and we wish its members every success in their efforts to rise to higher things.

THE FENELON READING CIRCLE, BROOKLYN, N. Y.

This Circle has had a most active and successful season. Its special work has been the history of Catholicity in New York. The members are divided into active and associate. The active members, after choosing a line of study for the year, divide it into sections, each member being assigned a subject, which she reads up in detail and prepares a paper to be read for the benefit of all. At every meeting of the active members, two or more such papers are read. The associate and active members meet once a month to hear some good lecturer on some subject allied to the course of reading. The papers read by this Circle during the current season would form a good reference library of the local Church history.

JOHN BOYLE O'REILLY READING CIRCLE, BOSTON, MASS.

A regular meeting of this Circle took place on Thursday evening, March 17, Miss Ellen A. McMahon, second vice-president, presiding. Besides paying all due attention to the historic and other associations that cluster round St. Patrick's Day, Miss Anna O'Brien gave an excellent sketch of Kate Douglas Wiggin's delightful "Rebecca of Sunnybrook Farm." For serious reading, Father O'Brien's great work on "The Sacrifice of the Mass" was considered. At the following meeting on March 24, the study of Dr. Holmes' works was continued, the program including two excellent papers on the "Guardian Angel" and "The Story of Iris," the former by Miss Mary E. Keelon, the latter by Miss Harriet Ells. Some time was devoted to the discussion of business matters—the improvements on the interior of the Boston Cottage against the coming season of the Summer School at Cliff Haven. It was decided to have a whist party for the Cottage fund on the evening of Tuesday, May 3.

THE CHEVERUS READING CIRCLE, BOSTON, MASS.

The Cheverus Reading Circle met on March 15, the president being in the chair. After the singing of the Cheverus Hymn, the members responded to the roll call by quotations from John Boyle O'Reilly. A most interesting sketch of the life of the poet was prepared and read

by Miss Minnie Doyle, and Miss Marie McDermott read a number of his poems.

After a vocal solo by Catherine Bowen, Fr. McQuaid continued the Bible study on The Life of Our Lord, the lesson being "Christ Preaching in the Temple."

Miss Hattie Haley contributed a vocal selection. A very pleasing recitation was given by Miss Jennie Sullivan, which was followed by a brilliant piano solo by Miss Mary Purcell.

THE D'YOUVILLE READING CIRCLE, OTTAWA, CANADA

This well organized and energetic Circle has done an immense amount of profitable work. Amongst other good recent things was a most interesting and instructive lecture on "Ancient Ideals in Education," given by Principal White of the Normal School, Ottawa, in which the lecturer drew some remarkable contrasts. Mr. White stands amongst the foremost educationists in Canada and the D'Youville Reading Circle is to be congratulated upon having secured his services. At the regular meetings of this Circle, due attention is paid to current events. The review work was devoted to two books, "Ideals in Practice," by Countess Zamoyska, and "A Little Library of History," by the Very Rev. Dr. Shahan of the Washington University. Then there were selected readings from Canadian poets. The historical studies were the times of Wolsey and Cromwell. On March 21st, a lecture on "Queen Mary Tudor" was given by Mr. John Francis Waters, M. A.

At the regular meeting on Tuesday, March 22, the purpose and work of the International Catholic Truth Society were explained. As this Circle is officially affiliated with the I. C. T. S. two meetings in each session are specially devoted to the general interests of the society. Current events turned largely on the war between Russia and Japan. The review work dealt with a new historical novel, "The Yoke," by Elizabeth Miller. The second part of the evening was devoted to the Gaelic Revival and to Gerald Griffin, whose centenary has been recently celebrated at Limerick and at Cork.

The Catholic ladies of Eastport, Maine, are organizing a Reading Circle. Its work will be along the lines of Catholic Art, Music, Writers, History and Current Events.

The Sisters of Mercy, Portland, Maine, have organized a Reading Circle and purpose beginning with the study of Dante as the center-piece of their programs,

Suggestive Programs

FOR LITERARY AND DEBATING SOCIETIES

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SCOTT'S "IVANHOE" MADE EASY

This program will be found useful and entertaining to students in Colleges and Academies, who are studying Scott's novel, "Ivanhoe."

Five or ten-minute papers.

- 1.—The Life of Sir Walter Scott.
- 2.—Scott, the Novelist.
- 3.-Abstract of Plot.
- 4.—Characters in "Ivanhoe," according to Scott's verbatim description of them; e. g., Wilfred of Ivanhoe.—"Upon brows more worthy could a wreath of chivalry be never placed?" These characters might be classified as Normans, Saxons, Knights Templars, Outlaws, Jews.
- 5.-Reign of Richard I.
- The Crusades.
- 7.—The Knights Templars.
- 8.—Criticism of Scott in dealing with Catholic ecclesiastics.

Authorities.—Scott's novel, "Ivanhoe;" some standard History of English Literature; A Catholic History of England; Encyclopedia; the March, 1904, number of THE CHAMPLAIN EDUCATOR also contains a useful and suggestive article on the study of "Ivanhoe."

TT

Your Favorite Novel

Three members of the Society should be chosen to discuss their favorite novels. Appropriate vocal and instrumental music. Your favorite novel might be presented under the following heads: (1) A short paper dealing with the life and literary works of its author; (2) a brief abstract of the plot; (3) the purpose of the novel; (4) the principal characters; (5) the special characteristics of style, sentiment, etc.—in short the reasons why you regard it as your favorite novel; (6) the reading of a favorite passage, but not too long. The subject might then be thrown open for discussion and criticism by the other members of the society, reviewing the novel from the standpoints of (a) religion, (b) morality, (c) education.

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Your FAVORITE POEM

Three members of the Society should be chosen to discuss their favorite poem. Instrumental and vocal music—the latter by preference

from the poems of the poets under discussion, if any of their songs have been set to music. Your favorite poem might be presented under the following heads: (1) A short paper dealing with the life and poetry generally of its author; (2) an abstract of the poem; (3) its purpose; (4) the characters in it, if any; (5) the special characteristics of style, sentiment, etc.—in short, the reasons why you regard it as your favorite poem; (6) the reading or reciting of a favorite passage, but not too long. The subject might then be thrown open for discussion and criticism by the other members of the Society, reviewing the poem from the standpoints of (a) religion, (b) morality, (c) education.

IV

THE SONGS THAT NEVER DIE

Here is a highly interesting program—one that will appeal to many There are some songs, sacred or otherwise, that, on account of their widespread popularity, seem destined to live forever and never grow old. Here are some of them:

- 1.-Home, Sweet Home.
- 2.—The Last Rose of Summer.
- 3.—Nearer, My God, to Thee.
- 4.—Lead, Kindly Light.
- 5.- 'Way Down Upon the Suwanee River.
- 6.-Comin' Thro' the Rye.
- 7.—Annie Laurie.
- 8.—The Harp That Once Through Tara's Halls.
- 9.—The Meeting of the Waters.
- 10.—The Star-Spangled Banner.

Before the singing of each song a short paper might be read dealing with (a) the life and literary works of its author, (b) with the history, if any pertain to it, and influence of the song, (c) with its musical setting, (d) with the secret of its enduring success.



Correspondence

EAR SIR: Answers to the following questions would oblige a subscriber to The Champlain Educator:

- 1.-Was Darwin the real founder of evolution?
- 2.-Was Vasco da Gama the first to round the Cape of Good Hope?
- 3.—Did Magellan round Cape Horn?
- 4.—Who was the first navigator to circumnavigate the globe?
- 1. The real founder of evolution was not Darwin but Jean Baptiste Pierre Antoine de Monet, Chevalier de Lamarck, an eminent French scientist who was born in 1744 and died in 1829. Darwin, who is generally but erroneously regarded as the founder of evolution, was merely the great exponent of the theory of evolution, which he developed, systematized and preached. In his early years Lamarck was educated by the Iesuits, and there is evidence to show that he was, at least at the end of his career, a faithful Catholic. There are passages in his works showing his complete acknowledgement of a great Author and Creator at the beginning of any system of evolution that might be devised. As he himself said, "Surely nothing exists except by the will of the sublime Author of all things. Has not His infinite power enabled Him to create an order of things which has necessarily given being to all that exists—that which we see and also that of which we have no knowledge?" An interesting article appeared in "Mosher's Magazine," August, 1902, on "Lamarck, the True Founder of Evolution," by Dr. James J. Walsh, of New York City. We might also refer the inquirer to a volume entitled "Lamarck, the Founder of Evolution, His Life and Tork," by Dr. Alpheus S. Packard, published by Longmans, Green & Company, New York; also to the Standard Encyclopedias.
- 2. Bartholomeu Dias, a Portuguese navigator, was the first to round the Cape of Good Hope. Some accounts say that he was driven by a storm beyond the Cape without observing it; but at any rate he sailed as far as Algoa Bay on the eastern coast of Africa. His expedition started in 1486. Dias after-

wards, in 1497, sailed with the expedition of Da Gama, but remained trading on the western coast.

- 3. Magellan did not round Cape Horn. He passed into the Pacific through the straits that now bear his name.
- 4. The first man to circumnavigate the globe was Juan Sebastian del Cano, who commanded one of the ships in Magellan's expedition. After Magellan's death at the Philippines, del Cano took command and, sailing round the Cape of Good Hope, arrived in Spain, 1522.

Summer School Notes

OUTLINE OF WORK FOR THE THIRTEENTH SESSION OF THE CHAMPLAIN SUMMER SCHOOL, CLIFF HAVEN, N. Y.

THE Chairman of the Board of Studies, Rev. Thomas McMillan, C.S.P., has now completed arrangements for a session of nine weeks, from July 5 to September 2, at Cliff Haven, N. Y., on Lake Champlain, near Plattsburgh.

Courses of lectures will be given by:

Mrs. M. S. Mooney, head of the department of English in State Normal College, Albany, N. Y.; subject, The Medieval Drama.

Rev. W. S. Kress, of Cleveland, Ohio; subject, The Claims of Socialists.

Right Rev. Monsignor Loughlin, D.D., of Philadelphia; subject, The Council of Trent.

James J. Walsh, M.D., New York City; subject, Experimental Psychology, and special lectures on Recent Biology.

Rev. Joseph M. Woods, S.J., of Maryland; subject, The Great Western Schism.

Rev. John T. Driscoll, S.T.L., of the Diocese of Albany, N. Y.; subject, Philosophy in America During the Nineteenth Century.

Professor J. D. M. Rord, of Harvard University; subject, Spanish Literature.

Professor J. C. Monaghan, Washington, D. C., of the Department of Commerce and Labor; subject, The American Consular Service and Trade Relations with Foreign Countries.

Rev. James J. Fox, D.D., of the Catholic University, Washington; subject, Recent Phases of Discussion Relating to Morality and Religion.

Evening lectures will be delivered on the following subjects:

American Humorists, by Mr. W. P. Oliver. Brooklyn. N. Y.

Lecture Recitals, by Professor C. W. Zeckwer, Philadelphia, Pa. Detroit as a Catholic Centre, by Miss Mary Catharine Crowley, Boston, Mass.

Studies in an Old-fashioned Library, by Miss Helena T. Goessman, M. Ph., Amherst, Mass.

Anglican Orders according to the decision of Pope Leo XIII, by Rev. Bertrand L. Conway, C.S.P., New York City.

Summer School Ideals, by Rev. Morgan M. Sheedy, Altoona, Pa.

The Neo-Celtic Movement, by the Rev. Henry E. O'Keefe, C.S.P., New York City.

Travels Around the World, by Rev. John P. Chidwick, formerly Chaplain in the United States Navy.

Round Table Talks will be arranged for members of Reading Circles and Sunday-school teachers.

The athletic program will be as in past years a chief attraction.

It will soon be time to consider the summer outing, and it is hoped that larger numbers can be induced to spend the month of July in Cliff Haven. Reductions will doubtless be made in order to induce larger numbers to come during that month.

Mgr. O'Connell, rector of the Catholic University, has promised to spend some time with us at Cliff Haven to show his appreciation of the work accomplished for the Church and education in this charming valley of the Adirondacks.

The best portrait of Daniel O'Connell was painted by his friend and companion, the renowned artist, Sir Martin Archer Shee, and an engraving of it can now be procured for the first time, through the generosity of Hon. John D. Crimmins, who so nobly prevented its return to the British Museum. The price of the engraving is 50 cents. Also a large lithograph facsimile of the painting can be obtained for two dollars, from the Daniel O'Connell Publishing Company, 939 Eighth Ave., New York City. In this connection it may be mentioned that Miss Marion T. Meagher, who, a few years ago, had charge of the Art class at the Cliff Haven Summer School, had the privilege of making a copy of this famous picture.

The annual reunion of the Summer School, held at the Waldorf-Astoria, April 15, was a great success, the attendance exceeding that of any previous year.

A bill is now pending in the Legislature to authorize the establishment at the Champlain Summer School, Cliff Haven, of a Teachers' Institute under the control of the New York State Department of Education.

Current Life and Comment

Leo XIII. and The International Catholic Truth Society has pre-The Hague sented an excellent brochure, entitled "Leo XIII. Conference and the Hague Conference," from the pen of Dr. Shahan, Professor of Church History in the Catholic University of America. It is framed on the account of the Hague Conference given in a lengthy volume by Dr. Halls, who was the secretary of the American Commission at the Conference.

It is a matter of history that the members of the Hague Conference deliberately ignored the right of Leo XIII. to be there represented. It is to the credit of womanhood that Queen Wilhelmina, of Holland, insisted on repairing as far as she could the slight put upon the Holy Father and the wrong done the cause of peace. She wrote a letter to Leo XIII. asking for his sympathy and moral support in the work of the Conference. In his reply the Pope thus defined the position of the Holy See: "We consider that it comes especially within our province not only to lend our moral support to such enterprises, but to co-operate actively in them, for the object in question is supremely noble in its nature and intimately bound up with our august ministry which, through the Divine Founder of the Church, and in virtue of traditions of many secular instances, has been invested with the highest possible mission, that of being a mediator of peace. In fact, the authority of the Supreme Pontiff goes beyond the boundaries of nations; it embraces all peoples, to the end of federating them in the true peace of the Gospel. His action to promote the general good of humanity rises above the special interests which the chief of the various States have in view, and, better than any one else, his authority knows how to incline toward concord peoples of divers nature and character. History itself bears witness to all that has been done, by the influence of our predecessors, to soften the inexorable laws of war, to arrest bloody conflicts when controversies have arisen between princes, to terminate peacefully even the most acute differences between nations,



to vindicate courageously the rights of the weak against the pretensions of the strong. Even unto us, notwithstanding the abnormal condition to which we are at present reduced, it has been given to put an end to grave differences between great nations such as Germany and Spain, and this very day we hope to be able soon to establish concord between two nations of South America which have submitted their controversy to our arbitration."

Here, then, at the very time of the Hague Conference, was a historically recognized Court of Arbitration in active and successful operation, having the confidence of nations as no other individual power on earth ever had. Here was a court accustomed to the consideration of international controversies and to the intricacies of arbitration as no other constituted body is to-day, and actively engaged in the work which the Peace Conference was planning, deliberately excluded from its counsels.

And now what great triumphs of peace has the International Court of Arbitration achieved? What action has it been called upon to take toward averting war between Russia and Japan, both of which powers seem to have systematically ignored its existence? Has its recent decision in the Venezuelan case, which awards precedence of settlement to the claims of the three nations that urged them at the cannon's mouth, proved satisfactory to this and other countries interested? Does not the fact that negotiations are afoot between France and the United States, between England and France, and between France and Spain, to conclude arbitration treaties discredit the International Court of Arbitration and proclaim its usefulness gone?

The crowning act of folly of the members of the Hague Conference was the excluding of Leo XIII., the one power in Europe—in the world—that possessed the true credentials of a mediator of peace and the one impartial arbiter amongst nations. The influence of religion, upon which is founded the principles of justice, was omitted in the constitution of the Hague Court of Arbitration. The one power and influence that could have given it stability in the confidence of nations was disregarded and rejected. In spite of this tribunal's already discredited existence the Father of Christendom will still be,

in accordance with his Divine authority and his prescriptive right, the authoritative conciliator within nations and between them.

The Real

The Rev. Paschal Robinson, O. F. M., has issued, in a pamphlet entitled "The Real St. Francis of Assisi," a complete study of the spirit of St. Francis, and a masterly refutation of the position of M. Sabatier who, unable to resist or deny the charms of the saint, vainly endeavors to represent him as a forerunner of Protestantism, and out of harmony with the Church in his day.

It is remarkable to what an extent the non-Catholic mind of the "Higher Criticism" is turning to the medieval ages in search for new ideals and new inspiration. The tendency has displayed itself under different phases, notably in the revival of miracle plays, in the character of much of the poetry of the last twenty years, in the interest evinced in "Parsifal," in literary, historic and philosophic research and, most of all, in the popular cultus of St. Francis of Assisi.

Out of the mass of recent non-Catholic Franciscan literature Father Robinson selected for criticism M. Sabatier's "Life of St. Francis," a volume which, crowned by the French Academy, has passed through some twenty-seven editions. In this volume M. Sabatier has done for the Saint of Assisi what M. Renan in his notable work did for our Lord—whilst proclaiming his love for the *Poverello* he has endeavored to deprive him of his character of Saint. In brief, the Saint as pictured is merely Sabatier's St. Francis and not the St. Francis of history. It is against this interpretation of St. Francis that Father Robinson enters protest. His admirable little book shows the necessity of careful, critical reading of Protestant authors when dealing with exclusively Catholic subjects. We quote from it the following significant passage:

"The idea got possession of M. Sabatier that St. Francis was the forerunner of the theory of private judgment, whose ignorance or cowardice alone prevented him from taking sides against the Church, and he set himself to bolster up this contention by making facts conform to his fancies, even going so far as to attribute sentiments to the Saint which the latter was

at special pains to disavow. Hence, M. Sabatier's St. Francis is no more the St. Francis of history than the hero of Sardou's new drama is the Dante of history. . . . M. Sabatier assumes the magisterial air of one who has mastered his subject down to the minutest details, and speaks as if all our previous knowledge of the Saint had been derived from tainted sources—whereas, the truth is, that if any one has poisoned the wells it has been M. Sabatier himself, in his attempt to Protestantize early Franciscan history. Unfortunately, some of the French critic's admirers are only too ready to credit him with having finally disengaged the Saint's image as though it were like those medieval frescoes, distorted by successive restorings, which very careful scraping has at last brought back to their original simplicity and truth."

Church and To rightly understand the injustice of the French State in government's recent enactments against the religious France orders in France and aiming at the separation of Church and State it is necessary to go back to the famous Concordat between Pope Pius VII. and the first Napoleon in 1801.

A Concordat (Lat. concordata, things agreed upon) is a treaty between the Holy See and a secular State touching the conservation and promotion of the interests of religion in that State.

The Concordat of 1801 restored to the French nation the public practice of the religion of their fathers, which the detestable wickedness of the revolutionists had proscribed since 1790. Under its terms the Holy See agreed to a new demarcation of the boundaries of French dioceses, reducing their number from over 100 to about 80, and declared (art. 13) that neither the reigning Pope nor his successors would molest the purchasers or grantees in the peaceable possession of Church lands alienated up to that date. On the other hand the French government agreed to the free and public exercises of the "Catholic, Apostolic, and Roman" religion in France, consented (art. 4, 5) to the canonical institution by the Pope, under the ancient discipline of the bishops whom the government should nominate; promised (art. 14) a suitable annual grant for the support of the French Bishops and clergy; and undertook to facilitate (art. 15) fresh endowments on the part of any French Catholics

desiring to make them. These were the principal articles of this Concordat. The government of Napoleon afterward added to it a number of clauses called "organic articles," purposed to increase the authority of the State over the Church. It has often been maintained by French and other writers that the French clergy are bound by these articles. This, however, is not the case, since the Holy See never ratified the "organic articles."

It is the terms of this Concordat that the existing French government has deliberately and repeatedly violated during the last few years by its unjust, infamous and infidel crusade against the Religious Orders. In 1901 the government, by the law of association, refused to grant legal authorization to religious congregations that did not possess it at that time, by reason of which iniquitous law such communities were declared dissolved and could no longer teach in the schools. Now the government has brought in a bill asking Parliament, in the name of the President, to enact a law to dissolve all authorized congregations that are engaged in teaching. If the bill becomes law, the effect will be that the members of religious congregations, even of the authorized congregations, will be scattered penniless into every corner of the land or be driven into exile and a godless system of education inaugurated. As the French Cardinals, Langenieux and Richard, say in their letter of protest to President Loubet: "To-day the government is openly preparing to sever the relations existing between Church and State, not with the purpose of restoring liberty to the Church, but with a view of ruining her and enslaving her."

Germany In singular contrast with the infidel policy of the and French government toward the Church and Relig-Catholicism ious orders is the recent action of the German Parliament with regard to the Jesuits. On March 9, the Bundesrath or Federal Council of the German Empire repealed the anti-Jesuit clause of the law of July 4, 1872, which prohibited Jesuits from settling in Germany. Thus vanishes the last vestige of the anti-Catholic legislation of Bismarck, for which at the present time France exhibits a parallel. The Falck Laws passed in Prussia, and in the imperial and newly-acquired provinces of

Alsace and Lorraine in 1872 and followed by similar restrictive measures throughout the German Empire later, were framed for the purpose of shutting out Catholic ecclesiastics from educational functions. By these laws the Society of Jesus, which, of all teaching orders, had been the most active, was forbidden to settle anywhere in Germany. The repeal of every vestige of anti-Catholic legislation in Germany has been brought about by the wise and united action of the Catholic Centre Party, guided by various leaders of whom the famous Dr. Windthorst was the chief. This party, by securing and holding the balance of power in the Reichstag, the popular Assembly of the Imperial parliament, wrung time and time again from a reluctant government concessions that could never have been obtained by any other way. Thorough organization and a united front have won the day against the greatest odds. triumph of a Catholic political minority in Protestant Germany is in severe contrast with the weakness of the Catholic people of France in tolerating the oppression of an infidel government.

Owing to the rigorous press censorship exercised by Japan, most of the intelligence published in the Speculation daily papers is mere speculation—one dispatch contradicting another. Consequently, little is known regarding the war plans of either of the belligerent powers. But, allowing for exaggeration and bias, the reports from the theatre of war indicate that the first stage of the conflict has been The second stage is expected to develop on the northern frontier of Korea, but neither power seems to be particularly anxious to come to blows, a great battle having been daily expected on the Yalu for the last several weeks. The happenings in the Far East strengthen the impression that, unless mediation or intervention is resorted to, the war will be a lengthy one, possibly of three or four years' duration. This appears to be the opinion of such weighty journals as the London Times, the Paris Figaro, and the Vienna Fremdenblatt.

Literary Notes and Criticism

MISS AGNES REPPLIER has a notable article in Harper's Bazar for April, on the disappearance of the "feminine" in fiction and argues that it is an encouraging sign of the times that women prefer to devote their talents to the virile novel. She says that Charlotte Yonge, who was the ablest exponent of purely feminine fiction, and her school have gone out of fashion—their work being taken up by the Sunday-school journals.

THE different phases through which the American novel has passed, during recent years, are vividly described by Mr. Robert Bridges in Collier's Weekly (March 12). "It is a very big country," he observes, "and the appetite for fiction seems to be as big as the country. Millions of people must be fed with it, and the purveyors of fiction, like expert cooks, are put to it to invent new dishes. Some one concocts a new and toothsome appetizer, and straightway it becomes the fashion. Then all the minor pastry cooks roll up their sleeves and try to imitate it." How humorously true this is, and how quick the transitions from one kind to another! Within easy recollection, as Mr. Bridges indicates, we have had the State novel, descriptive of life in the particular States and Territories. Then there were novels in which the hero was a broker, or a miner, or a multimillionaire. The professions were ransacked and worn out, and the gentleman burglar took the place of the hero-clergyman. Then some enterprising writer discovered that the college man made a doughty hero and the college woman a fascinating and oftentimes eccentric heroine. the present fields were exhausted a dash was made into the past and the historical novel became the vogue. Kipling made "animal books" the fashion, but these again had to yield to the vegetable era of fiction. Wheat found its interpreter in Frank Norris, hemp in James Lane Allen, cabbage in Miss Hegan, and tobacco in Miss Glasgow's novel, "The Deliverance."



THOMAS HARDY, the well-known English novelist, seems to be a man of many literary parts. He has recently published a book of poems, and now is out with the first volume of a drama entitled "The Dynasts," which promises to be worthy of a place among literary curiosities. According to its dimensions, as set forth on the title page, it will be a stupendous thing. It is—or is to be—"A Drama of the Napoleonic Wars, in Three Parts, Nineteen Acts and One Hundred and Thirty Scenes." The dramatis persona number one hundred and thirtyfive, besides five phantom intelligences, with spirit messengers and recording angels. Mr. Hardy, in his preface, states that "The Dynasts" is intended simply "for mental performance." As a cautionary note a review of the work in The Literary Digest says, "His (Mr. Hardy's) conception of the 'Immanent Will' is unrighteous to the degree of blasphemy, regarded from the Christian standpoint, and its Poe-like uncanniness is saved from being blood-curdling only by its fatuity. The Greek notion of the avenging gods is sanity compared with the nightmare of an all-moving but listless 'It' that has gangrened an Englishman's brain."

ATHER SHEEHAN, the author of "My New Curate," very clearly points out the limitations of Catholic writers in the realms of literature, particularly in that of fiction. Catholic writer cannot conscientiously invade the domain of passion and intrigue, depicting scenes and arousing feelings at variance with Catholic ideals of purity, as many of the most popular novelists do. But these restrictions, he says, should be at once the Catholic writer's apology and pride. Hence there is a necessity of distinguishing between the Catholic novelist and the novelist who is a Catholic, perhaps not much more than in name. How sadly at fault current literature is when tried before Father Sheehan's tribunal may be gathered from his concluding words:—"The cry of every Catholic heart must ever be: Perish art and science and literature, rather than issue one word that can originate an unholy thought, or bring to the cheek of the innocent an unholy flame." Here is a writer of fiction who has practised what he preaches and has been successful.



Book Reviews

DILLARD'S AUS DEM DEUTSCHEN DICHTERWALD. Favorite German.

Poems. Edited by J. H. Dillard, Professor in Tulane University of Louisiana. American Book Company: New York. Price, 60 cents.

The favorite poems of German literature, both lyric and descriptive, are represented in this collection, which includes, among others, all those prescribed for memorizing by the University of the State of New York. Notes have been given where they seemed helpful toward the accurate, understanding of the poems and likely to aid in an appreciation of their force and beauty. The vocabulary is complete. Professor Dillard has made an admirable selection of poems, which will help young readers to a realization of the beauties of German poetry.

Dresden's German Composition. By B. Mack Dresden, A.M., Instructor in German, State Normal School, Oshkosh, Wis. American Book Company: New York. Price, 40 cents.

The author has here embodied the ideas and methods which much thought and experience with classes have suggested. The selections for translation into German are carefully graded. Besides the exercises, the book includes a brief review of the most important laws of German grammar and syntax, and footnotes containing many helpful explanations. A vocabulary is given at the close of the volume. The book will be of value for use in secondary schools, normal schools, and colleges.

MORBY'S OUTLINES OF GREEK HISTORY. By William C. Morey, Ph.D.. D.C.L., Professor of History, University of Rochester. With maps and illustrations. American Book Company: New York. Price, \$1.00.

The present volume is designed to form, with the same author's "Outlines of Roman History," a complete elementary course in ancient history. The first part of the book comprises a brief sketch of the ancient Oriental peoples. Then the history of Greece is taken up. The topical method is employed, and each chapter is supplemented by selections for reading and a subject for special study. The book points out clearly the most essential and significant facts in Greek history, and shows the important influence which Greece, in art, in literature, and in philosophy, exercised upon the subsequent history of the world. The work is sufficient to meet the requirements for entrance of the leading colleges, and also the course prescribed by the New York State Regents.

ONE HUNDRED SHORT SERMONS. By Rev. L. P. Gravel. D. H. Mc-Bride & Co., New York. Price, \$1.00.

In the preface of his two volumes, "One Hundred Short Sermons," the author, the Rev. L. P. Gravel, writes: "It is not a work for theologians nor scholars, but it is intended for the class of people who, in all our large cities, attend only a Low Mass on Sundays and expect to get some word of teaching and exhortation from their pastors—I have endeavored to be plain and simple."

We have read enough of these sermons to say that it is a pity they were published without careful revision, because otherwise they are excellent, and owing to a certain vivacity and directness they are interesting reading. Revision, however, they need badly. To justify the assertion we will mention a few pages and those interested can decide for themselves.

In Vol. I, pages 20, 165, 166, 221; in Vol. II, pages 71, 83. These are taken haphazard, but there are many sentences which, apart from their theology, grate upon the Catholic ear, as for example: the text, "It is not good for man to be alone," etc., is described as "the most loving words which ever fell from His Divine lips," and again we are told: "Nothing is holier, nothing more sublime than this first marriage." The censor must have been very drowsy.

HISTORY OF PHILOSOPHY. By Rev. William Turner. Ginn & Co., Boston. Price, \$2.00.

Seldom have we taken up a book with more satisfaction than the "History of Philosophy" by the Rev. William Turner, Professor in St. Paul's Seminary. Ours was a chronic state of revolt against theological and philosophical text-books, which, until the Stonyhurst Series appeared, practically ignored every modern writer who had not a European continental habitat. Few modern English or American writers seemed worth either quoting or refuting, yet they largely sway the serious reading public in these countries. Mazella was about the first theological writer to break away from this indefensible custom. The index to even Stöckl's "Geschichte der neueren philosophie" bears testimony to this rather unscholarly neglect. And again, how seldom do we find in non-Catholic works any, not adequate, but even decent recognition of Scholastic philosophy. What a castigation Father Harper gives some savants for their ignorant contempt of medieval philosophy in the introduction to his "Metaphysics of the School"! Father Turner includes every philosophical writer of note down to the present time and devotes not quite one-third of these pages, 185 out of 660, to the Scholastics, a by no means disproportionate division.

The work is written in a fair, candid manner; is as full and clear as space and subject will permit, and undoubtedly it will be a great boon to professors and to Catholic students. Sources and references are

given in sufficient abundance and the division of the paragraphs, variations in types, etc., are all helpful to the understanding and pleasing to the eye. We congratulate the reverend author on the completion of an arduous and difficult undertaking and bespeak for his history on account of its intrinsic worth, the generous patronage of the studious public. Would that he might see his way to publishing a series of short monographs on the great leading schoolmen and leading modern philosophers from Descartes to Spencer.

E. P. GRAHAM.

Books Received

From Benziger Brothers: New York

STRONG-ARM OF AVALON. By Mary T. Waggaman. Price, 85 cents.

THE FATAL BEACON. By F. Von Brackel. Price, \$1.25.

SPIRITUAL DESPONDENCY AND TEMPTATIONS. By Rev P. J.

Michel, S.J. Translated from the French by Rev. F. P. Garesché, S.J. Price, \$1.25.

From Longmans, Green and Co.: New York

LENT AND HOLY WEEK. CHAPTERS ON CATHOLIC OBSERVANCE AND RITUAL. By Rev. Herbert Thurston, S.J. Price, \$2.00. SAINT PATRICK IN HISTORY. By the Very Rev. Thos. J. Shahan, D.D. Price, 50 cents net; 55 cents by mail.

From Paul Elder and Company: San Francisco

PSYCHOLOGICAL YEAR BOOK. QUOTATIONS FOR EVERY DAY IN THE YEAR, SHOWING THAT THE POWER OF THOUGHT AND A RIGHT USE OF THE WILL MAY ATTAIN GOOD RESULTS, IMPROVE CONDITIONS AND BRING SUCCESS. Gathered by Janet Young. Price, 50 cents net.

From Columbian Publishing Company: Kansas City, Mo.

NAUTICAL DISTANCES AND HOW TO COMPUTE THEM. By Right Rev. John J. Hogan, Bishop of Kansas City. Price 50 cents retail.

From B. F. Johnson Publishing Company: Richmond, Va.

JOHNSON'S PHYSICAL CULTURE. Price 25 cents.

From The Catholic Transcript: Hartford, Conn.

MORAL BRIEFS. A CONCISE, REASONED AND POPULAR EXPOSITION OF CATHOLIC MORALS. By Rev. John H. Stapleton.



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THE GERMAN CENTRE PARTY AND ITS WORK

By Rev. Nicholas Stubinitzky

III. SIGNS OF STORM

THE war of Prussia against Austria in the year 1866, and the subsequent formation of the North-German Federation, monopolized for a time the attention of the politicians and of the people. But even then there were men at work, very cautiously at first, to bring the Catholic Church into discredit. Count von Bismarck, the powerful minister of Prussia, had always been opposed to Article 15 in the Prussian Constitution, which read: "Every German has full liberty of religion and of conscience. Every German is unrestrained in the private and public practice of his religion. Every denomination orders and conducts its own affairs independently." It was this last clause especially to which Bismarck objected, and which, in his mind, had to be repealed, after having realized his other political plans, above all, the unification of Germany under the leadership of Prussia.

Nevertheless he thought it wise to prepare secretly and cunningly the masses of the people. He found his allies among the so-called Liberals and fanatic Protestants. The liberal newspapers and periodicals began slowly to publish articles against the Catholic Church. According to them Catholicism was the cause of the degeneration of nations—had not Catholic

Austria under a Catholic government been defeated by the smaller but Protestant Prussia? Were not most of the Catholic nations inferior to the Protestant? The Catholic Church is the brake on the "triumphal chariot of modern progress and civilization."

Well-known University professors taught the doctrine of the supremacy of the State over the Church and implanted into the hearts of their hearers the conviction that the Catholic Church stands for degeneration and retrogression in science and culture. Emil L. Richter, professor at the University of Berlin, endeavored to prove that the jus circa sacra of the State had not been abolished by Article 15 of the Constitution. Professor Emil Friedberg, of Leipzig, maintained that the Catholic Church is a constant danger for the modern State and demanded the reformation of the laws guaranteeing its liberty and independence. According to Professor Mejer, of Goettingen, the liberty of the Catholic Church meant nothing else but the liberty of war against Protestantism.

At last the press, subsidized by Bismarck and the professors, demanded the abolition of Articles 12 and 15 of the Constitution and the framing of new laws in order to "safeguard the State against the aggressions of the Church, laws that enabled the State to control the Church and religious institutions; they demanded the separation of Church and school, supervision of the education of the priests, supervision of the ecclesiastical property and income, expulsion of the Jesuits, suppression of all religious orders that did not procure the authorization of the State, etc."

A systematic campaign was inaugurated by the liberal press and calumnies against the clergy and the religious orders were spread. The fact that a nun, Barbara Ubryk, of the Carmelites in Krakau, who had become violently insane, had to be placed in an isolated cell, gave rise to harrowing stories of cruelty and immorality in convents. At the convention of the journalists in Vienna, July 31, 1869, the following resolution was adopted: "It is the duty of honor of every thinking man, to stand for the suppression of the monasteries and convents, the expulsion of the Jesuits and above all the annulment of the Concordat (between Austria and Rome) and to use all possible legal means





for this end. It is also expected that the representatives of the Prussian people will do their duty in this matter." (Cf. Majunke, Geschichte des Kulturkampfes, p. 25, V. A.) That a meeting of liberal and Jewish journalists in the capital of Austria, where the sentiment against the victorious Prussians (in 1866) ran high,—dared to remind the Prussian Diet to perform its duty by expelling the Jesuits and helping to break the Austrian Concordat, illustrates the old rule, that the Ecrasez l'infame makes friends of the bitterest enemies.

Their Prussian friends did not let them wait long. A week after this meeting the famous attack on the small Dominican monastery in Berlin took place, which is known as the "Klostersturm." A little chapel of the Dominican fathers in Moabit, a suburb of Berlin, was dedicated on Aug. 4, 1869. A mob, incited by several liberal "gentlemen" stormed the garden of the fathers and bombarded with stones their residence and chapel. The buildings were saved from utter destruction only by the interference of the police. The shameful scene had been carefully prepared by the Liberals and their press organs. Its principal purpose was to serve as a motive for a regular "storm of petitions, addressed to the Diet in the name of the Association of Workmen in Berlin, demanding the suppression of monasteries and convents, as being 'hotbeds of superstition, idleness and immorality." These petitions caused Professor Gneist to bring a resolution before the house, which contained a truly cunning system of disciplinary punishments for all Prussian citizens taking religious vows, such as: prosecution on account of promising unconditional obedience, confiscation of fortune and property, civil death and deprivation of many other citizen's rights.

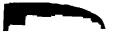
But this motion and these petitions were not welcome to the government. Bismarck considered the time as inopportune for such measures. His great aim was to create a united Germany—with the King of Prussia as the emperor. To accomplish this, he had to overcome a thousand obstacles placed in his way by the powerful States of Southern Germany; he needed their good-will and co-operation, especially of Catholic Bavaria. Hence he could not now irritate the Catholic powers of Southern Germany. Only after "the roof had been vaulted over the

common empire," only then the internal, the religious war could begin. Besides, the close of the session was at hand.

The liberal majority could not afford to show openly its true intentions, fearing the effect on the next elections. On the other hand, it was in the interest of the Catholics to bring about a discussion of the resolution. The resolution was rejected, in spite of the exertions of Hermann von Mallinckrodt, Ludwig von Windthorst and others. The convent question was not settled, but became the issue for the Catholic voters at the fall elections 1870. All these events showed clearly the intention of the liberal majority of the house and of Bismarck to abolish Articles 12 and 15 of the Constitution before the Centre Party was formed. But a definite plan of action "to reconstruct the limits between Church and State," seems to have been formed—according to the historian J. N. Knopp (in his work, L. Windthorst, p. 121), in consequence of the definition of infallibility of the Pope.

The convocation of the Vatican Council created an immense excitement in Germany, not only among the Catholics, but also in Protestant circles. The Council and the infallibility of the Pope were discussed in meetings, in the press, in brochures and learned works. The adversaries maintained among other things that by its definition all rights which had been exercised or claimed by the Popes during the middle ages, over the princes and nations, would now become dogmatically confirmed. was feared that the position of the State to the Church and of the Pope to the governments would be radically changed. The bishops would be the blind instruments of the Pope. his officials and responsible to no one else. The definition of the Papal infallibility should be enough to open the eyes even of the most short-sighted to the final purpose of the policy of (Cf. Friedberg and Hinschius, as quoted by Majunke Geschichte des Kulturkampfes, p. 22.)

Count von Bismarck expected great results from the Council—results favoring his plans. He even went so far as to try to influence the Prussian bishops. Confidential documents, which had been exchanged between him and the Prussian Ambassador in Rome, Count von Arnim, and between Arnim and the Prussian bishops, were published during a rupture between the two



statesmen. From these documents we learn that Arnim received instructions to encourage the bishops in a prudent manner in their opposition against the opportuneness of the definition. In a letter of Count von Arnim "To a Bishop," June 17, 1870, we read among other things: "Pope Pius IX would never dare to excommunicate the enlightened German bishops, after they had refused to give their consent to the decision of the Council. The Catholic population of Germany would approve of such a procedure of their bishops. But if the German episcopate would permit itself to be intimidated by the word Schism and abandon its opposition, in that case, not only a large proportion of the Catholic population would repudiate them and apostatize, but also the government would be forced to adopt, or cause the Diet to adopt, the following measures: Rendering the election of new bishops more difficult, expulsion of the Jesuits, restriction of the other religious orders, prohibition for the clergy and students to study in Rome, separation of Church and school, etc."

Here we find the first official definite plan of the conflict between Church and State in Germany that is known now all over the world as the "Kulturkampf." All these measures were executed. If the bishops had acted according to these "suggestions" it would have been only a question of time when Bismarck's plan, to create an universal German national Church under the régime of the Prime Minister and the majority of the parliament, would have been realized. The definition of the infallibility of the Pope was proclaimed July 18, 1870, and the German bishops accepted it. The next day, July 19, France declared war against Prussia, a war in consequence of which the long-desired unification of Germany became a fact. "The roof was vaulted over the common empire," Germany had become one of the strongest powers of Europe, its Chancellor, Count von Bismarck, the man of blood and iron, knew no defeat. should he not now also become master of Catholicism?

IV. THE NEW CENTRE PARTY

The attack on the house of the Dominican Fathers in Moabit and the subsequent events in the Prussian Diet left the sting of suspicion in the hearts of the Catholics, suspicion in regard



to the ultimate intentions of the government and its Liberal majority in the parliament. The feeling was universal, that a dark and grave future was in store for the Catholic people. The Cologne Volkszeitung, one of the leading Catholic journals in Germany, characterized the situation thus: "Powerful parties under different names pursue selfish and destructive Political fanaticism is allied with religious, or rather anti-religious, intolerance, in order to banish positive Christianity from the political and social life. It is the conflict of the cross with modern Islam. Upon what representation in our parliament can the rights and interests of the Catholics count in the face of this state of affairs? There is none since 1866. There are seated, indeed, a considerable number of irreproachable Catholics in our legislative bodies. But they are often embarrassed in their activity, because of their bonds of membership to the one or the other Liberal or Conservative This is particularly the case when there is question of specific ecclesiastical-political affairs. Hence, at present, it is above all our duty to regain the lost territory in the legislative bodies, by the election of resolute, independent Catholics." (L. Pastor, Aug. Reichensperger II., p. 4.)

The bishops admonished their flocks in pastoral letters, to elect only such men as would firmly stand by and defend the constitutional independence and liberty of the Church and would safeguard the Christian character of the school. Catholic voters did their duty in a splendid manner. prisingly large number of Catholics was elected. for the elected to unite and form a party, so that the united force could hope to succeed, where the efforts of the individual would surely fail. It was, accordingly, suggested to reconstruct the former "Catholic Fraction." But the warbeaten leaders, the Reichenspergers, Mallinckrodt and others, warned by the experiences gained in the old Centre, insisted that only a political and not a purely denominational party could have any hopes of success. They thought it to be extremely precarious to irritate their powerful opponents, by uniting under a religious standard. And since the old constitution of Prussia guaranteed their rights, why should they not write upon their banner the defense and maintenance of this constitution, and thus gain as allies at least some of the truly conservative Protestants? These views prevailed and the party adopted the name "Zentrum" (Verfassungspartei), Centre (constitutional party). Their preliminary program reads thus: "The party proposes as its special task to stand for the maintenance and organized development of the constitutional rights in general, and in particular for the liberty and independence of the Church and her institutions. The members seek to accomplish this purpose by means of free interchange of ideas without detriment to the freedom of the individual in the casting of his vote." (Cf. J. N. Knopp, Ludwig Windthorst, p. 132.)

Forty-eight members of the Prussian Diet signed this program on Jan. 11, 1871. We find among them the signatures of men whose names are written with golden letters in the pages of the history of the Catholic Church in Germany, viz.: Hermann von Mallinckrodt, Dr. August Reichensperger, Peter Reichensperger, Freiherr von Schorlemer-Alst, Dr. Lieber and last, but not least, Dr. Ludwig Windthorst. Windthorst did not join the Party immediately. He feared his well-known sympathies for the annexed kingdom of Hanover might injure its reputation. It was only after the most prominent members addressed a joint communication to him, dispelling his scruples and entreating him to join, that he affixed his signature to the program and became a member and soon the leader of the new Party. Thus the Centre Party of the Prussian Diet was born and a few months later the young giant stepped over the frontiers of Prussia to invade and to conquer all Germany.

The unprecedented victories of the German armies in France led to the long coveted unification of Germany. King William I, of Prussia, was proclaimed German emperor at Versailles, Jan. 18, 1871. The legislative bodies of the new empire were the Bundesrath (somewhat corresponding to our Senate) and the Reichstag, composed of representatives, elected by the people of all German States. The same considerations, to which the Centre Party in the Prussian Diet (Landtag) owed its existence, the same reasons had to lead to the formation of the Centre Party in the new Reichstag. On the same day on which the first German Reichstag began its legislative work, March 21, 1871, sixty-seven representatives from all parts of

the empire formed the Centre Party in the Reichstag, the party to which the Catholic Church in Germany owes largely its present splendor and strength, the party that now practically governs Germany.

The following program was adopted:

"Justitia fundamentum regnorum.

The Centre of the German Reichstag has laid down the following principles for the sphere of its activity:

- r. The original character of the empire as a union of States must be preserved, and accordingly the endeavors which purpose a change in the federative character of the constitution of the empire are to be opposed, and the inner autonomy and initiative of the individual States, as well as their internal affairs, are to remain intact, as long as they do not unavoidably clash with the interests of the whole commonwealth.
- 2. The material and moral welfare of all classes of people is to be promoted to the best possible extent; constitutional regulation of guarantees is to be solicited for the civil and religious liberty of all dependents of the empire, and above all is the right of religious societies to be guarded against the encroachments on the part of the legislature.
- 3. In accordance with these principles the Party discusses and decides all matters that come up for debate in the Reichstag, thereby, however, not preventing individual members of the Centre from casting a vote at the Reichstag which is dissentient with the resolution of the Party." Berlin, spring, 1871.

The board of directors of the Centre Party:

Von Savigny, Dr. Windthorst (Meppen), von Mallinckrodt, Probst, P. Reichensperger, Charles, Prince of Loewenstein; Freytag. (Cf. Ludwig Pastor, Aug. Reichensperger, Vol. II. p. 16.)

This new Party differed essentially from all others by embracing men of the most widely different political opinions, men from the most various positions and walks of life. The mighty uniting bond was the effort to maintain the independence of the Church, as sanctioned by the Prussian constitution. Another difference was the fact that due respect was paid to the minority, in extending to all the freedom of voting independent of all constraint on part of the body as a whole. For

these reasons the management of the party was not placed in the hands of a single member. It had neither a manager of its business affairs, nor a leader as such. The Party administration rested with a committee of eight members. There was and there is no subordination whatever among them and none has the exclusive right to the chair. Each one speaks for himself and bears his own responsibility. The Party answers not for all the actions of its individual members. But if a representation of the Party is found to be necessary, one or the other of the most gifted members is commissioned to speak in its name. Hermann von Mallinckrodt, the most gifted and brilliant orator in the Reichstag, was the mouthpiece of the Centre until his untimely death, May 26, 1874. Ludwig Windthorst was his successor. He was not such a brilliant speaker as Mallinckrodt, but one of the best, if not the best, debater in the Reichstag. His genius as a statesman forced Bismarck to retreat and to acknowledge defeat, after a combat of more than a decade, a combat which was inaugurated against that Church in whose defense the Centre had been founded. It was that fierce conflict for supremacy or independence between the State and the Church which made immortal the names of the champions of right and liberty who were battling under the standard of the Centre. It was that persecution of the German bishops, priests, religious orders and schools which rejuvenated the Catholic faith throughout the empire. It was the Kulturkampf.

(To be continued.)

IRISH HISTORY IN OUR SCHOOLS

By Rev. J. J. Burke

"When Erin first rose from the dark swelling flood God blessed the green Island, and saw it was good; The emerald of Europe, it sparkled and shone— In the ring of the world, the most precious stone. In her sun, in her soil, in her station thrice blest, With her back toward Britain, her face to the West, Erin stands proudly insular on her steep shore, And strikes her high harp 'mid the ocean's deep roar."

RELAND, the uncrowned queen of the sea, sitting on her rocky throne above the wild Atlantic, with her "face to the West," is worthy of the most earnest consideration of thoughtful men. Her trials of a thousand years, her sorrows, and her crucifixions appeal to the sympathies of all. O! thou Niobe of nations! thou art

"More dear in thy sorrow, thy gloom, and thy showers,
Than the rest of the world in their sunniest hours."

The sublime courage and heroism of her sons, the devoted piety and purity of her daughters, have long been the fruitful theme of poet and historian.

Her scenery, ever charming, ever new, and ever interesting, is intimately connected with her history and her poetry. In studying her history, her poetry and her scenery we are irresistibly drawn to love her.

"Wert thou all that I wish thee—great, glorious and free First flower of the earth and first gem of the sea, I might hail thee with prouder, with happier brow, But, Oh! could I love thee more deeply than now?"

These words were written by one who knew her history. They indicate some of the benefits to be derived from a knowledge of her sad, though glorious past. The student of her history is saddened by her sufferings, thrilled by her heroism and charmed by her beauty.





1. BENEFITS OF A STUDY OF HISTORY IN GENERAL

No one doubts the necessity and utility of a careful study of history in general. It furnishes food for thought. It is a mental incubator. Its value as an educational discipline is well known. From it we gain a knowledge of the development of the human mind as manifested in public affairs, and the lessons thus learned we apply to current events. A knowledge of her history is necessary for a remembrance of the greatness and glories of a nation.

The Assyrians, the Persians, the Greeks, and the Romans furnish many ruins, monuments and heroic events that serve as beacon lights on the voyage of life. What noble lessons of courage, perseverance and love of country do we not learn from the history of the pyramids, of the ruins of Baalbec and Babylon, and of the struggles of Leonidas, Cæsar and other Greek and Roman Patriots!

Things to be avoided may also be learned from these pagan nations, such as idolatry, slavery, tyranny and unscrupulous ambition.

The Middle Ages furnish us many valuable lessons on chivalry, feudalism and devotion to duty. The story of the rise, organization, growth and government of the various nations of modern times is interesting and instructive. Their rulers, constitutions, principles, and corrupting influences teach us many things for our guidance.

Ecclesiastical history is even more necessary, more useful. Nothing could be more interesting than a study of the constitution, power, influence and teaching of God's kingdom on earth.

Broad historical study is necessary to form broad men. John Adams, Thomas Jefferson, Charles Carroll, of Carrollton, and other well-known founders of our country were noted for their deep knowledge of history. In later times the same may be said of Webster, Calhoun, Sumner, Seward, Cockran and Hoar.

2. BENEFITS OF IRISH HISTORY

If the study of history in general is necessary and beneficial to all, the study of Irish history is especially necessary and useful to the children of Erin, their descendants and friends. The Irish question, like the Irish man, is persistent and universal. Especially is this true in our country. The Irish question ever confronts us. Large numbers of American citizens are Irish by birth; still more are Irish by descent. During the last one hundred years about five million landed on our shores from Ireland. These with their descendants, form no inconsiderable portion of our population. Hence, it becomes a matter of necessity for all Americans to know something about Irish history. It has been neglected too long. It is our duty to remedy this.

Suppressio veri et suggestio falsi.

Many are laboring under erroneous ideas about Ireland and her history. This is due partly to the fact that her enemies have spread broadcast many misrepresentations and partly to the suppression of Irish history in the Irish schools. They know the two ways of spreading falsehood, i. e., by suggesting the false and suppressing the true—suggestio falsi et suppressio veri.

Who, then, does not see the *necessity* of the youth of our land whose ancestors came from the Emerald Isle learning something about her glorious history?

Her fabulous and her pagan history is interesting; but far more interesting, instructive and necessary is a knowledge of her golden age, of her struggles with the Danes, Normans and English, of her penal laws, and of her many long battles for liberty.

What benefits will our youth gain from a study of Irish history? Why should they study it? They should study Irish history in order that they may learn something about the bravest, the noblest, the most persecuted people on earth.

Ireland's history from Heremon to Ollav Fola, from Ollav Fola to King Leary, from King Leary to Brian Boru, from Brian Boru to Owen Roe O'Neill, from Owen Roe O'Neill to Robert Emmet, Daniel O'Connell and John Boyle O'Reilly has been a history of great men, of brave men, of noble men, of true men. And "A nation's greatness lies in men."

The heroism of historic Greece, with her Marathon, Thermopylæ and Salamis, with her Miltiades, Leonidas, and Themistocles, is equalled, if not surpassed by noble Ireland's Clontarf,



Yellow Ford and Limerick, by Brian Boru, O'Neill and Sarsfield, and by the gallant Irish brigades in Spanish, French and American armies.

If Ireland is remarkable for her historical associations and her heroic sons, if she is noted for the sweet and charming memories that cluster around the ruined abbeys, cloisters, round towers and castles, scattered over her hills and valleys, if she is famous for the honesty and eloquence of her men, the purity and devotion of her women, she is especially renowned for her unrivalled scenery.

Mention is made of her scenery in connection with her history because her scenery is historic and her beauties have always been intimately connected with her history. Sweet, peaceful, beautiful beyond compare is her scenery.

O, Erin! It is only the traveler in many lands who can testify that there is nothing in all the world so charming as thy hills and dales, thy rivulets and rills, thy lakes and forests, thy islands and meadows.

The mountains of Andalusia, the Alps and the Apennines are grander, more sublime than her hills; the Nile and the Rhine are longer and of more general interest than the Shannon and the Lee; the Italian, the Swiss and the Scottish lakes are better known than her lakes and have their own peculiar beauties—but nowhere in all the world is there such charming, such sweet, such peaceful, such entrancing scenery as that of the Emerald Isle.

Have you seen her places most famous for beauty? Have you stood on the Giant's Causeway in the County Antrim and admired that splendid work of nature, that wonder of the world with its thousands of variously formed basaltic columns? Have you traveled in a jaunting car from Glendalough to Arklow, over one of the most beautiful drives in the world, along the lovely Vale of Clara and the sweet Vale of Avoca immortalized by Moore's

"There is not in this wide world a valley so sweet
As the Vale in whose bosom the bright waters meet?"

Have you glided over the three Lakes of Killarney where sky and water, forest and meadow, mountain and island eloquently proclaim that this is nature's masterpiece?

If you have witnessed the varied scenes of Ireland you are one of the fortunate ones. If not, in reading of her historic men and scenes you will be moved to love and to imitate her good and great men, as well as to desire sometime to visit those historic places.

Ireland's history, ruins, and scenery are her glory. Why should we not love them? Why should we not study the history of such an interesting land?

"She's a rich and rare land,
O, she's a fresh and fair land,
Yes, she's a true and dear land,
Our own dear Innisfail."

3. METHOD OF TEACHING IRISH HISTORY

Prominent among the few schools in this country which have taken up the study of Irish history is St. Patrick's Parochial School, Bloomington, Ill. It is, perhaps, the only school which included Irish history on its curriculum from its very beginning.

Joyce's Child's History of Ireland is used as a text-book. MacGeoghegan's, Haverty's, Sullivan's, Brennan's, McCarthy's and other histories are used as works of reference. At first the study was optional with members of the eighth grade and high school classes. Now the study is confined to the eighth grade and first and second year high school pupils. Some excellent "Irish Night" entertainments have been given by the Irish history class.

As an inducement to individual research and to excellence in composition, the Bloomington division of the Ancient Order of Hibernians each year gives three medals—one gold and two silver—for the best essays written by the Irish history students on an Irish subject. These annual essay contests are notable public events. Many good essays have been read at them, some of which have been printed in Bloomington, New York and Canadian papers.

The writing of historical papers stimulates the study of history. It is a test of the pupil's knowledge as well as of his composition. Great enthusiasm is manifested. Especially is this true when the time comes for the selection of a sub-

ject and for the preparation of the essay for the annual contest.

The Hibernians deserve great credit for initiating this work of giving medals for Irish history essays. While some children would study the history of Ireland without such an inducement, there is no doubt that it is a powerful incentive to many.

Induced by the enthusiasm of the children, many parents have purchased Irish histories, and begun the study of their country's history. Other schools have started and are contemplating starting Irish history classes. Holy Trinity School, Bloomington, a few schools in Chicago and other places devote some time to this interesting study. There is no reason why every parochial school for children of Irish birth or descent should not have the study of Irish history on its curriculum. Even public schools where the majority are of Irish parentage would do a commendable thing if they devoted some time to Irish history.

If the Catholic and Hibernian press of our country would begin an agitation of this important matter, if the Hibernians in other places would imitate the example so nobly set them by their Bloomington brothers, our people would be aroused from their lethargy to a realization of their duty.

Well would the time spent in inditing these few lines be repaid if but one school was led by them to introduce the study of the history of our dear little Isle.

If these words would even inspire in one person a desire to know more of Ireland's history the object in writing them would be attained. The more we know of her historic past, the greater will be our love for her and the prouder will we be of our glorious ancestry.

"Men of Erin! awake and make haste to be blest.

Rise—Arch of the Ocean and Queen of the West."

O, Erin, thy history teaches that:

"The nations have fallen, but thou still art young;
Thy sun is but rising, when others have set;
And though slavery's clouds round thy morning have hung,
The full moon of freedom shall beam round thee yet."

RECENT TRIBUTES TO THE CATHOLIC CHURCH

By James J. Walsh, Ph.D., M.D.

THE free reading of magazines at the present time is sure to bring one very frequently in contact with tributes to the Catholic Church from the most unexpected quarters. Since the late Senator Hanna's death everyone has learned that very notable expression of his with regard to the crisis which he foresaw as surely coming here in America between the true principles of Democracy and those of Socialism. He realized, owing to the associations with workmen and his deep interest in their condition, how serious this problem was and he considered that there were two safeguards, the United States Supreme Court and the Roman Catholic Church.

This expression would have been extremely costly to him in a political way had it come to general knowledge before his death. It is getting harder and harder to understand the reason why our fellow-citizens do not trust us Catholics.

The recently deceased Mr. Frederic Coudert, our most distinguished authority on international law in this country, used to say whenever the occasion would present itself, that however much his clients might trust him in very grave matters of business, or however great his reputation for knowledge of political science might be, his nomination for the presidency was absolutely out of the question because of the feelings with regard to Catholics on the part of their non-Catholic fellow-citizens.

A change is coming over this feeling, however, because our separated brethren are learning more about us and are not accepting the old stories. With regard to Socialism particularly there is a widespread Protestant interest as to the position of the Catholic Church.

Perhaps one of the most striking features of the serious discussion of Socialist questions in magazines at the present time is the frequency with which reference is made to the Catholic Church as an important element in the solution of these serious





problems, which must be reached in the very near future if anarchy is not to result. In the *Independent* (New York) for Feb. 25, 1904, which used to be the Reverend Mr. Henry Ward Beecher's journal, and which has always been a very important representative Protestant periodical, Professor Vandervelde, who is a professor at the University in Brussels and is universally recognized as one of the most scholarly and brilliant of the Socialist leaders of Europe, has a very interesting article. It may be said at once that Professor Vandervelde is the leader of the Belgium labor movement and is a member of the Belgium Chamber of Deputies. He has written a large number of pamphlets and articles for periodicals and at least one book, "Collectivism, or Industrial Evolution," the translation of which has had considerable sale in this country.

After explaining the political situation which has gradually developed so that Catholics in many countries of Europe hold the balance of power while the great terror of Conservative governments are the Socialists, he says:

"Thus it is, in the old world, that two gigantic coalitions are formed by the elimination of intermediaries: the Black International and the Red International. On the one hand are all those who hold that authority should descend from above and who find in the Catholic Church the most perfect expression of their ideal, the most inflexible guardian of their class privileges; on the other hand are those who insist that authority shall come from the people, and who, by the logic of circumstances, can found their hopes on nothing but Social Democracy.

"Between these two extremes Protestantism hesitates and Liberalism shifts from place to place. One may see clearly the truth of the prediction that was made about fifty years ago by the Catholic writer, Donoso Cortès:

'The Liberal school honors equally darkness and light. It has undertaken—extravagant and impossible undertaking—to govern without the people and without God. Its days are numbered. One sees already on the two opposite points of the horizon, the rising sun that proclaims God and the ominous cloud that announces the mad rage of the people. In the terrible day of battle, when the whole arena shall be filled with the Catholic and Socialist phalanxes, no one will know where to find the forces of Liberalism.'



"One may welcome or deplore the fact of this coming concentration of forces about the Catholic Church on the one side, the Social Democracy on the other. But none can deny that this concentration is inevitable, and that the future struggles will have to be fought out between these two armies. To those, therefore, who are interested in the social movement of Europe, we say: Observe, above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International Socialism."

THE ALPINE SOLDANELLA

By D. A. FABER

Manhattan College, New York City.

AIL, purple-petalled, dainty soldanelle!
Thy nodding bells, like fairy tocsins, warn
The lingering frosts to flee from Alpine dell,
And other paths, to seek the laggard storm.

The neve, border thick with blossoms blue, Ere yet the gentian starts to gird the slope; And bravely through the firn a channel hew While still in caverns cold the jonquils mope.

Ah, canny flower! and venturesome and bold!

Up through the crystal floor fast fuse a way,
And Alpine's summer heat, in leaf, enfold
As flowering fuel for a future day.

O pretty mountain flower, thy perfume spread O'er meadows yellowed with the globe-flower's bloom; Through pastures starred with pink and gold and red Thy blossoms fling in fragrant, sweet perfume.

O'er steep descents where creeping rock-plants swing To fall in cascade floods of iris hue, Where seldom sounds the songster's notes in spring, Fling out your tiny bells of azure blue.

Thy fringed and pensile bud, O sturdy flower, Above the glacier blows an April morn,— Not nursed by sun, nor by the vernal shower— But under Alpine floors thy beauty's born.

Twin-sister bells! Above the frozen sheet How fearlessly you lift your slender head, And tired Alpine tourists brightly greet From out a hollow, glacier-crystal bed!

How ardent, too, thy glow, thou roguish flower, "To bear away the bell" 'gainst ice and wind; And frozen firn convert to nurturing shower, While needful fuel in circling suns is mined.



Literary Studies

GREEK AND SHAKSPEREAN FATALISM

By REV. THOMAS J. MULVEY

HOW much fatalism is there in Shakspere, and what is its nature as compared with the fatalism of the Greek drama? These are questions which naturally suggest themselves to readers of Shakspere's tragedies, especially to readers of such plays as "Lear," "Hamlet" or "Macbeth."

By fatalism, as it is expressed in works of literature, we mean in general that theory which posits some supreme and eternal force, which directs the movements of laws in this world and maps out the destinies of men according to irrevocable decrees. Although it should not be looked upon altogether as a species of senseless predestination regardless of the merits or demerits of the persons involved, yet it comes nearer having this character in the ancient Greek drama than it has in Shaksperean or more modern works of literature. For Paganism was a religion of fatalism and an age which believed more or less in blind chance. Their omens, flights of birds, conditions of entrails, and various other superstitious practices were regarded by them as infallible decrees from which a man could not escape, do what he would. Did the answer of the oracle say so, it had to come to pass. The fate of every man was fixed and certain, and he could not escape it. Free-will did not seem to count for much. But yet even in this Pagan explanation of fatalism, justice has some weight. Sometimes it is a justice reaching far back and biding its time to square its accounts. Frequently it is a justice visiting the sins of the parents upon the children even unto the third and fourth generations. Were one caught in the coils of that justice, there was no escape. Ruin, dire destruction fell wherever the Fates decreed it should fall, and carried down whole families with it.

There are these distinctions to be noted in the Greek system of fatalism. Fate stands for the absolute necessity which governs the world. It was personified sometimes in one goddess, sometimes in three. The Fates antedated all things else in the conception of the universe. They whetted the blade of Justice. The Furies were the relentless ministers of this inexorable Necessity. Whatever was decreed by the Fates was executed by the Furies. Although Zeus is the Creator of all things, yet even he is not independent of Fate. There is a universal law of justice governing the world to which even he must submit. While Zeus directs the administration of justice, yet Fate and Necessity have ordained the established order of things. Sometimes Zeus would like to temper justice with mercy, but the Furies, as ministers of Fate, will not allow it. Æschylus tries to reconcile these two tendencies and would show a harmony in the universe. But even then, injustice can never prosper. The punishment of sin is certain and inevitable. This same doctrine is found in Homer and Hesiod.

This theory and belief runs through all the classic Greek dramas. It forms the very basis of the plays of Æschylus. If men sin against, or offend, the gods, they cannot escape punishment. The destruction of the Persian army is represented as the result of their sacrilegious acts. (Pers. 809–814.) So, on the other hand, we find in the "Agamemnon" that the Greeks will have a safe return from Troy, if they will reverence the gods and the temples of the captured city. "Impious are the thoughts of those," we are told in that play, "who declare that the gods pay no heed to the sins of evil-doers."

Sometimes, indeed, Æschylus is not quite so insistent in the vigor of his fatalism, and there glimmers a little of the light of belief in the freedom of man's will. He shows Fate working as a predisposition to crime, but not actual compulsion. The vicious inclinations of the individual, together with the promptings of an avenging spirit, bring the curse into operation and do the evil. This would seem to be the nature of the dialogue between Clytemnestra and the chorus after the murder of Agamemnon. He is the object of a dire fate, and vengeance must be wrought on him for Thyestes' horrid feast; so his lust

makes him the object of jealousy to his wife, and the Furies use Clytemnestra—herself no saint—as the instrument of their vengeance.

"Oh! 'tis a higher Power
That thus ordains; we see the hand of Jove
Whose will directs the fate of mortal man."

All is vengeance, vengeance everywhere. Agamemnon is slain in punishment for his own and his father's crimes, and Clytemnestra in her turn does not escape the hand of justice. She, who is the instrument of vengeance now, is later the victim of that same power.

"One base deed, with prolific power, Like its cursed stock engenders more; But to the just, with blooming grace, Still flourishes a beauteous race."

And so Orestes, the son of these two guilty parents, is chosen by the gods to avenge his father's death and honor. But because he is faithful to the gods and obeys their commandment, which he receives direct, he is protected by them and not made to suffer in his turn for being his mother's executioner. He is considered not to have sinned in obeying the direct will of the gods as a necessary act of justice. Orestes alone is pure in his motives and is absolved from the curse resting upon his house.

We find the same chain of dire fate in the house of Œdipus, as treated both by Æschylus and Sophocles. Œdipus, driven by what would appear to be blind Fate, makes two fatal mistakes, and he and his children are punished for them. He sinks under the weight of his misfortunes and is torn by despair when he finds out he has killed his father, and his mother has become his wife. These things happened to him in ignorance, and consequently could not entail any moral guilt. But certain laws were broken: that they were broken unwittingly did not matter to the ancients; even such transgressors were pursued by Nemesis and had to pay a penalty.

The fatalism found in Shakspere and in most other modern dramatists, is more retributive than blind. There is a blind fatalism in such pessimists as Ibsen, but it is morbid and by no means so grand, so stupendous, so positive as in the old Greek writers. In general, the fatalism of Shakspere is more retributive than is even that of the Greeks, because, as said above, sometimes the ancient fatalism was purely blind. In Shakspere we have some conscious guilt, the only guilt which deserves its name. With Shakspere it is more or less the proposition of sowing the wind and reaping the whirlwind. His actors are all conscious agents, choosing evil instead of good, but defeated of their purpose and overcome by the opposing forces of righteousness which turn against the evil-doers their own very acts and work their ruin out of their own hand.

This is so especially in Shakspere's two tragedies of "Hamlet" and "Macbeth." From the fatalistic standpoint, the general proposition in "Hamlet" may be said to be that King Claudius should be punished for the foul murder of his brother and the corruption of that brother's wife. Hamlet is the instrument in the hands of Fate, working this retribution. The play is the story of how it was finally accomplished. Hudson says of this play: "In no other modern drama do we take so deep an impression of a superhuman power presiding over a war of irregular and opposing forces, and calmly working out its own purpose through the baffled, disjointed, and conflicting purposes of human agents."

In the first place there is to be noted throughout the play, apart from the main proposition, the frequent expression of this belief in an overruling Fate. Horatio expresses himself in this vein after the apparition:

"In what particular thought to work I know not; But, in the gross and scope of my opinion, This bodes some strange eruption to our State."

The appearance of any supernatural or preternatural being was looked upon as the herald of some calamity. So again the wicked haste of Hamlet's mother in marrying again, "is not, nor it can not come to good." When Hamlet hears of his father's ghost, he comes to the fatalistic conclusion: "Foul deeds will rise, though all the earth o'erwhelm them, to men's eyes." In other words, "Murder will out." So, too, when Hamlet is being prevented by his friends from following the ghost, he says, "My fate cries out," as much as to say, he must go because it is decreed for him in his fate, in his fortune. This

is the feeling and belief of the characters all through the play. When the guardsmen discussed the apparition before informing Hamlet, Horatio recalled to them other examples of a similar nature, such as those which occurred in Rome when the "mightiest Julius fell." So oppressed was Hamlet with this preoccupation of what the Fates held for him, that at the close of the first act he gives it expression in a very significant and well-known couplet:

"The time is out of joint:—O! cursed spite,
That ever I was born to set it right!"

This attitude of fatalism in the case of the individuals is in keeping with the larger proposition which makes up the whole drama. This is a Providential view of a guiding Power who can not be cheated of his vengeance. A crime has been committed and it must be punished. King Claudius, do what he will, can not escape his doom. He may promise Hamlet to procure his succession to the throne and thus try to placate him; he may send him off to England there to be murdered; he may set on Laertes to kill him; he may use treachery of every kind, poison the drink he has prepared for him; but in spite of it all his sealed fate has its way. His endeavors to escape it but recoil upon himself. The sword that brought death to Hamlet does the same for Laertes and likewise for Claudius; the poisoned cup kills his wife and robs him of her before his eyes—and after all, she was much to him.

At the same time we can notice that the fatalism of Shak-spere leaves the individual freer than did that of the Greeks. Hamlet is not driven on blindly by the ghost to the avenging of his father's supposed murder. No, the apparition might have been the devil who would abuse the Prince in his melancholy, and thus work his damnation without any further or better result. So Hamlet has recourse to some natural expedient, to the play in which he will have portrayed the murder of a king, watch its effect upon his uncle and judge therefrom of his guilt. If the king's conduct bears out the account given by the ghost then will Hamlet set about securing vengeance. He is, therefore, a very free agent, spurred on, indeed, from without, but not driven.



So, too, a sense of guilt and remorse is constantly at work in the breast of Claudius and prompts him to do things which but serve to confirm Hamlet in his purpose, and to prepare the way for final retribution. The man is uneasy, suspicious and over-anxious. His excessive care for Hamlet in the first place, his bringing Guildenstern and Rosencrantz to Elsinore but strengthen Hamlet's dark suspicions. His scheme of sending him to England is further confirmation, if any were needed, of Hamlet's mind; and, finally, the murderous plot made with Laertes really puts the weapon into the hands of the hesitating, watching Prince, and gives him large justification in the cyes of all to strike the king where he stands and at a moment in which his soul is blackened with murder.

Claudius very well appreciates the nature of his position. He feels that he is enmeshed in coils of his own making which are pulling him down to destruction. He realizes also that there is but one escape for him.

"In the corrupted currents of this world Offence's gilded hand may shove by justice; And oft 'tis seen the wicked prize itself Buys out the law; but 'tis not so above; There is no shuffling,—there the action lies In his true nature; and we ourselves compelled, Even to the teeth and forehead of our faults, To give in evidence."

This is different from the Greek fatalism. There we find the accounts squared in this life. Vengeance was expected to have its way here. Despair, earthly despair took possession of the hearts of the guilty who by their guilt became the victims of Nemesis and surrendered themselves to her retribution. In this way does King Œdipus fear constantly that the fate predicted for him shall overtake him in spite of all. Indeed, Jocasta agrees with him and confirms the doctrine while seeking to cheer him and to induce him not to be so anxious.

"Why should man fear, whom chance and chance alone, Doth ever rule? Foreknowledge, all is vain, And can determine nothing."

But in Shakspere there is a hint, at least, that a man may escape by repentance and the exercise of free-will what otherwise would be his fate. Claudius makes an attempt at this.



He kneels in prayer, he would repent him, he would call upon the powers of Heaven to help him, he forces his knees to bow and hopes all may yet be well. As Coleridge says, he flatters himself he has done something, and he will make the show of repentance pave his way to Heaven. But when his prayer is done, or, rather, when he has made the attempt to pray without bringing to it all its essentials, he rises in despair, for his "words fly up," his "thoughts remain below: Words without thoughts never to Heaven go." But the Greeks did not essay even the words. They would not "take up arms against a sea of troubles" but let the fateful waves o'erwhelm them. Thus we have in Shakspere the possibility of escape from what might otherwise be called one's doom.

"Macbeth" is perhaps more fatalistic in the Greek sense than "Hamlet," because of its despair and gloom. Macbeth goes down in utter annihilation which is the retribution of his own wickedness. Here we have strong touches of fatalism as understood of a Power outside this world which rules the world's destiny. But for all that, Macbeth's freedom of will is not destroyed. The witches are but the material and external representation of what was in Macbeth's soul. They but voiced his thoughts, for his own ambitious nature tempted him to the wrongs he did. He came very near to giving it all up just at the last moment; the better qualities in his nature came uppermost and for a brief moment asserted themselves, until he allowed his wife's chiding to sway him, and he leaped into the breach. And so his punishment and final ruin he could have escaped, but would not. He defied justice, he defied loyalty, he defied even Fate itself in his unquenchable thirst for power and temporal security therein. And so he may be looked upon as the victim of his own voluntary wrong-doing and not of any foreordaining Power against which he could not contend.

But still his evil inclinations may be said to have been his fate. Once he yielded to them, they carried him along irresistibly. Once he made up his mind to follow out the concrete promises which were the echoes of his soul, he looked upon everything that came in his way as an obstacle his fate forced him to overcome. Even when he has become king, he feels "to be thus is nothing, but to be safely thus." Slowly he is



entangled in the coils and dragged down by an inexorable retribution. He struggles hard, spreads havoc everywhere, sacrifices life easily, plots and plans and executes incessantly, but all in vain. His treachery and treasonable murder are in the books against him.

There is this to be noticed in the fatalism of Macbeth, that while he acts upon it in his own case, and strains every nerve to realize it, yet he would oppose it in the case of Banquo, to whose seed was promised a line of kings. This brings out his individuality and his endeavor to be superior to Fate, for he would challenge Fate itself into the lists and vanquish it.

And so he carefully lays his plan to do away with Banquo and his son, Fleance. But without any apparent intervention the very thing he most wishes for, fails of accomplishment. The murderers have their quarry sure, Banquo is down and Fleance is only a boy; but by a dire mischance the light is stricken out, they are in the dark. Fleance gets away, and they have lost the best half of their undertaking. It would really seem that after all "There is a divinity that shapes our ends, rough hew them how we will," and this is made much more keenly felt in "Macbeth" than in "Hamlet."

Again Macbeth thinks that Fate is with him when he hears he shall not fear the power of man, since no man "of woman born shall harm Macbeth." But it is just here that Fate is laughing at him, for Macduff was ripped untimely from his mother's womb, and so does not fall under the prophecy. It is a grim situation, in which Macbeth, full of trust in his powers against mortal man, learns the fatal truth of Macduff's unnatural hither-coming; and yet he makes the best of the matter and does valiantly even in the face of defeat. Here there is no redeeming gleam of repentance, no remorse, no conscience, but, rendered desperate by his crimes and their threatening consequences, his soul is swallowed up in the black night of perdition.

There is a great deal of the pathos of the Greek tragedy in this character of Macbeth; for we surely sympathize with him more or less when he stands up manfully and boastingly against impending doom and fights it out to the last. Of course, he has lost much of our sympathy by his career of blood, and by





the self-wrought ruin of his soul; but still in that last scene there is something heroic.

And so Shakspere's conception of fatalism is that of an overruling Providence which allows none of its broken laws to go unavenged. Evil may have its way for a brief period, but it will defeat its own ends and bring ruin down upon the heads of its votaries. Wherever it enters, it blights; whatever it touches, decays; and even the innocent may be involved in the catastrophe which overtakes the wicked. But if the innocent suffer in the general breaking-up, they still rise above their sacrifice and triumph in their fall. Not so of the evil-doers. For them is total ruin and despair. They weave their own fatal garments and are shrouded in them.

"THE VICAR OF WAKEFIELD"

LIFE OF GOLDSMITH

LIVER GOLDSMITH was born in the village of Pallas, in the county of Longford, Ireland, in 1728. He was the fifth in a family of eight children. His father, a Protestant clergyman, with an income of forty pounds a year, could not afford to give his children the advantages of a liberal education. Oliver's uncle Contarine, however, supplied his nephew with money for the purpose, and he entered Trinity College, Dublin, as a sizar.

His college career was not brilliant. He detested the prescribed studies, while he evinced strong proclivities for getting into debt, scrapes and difficulties generally; and it may be added that these same proclivities remained with him through the rest of his life.

After four years of desultory study, in 1749, he took his degree of B.A., and left Dublin. He spent the succeeding two or three years in idleness or in vain attempts to settle down, first as a schoolmaster, and then as a lawyer. Again assisted by his uncle in 1752, he went to Edinburgh to study medicine From that city he proceeded to Leyden whence, at the end of a twelvemonth, with a guinea in his pocket and his beloved flute, he set out on his famous tour of the continent, from

which ten years later was evolved his charming itinerary, "The Traveller."

In 1756 he arrived in London in a state of great destitution and with an equally great and original stock of experience. There he tried to practise medicine; but his miserable appearance was against him, and he finally settled down as a literary hack in his apprenticeship to literature to which he was as to the manner born. He made the acquaintance and friendship of Dr. Johnson, and through him the acquaintance and friendship of many eminent personages, such as Pitt, Burke, and Sir Joshua Reynolds, whose patronage greatly aided his fortunes.

As early as 1759 Goldsmith began to attract attention as a writer. He wrote for the leading reviews and magazines of the day. Besides numerous essays, magazine articles and poems, he published: "A History of England," "The Traveller," "The Vicar of Wakefield," "A Roman History," "The Deserted Village," "The History of England from the Earliest Times," "She Stoops to Conquer" (a comedy), "Retaliation" (poem), "A History of the Earth and Animated Nature"—truly a noble contribution to the treasury of English literature, when we reflect that Goldsmith's literary career extended over less than twenty years. He died in his forty-sixth year.

Dr. Johnson wrote Goldsmith's epitaph in Latin, which translated runs—"Who left scarcely any kind of writing untouched, and touched nothing that he did not adorn."

In considering Goldsmith's equipment for his life's work, it will not do to minimize the influence and effect of his college career, undistinguished though it was. By it he at least gained a liberal education which, rightly appreciated, can be utilized as so much capital, especially in a literary career. He lived in the college atmosphere which is a great deal in itself, and in addition to the "detested" prescribed studies he no doubt found time to do much reading along congenial lines, which afterwards was also turned to profit. Such an education would at least put him in a position to study independently and to follow effectually the bent of his own literary inclinations.

But Trinity College, Dublin, and Edinburgh and Leyden all combined could never have produced Goldsmith as he is known to us in literature. His best works are his poems, his





plays, and "The Vicar of Wakefield," for which he drew his materials not from within the narrow limits of academic walls, but from the broad fields of nature and a wide, sympathetic acquaintance with his fellow men. It was his post-graduate courses in the ways of the world and in the walks of life that told so vastly upon Goldsmith's character and power as a writer and thinker. He had the two essential qualities of the poet of nature and of the novelist—he could observe accurately and depict truly. If not wholly of the world in which he lived, he was a man wholly in the world—wide-awake to its virtues and vices, its follies and its humors.

ESTIMATES OF GOLDSMITH AND HIS WORKS

"Who of the millions he has amused does not love him? To be the most beloved of English writers—what a title that is for a man!"—W. M. Thackeray.

"No man was more foolish when he had not a pen in his hand, or more wise when he had."—Samuel Johnson.

"Goldsmith, both in prose and verse, was one of the most delightful writers in the language. His verse flows like a limpid stream."—William Haslitt.

"He was a friend to virtue, and in his most playful pages never forgets what is due to it. A gentleness, delicacy, and purity of feeling distinguish whatever he wrote, and bear a correspondence to a generosity of disposition which knew no bounds but his last guinea."—Sir Walter Scott.

"While the productions of writers of loftier pretension and more sounding names are suffered to moulder on our shelves, those of Goldsmith are cherished and laid in our bosoms. We do not quote them with ostentation, but they mingle with our minds, sweeten our tempers, and harmonize our thoughts; they put us in good humor with ourselves and with the world, and in so doing they make us happier and better."

—Washington Irving.

"Johnson has well characterized Goldsmith in his epitaph as sive risus essent movendi sive lacrymæ, affectuum potens at lenis dominator—a ruler of our affections, and mover alike of our laughter and our tears, as gentle as he is prevailing."—George L. Craik.

"No writer of his time possessed more genuine humor, or was capable of more poignancy in marking the foibles of individuals."—O. L. Jenkins.

"There have been many great writers; but perhaps no writer wasever more uniformly agreeable. His style was always pure and easy, and on proper occasions pointed and energetic. His narratives were always amusing; his descriptions always picturesque; his humor rich and joyous, yet not without an occasional tinge of amiable sadness."— Lord Macaulay.

"THE VICAR OF WAKEFIELD," THE NOVEL

Goldsmith's "Vicar of Wakefield" is our first genuine novel of domestic life. The title of inventor of the modern English novel is claimed for Richardson. Fielding, Smollett and Sterne followed, but notwithstanding their fidelity to drawing from real life, these writers for the most part confined themselves to some two or three departments of social existence showing marked peculiarities of character rather than the characteristics of the ordinary national life of the time.

"The Vicar of Wakefield" was written in 1761 when its author was as yet but an obscure writer, but was not published until 1766, when his name had become celebrated by his poem, "The Traveller." The Dr. Primrose of the story is evidently an extended portrait of Goldsmith's amiable and worthy father, who also figures as the antetype of the "Man in Black" in "The Citizen of the World" and as the "Village Preacher" of "The Deserted Village." The merit of the work was first observed by Dr. Johnson, who took it to a publisher and sold it for sixty pounds to free its author from a pressing debt. was at once universally accepted as a classic and it has since held its high and unique place in the estimation of all lovers of literature. In spite of its faults which, from an artistic point of view, are neither few nor trifling, it remains a novel of singular charm of style and sentiment. It marks an era in the history of English literature.

The student of an abridged or condensed "Vicar of Wakefield," such as that prescribed for College Entrance, is necessarily at a disadvantage in making a study of the story. It is incumbent upon the teacher, therefore, to have an acquaintance with the novel in its entirety and so be able to fill out as far as desirable the curtailed outlines of the omitted parts.

The theme of the story seems to be—fortitude in adversity, as illustrated in the life of the worthy and long-suffering Vicar. It bears a certain analogy to the Biblical story of Job—so like are Job and the Vicar in the extent of their misfortunes and in submission to the Divine will. There is, too, a further analogy

between the history of Squire Thornhill and his uncle and the parable of the unjust steward.

The plot, if indeed the author can be said to have had any premeditated plan of action, is loosely constructed, while the story proceeds in the most haphazard fashion.

The title of the book seems almost a misnomer; for the Vicar leaves Wakefield in the beginning of the third chapter, and we hear no more about that place. We are not told whether he resigned his vicarship or not, nor is it at all made clear why he leaves Wakefield and an income of thirty-five pounds a year to accept in his reduced circumstances caused by the loss of his private fortune a curacy worth only fifteen pounds a year. It was a move singularly at variance with the intelligence of the Vicar to break up his home unnecessarily at such a crisis in his fortunes. The story of the two Thornhills, the uncle and the nephew, is full of unaccountable situations, contradictions and absurdities. Sir William Thornhill, for instance, is a man very widely known, and yet he masquerades for months amongst his own tenantry undetected in his assumed character of Burchell. It is still more extraordinary if the tenantry in the secret leagued together to keep all the members of the Primrose family in ignorance of his identity. The relations between the two Thornhills are past finding out by a simple perusal of the story. What special reasons the uncle had for entrusting his nephew with the administration and emoluments of the Thornhill estate are not apparent, unless it was merely to enact the story of the unjust steward. Sir William Thornhill was the good genius of the Primrose family, just as his villainous nephew was the evil genius of it. The former poses as the lover of one of the Vicar's daughters and guardian of the virtue and safety of both, and yet while having this power and opportunity of saving them from harm and from danger, he unaccountably abandons them to their fate. As to the intercourse of Squire Thornhill with the Vicar's family, it is impossible to reconcile it with the intelligence and virtue which the author attributes to the Primrose family. His infamous conduct and the manner in which his social offences were condoned, disposes the reader to an unsympathetic attitude towards the family in its numerous misfortunes. Throughout the course of the story the characters disappear and reappear with marvelous mysteriousness, and new characters made to order are introduced to meet the exigencies of the occasion, as in the case of Olivia's suitor, young farmer Williams.

In short, neither the plot nor the conduct of the story will bear criticism. The novel is a series of events, some correlated, and others not related at all, linked together as the occasion and the course of the story demand, and accomplished rather by the magician's wand than by natural sequence of effect from cause.

"Never was there a story," writes one commentator, "put together in such an inartificial, thoughtless, blundering way." Even the author himself seems to have been cognizant of his story's structural defects and of the haphazard courses of his characters, but was simply too careless or indolent to take the trouble to remedy them; for in one place he very pertinently observes:

"Nor can I go on without a reflection on those accidental meetings which, though they happen every day, seldom excite our surprise but upon some extraordinary occasion. To what a fortuitous occurrence do we not owe every pleasure and convenience of our lives! How many seeming accidents must unite before we can be clothed or fed! The peasant must be disposed to labor, the shower must fall, the wind fill the merchant's sail, or numbers must want the usual supply."

What is it, then, that gives this famous book its singular charm? What is it that captivates the mind of the reader and enlists his sympathy and admiration? The answer lies chiefly in three things—in the exquisite development of the characters of the worthy Vicar and his family; in the literary style of the work; and in its quaint and natural humor. In the contemplation and keen enjoyment of these the existence of structural defects is forgotten. These excellences are thus splendidly epitomized by Dr. George L. Craik in his "Manual of English Literature:" "He himself (the Vicar), simple and credulous, but also learned and clear-headed, so guileless and affectionate, sustaining so well all fortunes, so great both in suffering and in action, altogether so unselfish and noble-minded; his wife, of a much coarser grain, with her gooseberry wine, and her little



female vanities and schemes of ambition, but also made respectable by her love and reverence for her husband, her pride in, if not affection for, her children, her talent of management and housewifery, and the fortitude and resignation with which she too bears her part in their common calamities; the two girls, so unlike and yet so sister-like, the inimitable Moses, with his black ribbon, and his invincibility in argument and bargainmaking; nor to be omitted the chubby-cheeked rogue little Bill, and the 'honest veteran' Dick; the homely happiness of that fireside, upon which worldly misfortune can cast hardly a passing shadow; their little concerts, their dances; neighbor Flamborough's two rosy daughters, with their red top-knots; Moses's speculation in the green spectacles, and the Vicar's own subsequent adventure (though running somewhat into the extravaganza style) with the same venerable arch-rogue, 'with gray hair, and no flaps to his pocket-holes'; the immortal family picture; and, like a sudden thunderbolt falling in the sunshine, the flight of poor passion-driven Olivia, her few distracted words as she stept into the chaise, 'O! what will my poor papa do when he knows I am undore!' and the heartshivered old man's cry of anguish—'Now, then, my children, go and be miserable, for we shall never enjoy one hour more:'these and other incidents and touches of the same kind are the parts of the book that are remembered; all the rest drops off, as so much mere husk, or other extraneous enwrapment, after we have read it."

The style in which the story is written is simple, lucid and expressive, while the humor of the book is all good humor, without a touch of ill-nature or even satire in it from beginning to end.

Distorical Studies

THE SOCIAL REVOLUTION

A Course of Historical Reading: Eighth Month— Guggenberger's Christian Era

VOLUME III. - NAPOLEON. FROM EMPEROR TO LAY POPE

[] HILST Paris was revelling in the festivities of the new Empire, a third coalition against France was formed, comprising England, Russia, Austria and Sweden. Napoleon had the active support of Spain and a few German States. Ulm fell before the magnificent strategy of Napoleon, who pushed into the very heart of Austria and entered Vienna, whilst the combined navies of France and Spain were wiped out by the English under Nelson. The decisive blow was struck at Austerlitz, in the "Battle of the Three Emperors," Napoleon, Francis II, and Alexander I, representing France, Austria and Russia, the three greatest powers on the Continent. Prussia, which before Napoleon's victory was secretly allied with Russia, now openly passed over to Napoleon, and received as a bribe Hanover, which belonged to George III of England. The battle cost Austria one-fifth of her territory, placed four new kingdoms on the map of Europe: Bavaria, Würtemberg, Naples under King Joseph, Napoleon's eldest brother; and Holland, under his third brother, Louis—all vassal States of the Empire of the French. The Confederacy of the Rhine tied the greater part of Germany to the chariot of the victor. (Nos. 286-291.)

The offer to England of Hanover, which he had just given to Prussia, if the former would abandon the defense of Sicily, and other insults hurled at the government of Prussia and the German people, caused a new war against Prussia, which had renewed its alliance with Russia. The double battle of Jena and Auerstädt decided the contest, as far as Prussia was concerned. Most of the Prussian fortresses fell with incredible

rapidity. In Berlin the victor issued the famous decree by which all European ports were closed to English commerce and English residents.

Napoleon then turned against the Russians. After severe engagements beyond the Vistula (Pultusk), and a murderous two-days' battle on the frozen plains of Eylau, Napoleon struck the decisive blow at Friedland on the Aller, and completely routed the Russians. The two Emperors, Napoleon and Alexander, met on a raft moored in the Niemen near Tilsit, concluded peace and friendship, and divided Europe between themselves. Napoleon was to have a free hand in Spain, Portugal and England; Alexander in the North and in Turkey.

The Peace of Tilsit created two new kingdoms. Prussia's spoils in the division of Poland were created into the Grand Duchy of Warsaw, and annexed to the new Napoleonic kingdom of Saxony; the western cessions of Prussia were united into the kingdom of Westphalia, and given to Napoleon's youngest brother, Jerome Bonaparte. Prussia was reduced to one-half of her size. (292-297.)

The Peninsular campaign in Spain and Portugal dragged its weary length and changing fortunes through a period of five years, 1800-1813. The cause of the war was the alliance of Portugal with England and her refusal to accept the Berlin decrees. To draw Spain into his nets, Napoleon concluded a partition treaty with the Spanish minister Godoy. A French army reinforced by Spanish troops entered Portugal. John of Braganza fled with his court to Brazil, whereupon the disgusted people suffered Junot to occupy the capital and kingdom almost without protest. Portugal occupied, Napoleon repudiated the Spanish partition treaty, decreed that the House of Braganza had ceased to reign, and hurled 100,000 men into Spain. Murat occupied Madrid. Matters were still more complicated by a family revolution in the royal house, in which Charles IV abdicated in favor of his son, Ferdinand VII. Napoleon succeeded in enticing the royal family to come to Bayonne, where he compelled them to resign the throne of Spain in his own favor. The royal heads received an annual pension of 10,000,000 francs. Joseph Bonaparte was proclaimed King of Spain, whilst Murat took his place as King of Naples.

Meanwhile the Spanish people of all classes rose like a man, defeated the French in different battles, forced King Joseph to evacuate Madrid and, joined by the Portuguese, called the English to their aid. Fourteen thousand men landed under Arthur Wellesley, the later Duke of Wellington, who defeated Junot and conveyed his army, arms and baggage to French harbors.

These reverses induced Napoleon to take management of the campaign into his own hands. The French had retreated on the Ebro and were surrounded by a Spanish crescent of 100,000 resting on the French frontiers. Napoleon first broke the left, then scattered the combined armies of the centre, marched straight upon Madrid and reduced it after a siege of twenty-four hours. He left it to Marshal Soult to drive the English across the Channel. In Madrid he suppressed the feudal system, the inquisition, the provincial custom houses and one-third of the monasteries. He then returned to Paris, 1808–1809. (298–304.)

The rising of the Spaniards had encouraged Emperor Francis I of Austria to declare war for the purpose of recovering his lost possessions and of extricating himself from his perilous position between France and Russia. The people of Austria and Hungary responded with enthusiasm to the imperial summons. Archduke Charles invaded Bavaria; Archduke John, Italy; Archduke Ferdinand, Poland. Napoleon assumed the conduct of the war at the head of 300,000 men. His military genius never appeared more fertile in resources than during the five-days' battles in which, whilst repeatedly rectifying the blunders of his generals, he defeated the Austrian advance corps, broke through their centre held by 100,000 men under Archduke Charles, pushed the broken corps across the Danube and into Bohemia, and for the second time received the capitulation of Vienna.

Meanwhile Archduke Charles concentrated the scattered armies of Austria on the left bank of the Danube near Vienna. At Aspern and Essling Napoleon suffered his first defeat. But he repaired this reverse six weeks later in the murderous battle.

of Wagram. Francis I was compelled to sign the Peace of Vienna, which cost him a population of 3,500,000 souls, and a territory of 32,000 square miles. The frontiers of Italy and Dalmatia were created into a new Napoleonic State, the Illyrian Provinces, under Marshal Marmont as Duke of Ragusa. The cessions stripped Austria of her last seaport and gave the entire coast of the Adriatic to the conqueror, thus uniting Italy with his Illyrian possessions. Galicia was divided between Saxony and Russia, Saxony receiving Warsaw and by far the greater part of the ceded territory. This division, suggesting a possible revival of Poland, roused the suspicions of Alexander I. The bond of friendship tied at Tilsit became ominously strained. (305-313.)

The grasping ambition of Napoleon brought him into early conflict with the Sovereign Pontiff. Where he could, Pius VII yielded for the sake of peace, but on questions of right and principles he was inflexible. The common Father of Christendom, the guardian of Christian morality and of the Patrimony of St. Peter could not join the Continental System, nor sanction the spoliation of Naples, nor regard Napoleon's foes as his own; he could not resign the Papal rights to Ancona; above all he could not give his sanction to the civil divorce and marriage laws of the Code Napoleon and to the Gallican liberties, nor could he comply with Napoleon's demand to dissolve the bonds of matrimony between Jerome Bonaparte and his lawful American wife (Miss Patterson) to marry the Princess of Würtemberg. To intimidate Pius VII, Napoleon in 1808 ordered General Miollis to occupy Rome. In dignified reply the Pontiff declared that pending the occupation he would consider himself a prisoner in the Quirinal and decline all negotiations. During this first year of his captivity, Pius VII had to witness unheard-of violences in his dominions. As "successor of Charles the Great" Napoleon revoked the donations of Pépin and Charles and annexed the Papal duchies to his kingdom of Italy. Cardinals and bishops were banished, Papal officials arrested, Papal subjects sentenced to death. The Emperor demanded the suppression of the religious orders, the abolition of celibacy, and the erection of a French Patriarchate.

Nothing was left the Pontiff but to address an Encyclical of

protest and remonstrate to the Catholic world. On May 17, 1809, Napoleon issued his decree from the palace of Schoenbrunn in Vienna, which transformed the Papal States into French Departments, made Rome the second city of the Empire, and assigned to the Pope a salary of 2,000,000 francs and the possession of his palaces. On June 10, whilst the cannon of St. Angelo announced the end of the Papal government, Pius VII signed a Bull of excommunication against Napoleon and his agents without mentioning names. Napoleon made light of it. Even before the Bull was issued, he wrote to the Viceroy of Italy: "What does Pius VII expect from denouncing me to Christendom? Does he imagine that their arms will fall from the hands of my soldiers?" Three years later, on the disastrous retreat from Moscow, the arms fell literally from the hands of his soldiers.

On the night of July 5, General Radet, in pursuance of his orders, surrounded the Ouirinal, scaled the walls, forced the doors and disarmed the Swiss guard. Axe in hand, he entered the room where Pius VII with Cardinals Consalvi and Pacca awaited him, and demanded the immediate abdication of the Pope as temporal ruler. The Pope firmly refused. Thereupon Pius VII, accompanied by his secretary Pacca, was conducted to a traveling carriage and removed from his capital. same night, in spite of the watchfulness of the French soldiery. the Bull of excommunication and the farewell address of Pius VII to the Roman people, were affixed to the doors of the chief basilicas. The captive Pope was conveyed under a military escort to Florence, to Turin, thence to Grenoble in France and back to Savona. Here Cardinal Pacca was separated from the Pontiff and confined in the Alpine fortress of Fenestrella.

As early as 1796 Napoleon had contracted a civil marriage with the widowed Josephine de Beauharnais. The marriage was to be considered a valid union, because in 1796 the recourse to a legitimate parish priest prescribed by the Council of Trent was morally impossible. At the urgent solicitation of Josephine, Cardinal Fesch performed a secret ecclesiastical ceremony on the eve of Napoleon's coronation, to which the Emperor assented for the sole purpose of appeasing the scruples





of his wife. This ceremony had no influence on the original marriage, for in spite of this outward consent Napoleon was resolved not to bind himself by the new ceremony. As Emperor of the French he desired above all to have a lineal descendant, and Josephine was childless. Having now, in 1809, reached the pinnacle of his power, he considered the time arrived to sacrifice Josephine and to seek the hand of Maria Louisa, daughter of Emperor Francis I. The Senate granted the civil divorce without difficulty, Dec. 16, 1809. But the court of Vienna demanded an ecclesiastical decision about the former marriage. The only competent authority to give the decision in the case was the Pope. But Napoleon did not dare to submit the question to his prisoner. Accordingly he laid the case before a church court called the Officiality of Paris. But as this court was incompetent, and its decision dictated not by canon law, but by abject servility to the Emperor, the divorce thus obtained was void of legal force. It served, however, its purpose of calming the consciences of the court of Vienna and its compliant Archbishop.

Napoleon invited the bishops and ordered the Cardinals to repair to Paris in order to adorn by their presence the celebration of his victories and of his marriage with the Hapsburg princess. Consalvi and twelve other Cardinals absented themselves from the marriage festivities; in revenge Napoleon confiscated their property and forbade them to wear the insignia of their office. Hence the distinction between Black and Red Cardinals.

Meanwhile Napoleon found in the patience and gentleness of Pius VII an insurmountable obstacle to his plans. Though he cut down the number of bishoprics, suppressed the monasteries, seized the property of the prelates, who rejected the Gallican articles, filled the dungeons of Fenestrella with churchmen, put the Pope himself on a prisoner's allowance, and compelled him to live three years almost entirely on alms, Pius VII could not be induced to infringe the laws of the Church. He refused to install the bishops unlawfully appointed by the Emperor.

(To be continued.)

Catholic Literature

[Conducted by Thomas Swift]

THE DEATH OF SIR LAUNCELOT

A POEM BY CONDÉ BENOIST PALLEN

N the small episcopal city of St. Asaph, North Wales, stands the oldest cathedral in Great Britain, and of that cathedral Geoffrey of Monmouth was made bishop in the year 1152. This prelate, as he himself tells us, translated into Latin "A very ancient book in the British tongue," brought out of Brittany by Walter, Archdeacon of Oxford, and called his work "Historia Britonum," or "The History of the Britons." Whether there was such an "ancient book" or whether "Historia Britonum" was an original work is not known, but it is certain that to the latter we owe the raw material of the undying story of King Arthur and his famous knights. It was this Welsh Archbishop who, to arouse or strengthen the patriotism of his countrymen, first gave shape and coherency in Britain to the Arthurian Legends that had long flourished in Brittany. Some ten or twelve years later the glorious feature of the Round Table was introduced into the Arthurian story in the Brut of Master Wace, and towards the end of the same, the twelfth, century the spiritual element was introduced by another ecclesiastic of eminent literary ability, namely, Walter Map, who conceived the exquisite idea of embodying the wonderful story of the Holy Grail in the Arthurian cycle.

As handed down to us, this beautiful legendary cycle was of distinctly Catholic origin and development. From those distant days down to the present the legendary age of Arthur has been regarded by English poets as England's epic period—Saxon, Norman, Celt, all uniting to do homage to the great heroic figure of ancient Britain.

But it was not until three centuries later that the Arthurian cycle was amplified and rounded, as we know it, in solid English, by the masterly pen of Sir Thomas Malory, the founder of





modern Arthurian worship. His "Historie of King Arthur and his Noble Knights of the Round Table" has been the fruitful source of a vast department of English poetry which, in the nineteenth century, was so notably expanded by the modern master of Arthurian romance, Alfred Tennyson, late Poet Laureate of England.

For poets of the imagination, for poets of the romantic school, the Arthurian cycle has had an intense fascination. Poetic literature has been enormously enriched by the Arthurian cult, but it will never be known how much poetry on the subject has never seen any further light than that of the closet. The noblest poets of England have sat in spirit at the "Round Table" and thence derived inspiration, and high thought and noble words, and all that goes to make the very "parfit knighte." So that from him who dares to enter the charmed circle and add a single touch to any of the paintings in the Arthurian gallery much is expected. So exquisitely drawn are the characters connected with the "Round Table"-so perfectly rounded and finished in all detail, that they seem ready to spring from their frames and take on flesh and blood in all their centuried perfection. Yet such is the magic of the atmosphere in which these personages lived and moved that each new turning of the cycle—if we might use the phrase—is suggestive of new features of further poetic development; and such a development and extension of the Arthurian Legend is "The Death of Sir Launcelot" from the busy pen of Condé Benoist Pallen—a publication we deem eminently worthy of a place in our series of studies in Catholic Literature.

To those who are fond of dipping into Arthurian lore, to those who have found pleasure in the latest development of the Arthurian Cycle, in the reading of Tennyson's "Idylls of the King," this poem of of Mr. Pallen's will prove a delight.

"The Death of Sir Launcelot," as pointed out by the author, was suggested by two prolific verses of Tennyson's:

"So groaned Sir Launcelot in remorseful pain, Not knowing he should die a holy man,"

and it is full worthy of a place among the idylls of the King. It was published with other poems, making a very dainty little



volume of meritorious verse, by Small, Maynard & Company Boston, in 1902.

To the average reader Sir Launcelot, in spite of his faults, is the favorite of all the knights of the "Round Table." Nay, is it not by very reason of his faults that he so enlists our sympathies? We feel that his truly noble nature was made for better things; and so, when, in following his after career as described in Mr. Pallen's poem, we see him make for the "perfect life" and attain to it, we are enabled to realize the beautiful truth, that there is joy in heaven over the repentant sinner.

The story of Sir Launcelot is taken up at the death of King Arthur, and divides itself into four parts: The introduction; the interview; the penance; and the death.

The introduction pictures Sir Launcelot as he was after seven years spent in the religious life in penance and mortification. In a passage, picturesque and reminiscent of the golden days of the past, we read of him:

"And in the furnace of that inward love
The man was changed beyond all mortal knowledge;
For he had dwined away to ghostliness,
Until the shining spirit burned and glowed
Through flesh and bone worn to translucency,
And all his face shone like Sir Galahad's,
Who saw the Holy Grail, and like to hers,
The virgin sister of Sir Percival,
Who sent the deathless ardor of her eyes
In Galahad's, and made her virgin purpose
One with his virgin will, forever wed
To chastity and the higher life,
Till caught up in an ecstasy he passed
Beyond, in vision of the sacred Cup."

Thus is the picture of Launcelot's physical being made to glow amid the very essence of the most spiritual elements of Arthurian lore.

The thread of the story is then connected with the past. Hearing of the passing of Arthur, Sir Launcelot returns to Britain from his exile over the seas. Plunged in the depths of grief at the death of the King whom he had loved and wronged, in remorse for the ruin his sin had brought upon the realm, in loneliness worse than death because he still loved Guinevere—now free—he sought an interview with her at the Abbey of

Almesbury, the scene of Arthur's last and most exquisitely painful farewell. There the now widowed queen abode, having donned the garb of religion and spending her days in penitential deeds.

In the painful interview that followed we are brought face to face with the human motive, the first whispering of grace, that impelled the knight to renounce the world. Guinevere in her newly acquired strength became the cause of his uplifting, just as in her weakness she had been the cause of his fall. The meeting as described is in perfect and delicate harmony with the mutual relations between the two principals. The queen, with wise afore-thought and determination does not permit Launcelot, dazed at the discovery of the queen in the garb of a nun, even to broach the mission that had brought him to her side. Her mind is made up. With queenly dignity and merciless candor she defines her position and in unfaltering accents thus counsels Launcelot to the disposal of his life:

"Wherefore, Sir Launcelot, I beseech thee go; Leave thou me here to work my penance out, That rooting up the tares of time abused, I sow celestial seed for heavenly gain; For well as I have loved thee sinfully, My heart forbids I love thee shamefully, As once I loved forgetful of my place And that high destiny wherein I failed; And this I pray for thy soul's health and mine. Farewell! betake thee to thy realm again, And guard it well from war and wrack, and there Take thee a wife for joy and for an heir To bear thy name and do thy work hereafter; Till righted be the wrong of our misliving, And from the ashes of the dolorous past Push forth the blossom of a fairer hour, In promise of the nobler fruit to come Now blighted by the canker of our loves."

And Launcelot, filled with grief at the thought of "his unknightly faithlessness" and won by the strength of the queen's calm words and the sweet, steady dignity of her new self, made a vow that he would love no other woman, nor yet return to his own realm, but, following Guinevere's example, would "seek the holy life for Jesu's sake and the health of his own soul:"

"'And since, my Queen, Ye have renounced the sounding world's rank pomp To seek the perfect way for Jesu's sake, I one with thee in all that grievous past, And knowing now the canker at the root Of love that runneth not the course of God, Must needs of right seek out the prayerful way, And follow it with hope in Christ's high blood Of sin forgiven and of pardon won. Farewell! and I beseech thee let thy voice Go up to heaven for me as mine for thee, That seeing how we wronged high God together. And each made other's hurt in either's love. Together we may storm the citadel Of His vast mercy, each in other's prayers Winning Christ's healing for the other's wound.' And saying Launcelot rose, and going passed The Abbey's massy gates, that closed behind, And sent their muffled clang to where the queen Stood, a statue marbled into grief. Then like a fainting lily swayed and fell Prone, till ministered by tender hands Of holy women loving and beloved."

And this was the end of the old and the beginning of the new life, for Launcelot and Guinevere.

After riding in an aimless way far through the forest, Launcelot chanced upon a holy hermit and to him confessed his sins, and made known his vow. And putting on the habit of a monk he renounced the world and gave himself up to penance and prayer. In this part of the poem are many beautiful passages; for the struggle was long and fierce:

> "And beaten down a many times he rose Again by strength of prayer and penitence, And slowly waxed in spiritual power."

Indeed, this regeneration of a soul is perhaps the strongest part of the poem, and it is conducted on the lines of Catholic striving for the higher life. Temptation after temptation had to be fought down by prayer and mortification and the worst of all was that of despair of God's mercy—

"Cast out of Love and doomed of God forever, Nor could his tongue find utterance, nor prayer Wing upward from his heart in utter shame





Of his unworthiness, seeing his soul Spilled out in all the foulness of his sins. And so he seemed to stand eternally, Helpless and hopeless, scorned of Heaven and Hell."

But finally the darkness of death passed from his soul and he saw, in a vision,—"the city of God rose-red."

"And ever after

The vision of the City of the Saints Abode within him, shining in his eyes With holy flame and lighting all his face With love, till they that looked upon him, marvelled."

Then a great human consolation came to Launcelot; for seven knights who had loved him and followed his fortunes came seeking him, and they, too, following his high example renounced the world and abode with him in the religious life.

And so we come to the death of Sir Launcelot, which occurred in the seventh year of his penance and at Eastertide. Knowing from heaven that his end was near, he summoned his seven brethren to his side. Having once again made confession to them—for his sin was ever before him—he rested in the mercy of God, saying:

"But God, who willeth not the sinner's death, Is mighty in His love, whose arm is mercy And reacheth out to snatch us from the nell Our sin has made, if we but will to come. And I that hung upon the trembling brink. Was plucked from those eternal gulfs of loss By power of Jesu's blood spilled for us all; And though unworthy, crying out, was heard.

Wherefore that all who knew me in the weeds Of worldliness may see in me the flower Of mercy burgeoning by Jesu's love, I pray ye bear my body through the land, When I am dead, to joyous Gard, and there Let all men come to look upon my face. That seeing, they may know the ways of God, And in the knowing some amend be done For my great sin."

As he commanded, so it was done to joyous Gard they bore him,

"And in the quire They laid him down, that all might come and see. And noble lords and ladies came and saw, And marvelled thinking on the grace of God. And many that were still in sin were changed," And followed Christ thereafter."

It remains only to say that, in our humble opinion, based on a close reading of this delightful poem, Mr. Pallen has achieved a success commensurate with his high ambition and has made a notable contribution to the ever-growing cycle of Arthurian literature. The poem is admirably conceived, and the design as flowing directly from Tennyson's "Idylls" is carried out most artistically.

The motive leading to Launcelot's atonement, the turning point of his life, proceeds easily, because naturally, from the situation resulting from Arthur's death. The impelling cause in Launcelot of renunciation of self and of the world is made clearly of deeper inwardness than that of disappointment with Guinevere. His conversion is made to spring from the true nobility of the man and the ever-preying shame and remorse for his sin, from the earnest desire to rise from his old, often self-condemned self to the higher life—in a word from a genuine desire to save his own soul as well as from sorrow for his past wrong-doing. It is this purity and integrity of intention running throughout the poem that wins the sympathy of the reader for the repentant knight. From the moment he turned his face from the Abbey of Almesbury, Guinevere is as one dead to him. He never turns to look back, but with unfaltering resolution goes on straight to his vow-assigned destiny, to dree his weird unto salvation. The régime he sets himself and follows is of the sterling Catholic type, that admits of no compromise and seeks no escape save that of the peace of a good conscience secured by the stern discipline of the sacrifice of self.

In warmth and coloring the poem comes very near to Tennyson's "Guinevere," while in its purely religious tone it is far more definite, certain, earnest, and withal more satisfying to the Catholic mind. With Tennyson, as with most non-Catholic poets, the religious mantle of the Catholic Church is used for display or effect with a certain stage-like preciseness; but when Mr. Pallen's Launcelot puts on the religious habit it not only transforms his personal appearance, but also his heart, his soul, and his life. This illustration about expresses the difference.

The poem is written in blank verse, heroic metre, and the numbers run smoothly, with grace and strength oftener than the linked melodies of sweet sounds; though, on occasion the author can chain sound to sense with the best, as in the following lines, for example:

"And the bare woodland's leafless limbs made moan With requiem winds dirging the dying year, That, whistling through the empty rookeries, Shrilled ghostly music with the abbey towers."

The style is simple, clear, forcible and direct; the language and power of expression, as evidenced, equal to the high demands of a lofty theme. Taking it all in all "The Death of Sir Launcelot" ranks easily with the best of current poetry.

Exercises on General and Prescribed Readings

THE GERMAN CENTRE PARTY AND ITS WORK

Questions on the Article

1. To what article in the Prussian Constitution had Bismarck always been opposed? 2. Who were Bismarck's allies in his conflict with the Catholic Church? 3. What "stock" propaganda was used against the Catholic Church? 4. What is meant by the Klostersturm? 5. Upon what religious bodies was the first attack made? 6. What was Bismarck's great ambition? 7. What effect had the Vatican Council and the definition of the Infallibility of the Pope upon German Protestants? 8. How was this latter dogma used against the Catholic Church? o. How did Bismarck try to influence the German Bishops at the Vatican Council? 10. Where is found the first official definite plan of the conflict between the Catholic Church and State in Germany? 11. What is meant by the Kulturkampf? 12. How did the results of the war with France (1870) strengthen Bismarck's hands? 13. What was the New Centre Party? 14. How did it differ from the first Centre Party? 15. Give the principal clauses of its constitution. 16. In what country was this Centre Party formed? 17. What was the program laid down by the Centre Party in the first German Reichstag? 18. In what respect did this new Centre Party differ from all others? 19. In what lay its strength? 20. What eminent men were connected with it?

Research Questions

1. What popular elements are generally found against the Catholic Church? 2. Compare the present struggle in France between Church and State with that which took place in Germany. 3. Contrast the political activities of the Catholic Germans with those of the French Catholics. 4. In what point do hostile governments generally attack the Catholic Church? 5. Against whom has the French government levelled its shafts? 6. What did Bismark aim at in Church matters? 7. Compare his ambition with that of Combes in France. 8. When and what was the Vatican Council? 9. In what countries in Europe are there political third parties? 10. What political third party attracts a great deal of attention? 11. What is the German Reichstag?

Topics Suggested for Supplementary Articles

- 1. The formation of the German Empire.
- 2. Bismarck and the Vatican Council.
- 3. The Kulturkampf.
- 4. The founders of the German Centre Party.
- 5. Catholicism in Germany and in France.
- 6. France and the Religious Orders.
- 7. Germany and the Religious Orders.





"THE VICAR OF WAKEFIELD"

Questions on the Article

1. By what means did Goldsmith obtain a university education? 2. Describe his career at college? 3. In what cities did he pursue his studies? 4. What events in his life greatly influenced his literary career? 5. What important friendship did he make in London? 6. How did he begin his literary career? 7. Mention Goldsmith's chief works. 8. What advantages did he derive from his college education? o. What kind of education is most apparent in his best works? 10. What position does Goldsmith hold in English literature? 11. What position does "The Vicar of Wakefield" hold in English literature? 12. Where and under what circumstances was this story published? 13. Who was the antetype of the Vicar of Wakefield? 14. What is the theme of the story? 15. Write an abstract of the plot of the story. 16. Criticise the plot. 17. What glaring defects are apparent in the conduct of the story? 18. In what three things lies the charm of the book? 19. Give brief word sketches of the Vicar and the members of his family.

Research Questions

1. What is the value of university education for authorship? 2. Upon what does originality in writing chiefly depend? 3. How was literary work paid in Goldsmith's time? 4. What was the value of Iohnson's friendship to Goldsmith? 5. Who were the leading novelists before Goldsmith's time? 6. How does Goldsmith rank as a novelist as a poet—as a historian? 7. Name six different kinds of novel and classify "The Vicar of Wakefield." 8. What are the essentials of a good novel? 9. In what respects was Goldsmith's story lacking? 10. How account for its continued popularity.

Topics Suggested for Supplementary Articles

- 1. The evolution of the novel.
- 2. The novel as a teaching medium.
- 3. The period in English literature to which Goldsmith belongs.
- 4. Goldsmith's influence on English letters.
- 5. Dr. Johnson and his literary friends.
- 6. Goldsmith's place in English poetry.

GREEK AND SHAKSPEREAN FATALISM

Questions on the Article

1. What questions do Shakspere's tragedies suggest? 2. What is meant by "fatalism"? 3. What was the nature of the ancient Pagan fatalism? 4. What was the character of the ancient Greek fatalism? 5. What were the Fates—the Furies? 6. In what respect does Shakspere's fatalism differ from that of the ancient Greeks? 7. Show how fatalism is the guiding principle in "Hamlet." 8. In what degree was free-will recognized by Shakspere-by the Greeks? 9. Contrast the fatalistic tendency of Macbeth with that of Hamlet. 10. In which character is the fatalism the nearer to the Greek type.



Dictionary of Catholic Huthors

Rev. John Lingard (1771-1851) was born of Catholic parents at Winchester, England. Few men have done more in the defence of Catholic faith and in promoting Catholic education. He was educated at the English College at Douay, where he was distinguished for the brilliancy of his talents and the modesty of his disposition. This college having been broken up by the French Revolution, he returned to England and was ordained priest in 1795 and, for some years, taught at Crook Hall, established in the County of Durham, England. by a small party of the disbanded Douay students, in the chair of both natural and moral philosophy. When the College of Crook Hall was moved to Ushaw, Father Lingard retired to the secluded mission of Hornby, the better to pursue his historical researches and publications. He had previously published his "Antiquities of the Anglo-Saxon Church." But his great reputation as a historian rests on his "History of England from the Invasion of the Romans to the Accession of William and Mary." It is no exaggeration to say that this work revolutionized the writing of English history so far as events touching on Church history were concerned. After its appearance it was impossible to allow the customary falsifications of English history to pass unchallenged. The deep research, the scholarship, the authority of the work placed it in the front ranks of sound and impartial history. With talents and industry of the highest order, he drew his materials from original documents, marshalling his facts in perfect order under the full light of truth and candid criticism. This work took, and has held, its place among the most valuable of national histories. No fair or even tolerably impartial history of England can be attempted now without reckoning with Lingard.

"Lingard's style," according to the *Edinburgh Review* "is nervous and concise, and never enfeebled by useless epithets or encumbered with redundant or unmeaning phrases. If it

be deficient in that happy negligence and apparent ease of expression—if it want those careless inimitable beauties which, in Hume excited the despair and admiration of Gibbon—there is no other modern history with which it may not challenge a comparison. The narrative of Lingard has the perspicuity of Robertson, with more freedom and fancy. His diction has the ornament of Gibbon, without his affectation and obscurity. . . . His narrative has a freshness of character, a stamp of originality not to be found in any general history of England in common use. To borrow his own metaphor, he has not drawn from the troubled stream, but drunk from the fountain-head."

Cardinal Wiseman said of him: "When Hume shall have fairly taken his place among the classical writers of our tongue, and Macaulay shall have been transferred to the shelves of romancers and poets, and each shall thus have received his due meed of praise, then Lingard will be still more conspicuous as the only impartial historian of our country."

Other minor works published by Dr. Lingard are "A Vindication," "Translation of the Four Gospels," "Catechetical Instructions."

The venerable historian tranquilly breathed his last in July, 1851, in the eighty-first year of his age.

Thomas D'Arcy McGee (1825-1868) was a highly gifted son of Ireland. Having emigrated to America, he became, at the age of nineteen, the editor of The Boston Pilot. In 1845 he returned to Ireland where, for three years, he devoted his remarkable talents with pen and tongue to the cause of the revolutionary party, which opposed O'Connell's policy. After his return to the United States and, later on, in Canada, he endeavored by his writings to promote the best interests of his countrymen on this side of the Atlantic. The acknowledged leader of the Irish Catholics in Canada and one of the most popular men in the country, he became a member of Parliament and a Cabinet Minister in the first Conservative government under the late Sir John Macdonald. Whilst in the exercise of his public duties and the enjoyment of the

highest political honors, he was basely assassinated by an emissary of secret societies.

Thomas D'Arcy McGee excelled in oratory, and was an indefatigable writer, as may be inferred from the list of his excellent works: Five lectures on the "Catholic History of North America," "O'Connell and his Friends," "The Irish Writers of the Seventeenth Century," "The Life of Bishop Maginn," "Attempts to Establish the Protestant Reformation in Ireland," and Poems, edited after his death by Mrs. Sadlier. Like so many other Irish bards, much of his poetry is expressive of his feelings and passionate devotion to the land of his birth. "Iona to Erin," first published in The Catholic World, is a specimen of his best efforts. It has been said of his "History of Ireland" that, while it does not exhibit the word painting of a Macaulay, or the smooth elegance of a Prescott, it is a faithful, impartial, accurate record in a clear, concise and pure style, and probably the most lasting monument to the memory of the author.

Roger Bacon (1214-1294), an English monk of the Order of St. Francis, was born in Somersetshire. His proficiency in learning was marvelous. He is said to have been master of Latin, Greek, Hebrew and to have had a knowledge of the Arabic tongue. He held an eminent position amongst the greatest intellectual lights of the century in which he flourished, such as St. Thomas Aquinas, the Angelic Doctor; St. Bonaventure, the Seraphic Doctor; Alexander Hales, the Irrefragable Doctor; and Albertus Magnus. He is called the Admirable Doctor, on account of the progress he made in astronomy, chemistry, mathematics, and other departments of learning. His principal work is his "Opus Majus," in which he expresses advanced views upon the value of experiment as a means of arriving at physical truth. He described very exactly the nature and effects of concave and convex lenses, and led the way to the discovery of spectacles, telescopes and microscopes; he has also the credit of having invented the air-pump, the camera obscura, the diving-bell, and gunpowder. He died at Oxford in 1294 and is entitled to rank as one of the greatest philosophers and wonderful men of the world.

Rev. John Boyce (1810-1864) was born in Ireland but, being ordained priest, he exercised the holy ministry for many years in the diocese of Boston. Under the pseudonym of Paul Peppergrass, Esq., he published three remarkable novels: "Shandy McGuire, or Tricks Upon Travelers;" "The Spaewife, or The Queen's Secret;" and "Mary Lee, or the Yankee in Ireland." The first enjoyed great popularity on both sides of the Atlantic. It pictures the relations then existing in the North of Ireland between Catholics and Protestants, the landlords and their tenants,—the cruel vexations practised by one party and the rancouring antipathy in the hearts of the other, with rare Celtic wit, humor and pathos. "The Spaewife" is a graphic story of the age of Elizabeth. "Mary Lee" is an amusing sketch of the enterprising Yankee. Besides these novels, Father Boyce's lectures attracted much attention. His subjects were "Mary, Queen of Scots," "Queen Elizabeth," "Sir Thomas More," "Henry Grattan" and "The Irish Exile." He combined great mental power with an inexhaustible fund of original wit and humor.

Eugene O'Curry (1796-1862), archæologist, was born near Carigaholt, County Clare, Ireland. He deserves a special place in Celtic literature as the prince of Irish antiquarians. He did more than anyone else to make known the existing manuscripts of his country's history. Although wholly a self-made man, he became a perfect master of the ancient language of Erin, and was Professor of Irish history and literature in the Catholic University of Dublin from the year 1854 until his death in Dublin in 1862. He translated the ancient Brehon Laws, the "Book of Lismore" and other Erse manuscripts and, by so doing, unpremeditatedly rendered the most valuable assistance to the revival of Celtic literature, which is making such rapid headway to-day. The two works which he has left are: "Lectures on the MS. Materials of Irish History," and "Lectures on the Social Customs, Manners and Lives of the Ancient Irish."

Reading Circles

THE HECKER READING CIRCLE, EVERETT, MASS.

THE Hecker Reading Circle, Everett, Mass., held their usual meeting on the evening of Monday, April 18. The principal theme for consideration was a paper on "Abelard and Heloise," written by Mrs. E. W. Fitzgerald, for the Friday Club of Everett, and read twice before the Catholic Union Reading Circle of Boston. The paper was read by the secretary, Miss Herlihy, and included a biographical sketch of the French teacher, logician, and theologian, a comprehensive outline of the object of the Crusades, and much information on the monastic life of the ninth and tenth centuries. Items of current interest were read by Miss Bright, a literary burlesque, "Alice and the Bookworm," read by Miss Nellie Dowd, and concluded with a beautifully rendered song, "The Golden Promise," by Miss Margaret O'Brien. The next meeting will be held Monday, May 2, when it is hoped that Mr. Stephen Gilman will be the speaker of the evening, while several other interesting features are anticipated.

St. Agnes Reading Circle, Baltimore, Md.

The regular meeting of this Circle took place on April 17. There was a very good attendance of ladies and the exercises were of an interesting character. There was a we'l-written and amusing paper read by Miss Walsh on "Penelope; Irish Experience." In the Bible study course, the story of Judith was presented by Miss McDevitt. Miss Davis gave a humorous recital of "The Horse Race and the Minister's Horse," and vocal and instrumental music was rendered by Misses Kerley, Codd and Barry.

St. Monica Reading Circle, Cleveland, Ohio.

This Circle at its regular meeting on Monday evening, April 11, went through a very pleasing and instructive program. The study of Shakspere's "King Lear" was completed.

THE JOHN BOYLE O'REILLY READING CIRCLE, BOSTON, MASS.

There was a large attendance of members at the regular meeting of this Circle on the evening of Thursday, April 21. It was another Dr. Holmes night, the "Story of Iris," as charmingly treated by Miss Harriet Ells, being concluded. Miss Leona Sheehan gave a brilliant little paper, happily illustrated, on "The Poetry of Holmes;" and the first part of an able study of "The Hundred Days" by Miss Jennie O'Brien was presented.

The meeting of Thursday, May 5, was practically the last of the study meetings of the season. For two of the meetings in May a parlor talk on Belgium, by Mrs. Elva Staples Lougee, and a dramatic recital by Miss Margaret Mitchell, of the School of Oratory, have been provided.

THE SETON READING CIRCLE, MANHATTAN, N. Y.

At the regular meeting of this Circle, on Tuesday, April 26, a very interesting paper was read on "Patriotic Poetry," by Miss Waters. After this there was a general discussion about the course of studies for the next season. A social meeting of the Circle was appointed for Tuesday, May 3, at the residence of Mrs. Edward Rowan.

THE WATTERSON READING CIRCLE, COLUMBUS, OHIO.

This Circle held its last meeting of the season on Sunday afternoon, April 24, when it completed the study of Shakspere's "Julius Cæsar." An animated discussion on the characters of Brutus and Cassius was followed by a critical estimate of the play taken from the writings of Hamilton Wright Mabie, read by Miss Helen Millay. Other critiques were read by Miss Alice Hare and Mrs. Luke G. Byrne. An enthusiastic vote of thanks was tendered Miss Millay for her able leadership in the study of the play. Miss Pauline Sullivan having resigned from the executive committee, Miss Millay was appointed in her stead. The executive committee will meet on Sunday afternoon, May 8, to make the first draft of next year's work, when the study of Dante will be taken up.

THE D'YOUVILLE READING CIRCLE, OTTAWA, CANADA

The regular meeting of this Circle was well attended on Tuesday, April 19. The principal current event discussed was the rapprochment arrived at between England and France, especially as a factor in the European crisis brought about by the war in the far East. It was thought that the settlement of the French Shore question would lead Newfoundland to enter Confederation. The magnificent gift of the Knights of Columbus to the Catholic University of Washington was also discussed. The review notes were devoted to the "Symbol in Sermons," by Rev. Alex. Macdonald, and to "Seekers after God," by Canon Farrar of Westminster. The chapter entitled "Resemblances to Scripture" was read with great effect by Mrs. Coughlin. The second part of the evening was given to a consideration of the times of Madame de Sévigné, namely, the times of the "Sun King." This was preparatory to an able and most instructive lecture delivered before the Circle and its friends on the same subject, by John Francis Waters, M.A. The lecture indeed was considerably more than of passing interest in that it touched upon an educational feature of the past that has now deteriorated so much, namely, the art of letter-writing.

Mr. Waters' delineation of Madame Sévigné's character was done

from the point of view which showed her as the "Queen of Letter Writers," and in his introduction he spoke most entertainingly of what is now almost a lost art. The reason the lecturer gave for the poor letter writing of the present time was twofold, first, lack of time in the mad rush of pleasure, and secondly, the tendency to employ mechanical service wherever possible. The majority even of educated people write letters unworthy of a head gardener, and the fault is simply that they will not take the trouble to learn how to write, not even, for instance, the common rules of punctuation. Mr. Waters gave a very brief sketch of the gifted and beautiful marchioness, her childhood, her early and unsatisfactory marriage at eighteen, and her widowhood, seven years later, her devotion to her children, and her death of smallpox at the age of ninety years. Her letters, some two thousand in number, were written mostly during her separation from her daughter, a separation lasting a quarter of a century, and of her letters the lecturer had much to say, ending by the quotation of some bright extracts. Her style was ever graceful and clear, limpid and flowery in diction, simple and direct in thought, impetuous, enthusiastic, witty, yet natural, rich, versatile, and clever. Yet even there was a suggestion of reserve and patient dignity, for she was a perfect aristocrat and ever mistress of herself, never giving away to any abandonment.

The Le Mars Catholic Study Club, Le Mars, Ia., is arranging for its courses of study to be taken up next September, and has decided to base the work on the courses of reading outlined in The Champlain Educator. A prominent member of this energetic study club is Mrs. A. Sartori, a lady who has been active in reading-circle work for years, attending the Columbian Catholic Summer School and participating in reading-circle conferences held there.

The Young People's Union of St. Mary's Parish, Akron, Ohio, have organized a reading circle. Among other subjects studied will be courses of studies published in The Champlain Educator. M. A. Flynn is president of The Young People's Union.





Suggestive Programs

FOR LITERARY AND DEBATING SOCIETIES

I

DEBATE-NAVIGATION VERSUS RAILWAYS

Resolved that the world owes more to navigation than to railways.

AFFIRMATIVE—FIRST SPEAKER'S ARGUMENT.—Railways of recent origin; navigation, of antiquity; navigation has always been the medium of universal communication; navigation has brought continents and countries into contact with each other; it has been the great incentive to commerce and the means of extending Christianity and civilization; it induced discovery, travel, emigration and the settlement of new lands; it has peopled the New World; it was the foundation of Egyptian greatness and the source of Grecian and Roman power; it has been the strong arm of defence of many nations.

NEGATIVE — SECOND SPEAKER'S ARGUMENTS. — Review previous speaker's argument, pointing out its weaknesses; there is a difference between discovery and development—discovery has been one of the chief incentives to navigation, while development has been the great result of the introduction of the railroad; the point is, not what the world has been, but what the world is to-day; and what is the motive factor in the advancement of civilization; the railroad is the chief factor of a country's internal development; the railroad has built up navigation to its present importance and vastness by peopling and developing the interior of the country and briniging its vast products to the ocean; if navigation has connected continents, railroads have connected oceans and done their full share in encircling the world; the railroad as a rapid means of communication; the prosperity and progress of a country is in proportion to its railroads.

AFFIRMATIVE—THIRD SPEAKER'S ARGUMENT.—The grandeur and prosperity of which our opponents speak, were born of navigation; the railroad is but child of its father, navigation; it carries our exports, upon which we depend for our exchanges of trade; the railroad is a modern invention only established on this continent in 1833, navigation has been for ages; the question is not what may do the most benefit to-day, or in the future, but to which does the world owe most in its great transactions of the past; the railroad is a production of civilization, not an agent in civilizing; there is nothing gained by the railroad in the development of art, science or intelligence; the railroad is less a benefactor to mankind than a stimulator of speculations, trusts, and un-



healthy combinations of wealth; has the railroad spread contentment, peace and happiness?

NEGATIVE—FOURTH SPEAKER'S ARGUMENT.—We are not living in the past, but in the present; what are our exports and imports compared to the vastness of our inland commerce? The railroad is opening up China to trade; the railroad has transformed Europe; it will open up Africa; since the laying of the first railroad there has been an advance in commerce and industry that cannot be duplicated in the past; Australia, South America, Canada, these United States have been flung open by the railroad to millions and millions of home-seekers; the railroad, the unifier of the country; navigation and railway are both necessities, but the latter far surpasses the former in importance.

TT

"SILAS MARNER" MADE EASY

This program will be found both useful and entertaining to students in Academies and Colleges, who are studying George Eliot's novel, "Silas Marner."

Five or ten minute papers, interspersed with vocal and instrumental music.

- 1.—The life of George Eliot.
- 2.—George Eliot, the novelist.
- 3.—Abstract of plot.
- 4.—Characters in the novel, as described by George Eliot's own words.
- 5.—Trace Silas Marner's downfall in its causes.
- 6.—Describe the course of his upbuilding and salvation.
- 7.—A sketch of Eppie's character.
- 8.—A sketch of the character of Godfrey Cass.
- o.—The purpose George Eliot had in writing "Silas Marner."
- 10.—The chief beauties of the novel.

Ш

An Evening With Longfellow

- r.—Sketch of Longfellow's life.
- 2.—Song, Duet—Beware! She is Fooling Thee.
- Paper—History connected with Evangeline, and selections from the poem.
- 4.—Song—The Reaper and the Flowers.
- 5.-Stories from "New England Tragedies."
- 6.—Song—Serenade.
- History connected with Miles Standish, and selections from the poem.
- 8.—Song—The Arrow and the Song.
- 9.—Selections from Hiawatha—Hiawatha's Wooing; the Famine.
- ro.—Song—The Day is Done.



Correspondence

EAR SIR: You would be doing me and, possibly, some other readers of The Champlain Educator a service by explaining the meaning of the following terms: (1) The Apocrypha, (2) the Vulgate, (3) the Talmud. I have already consulted a cyclopedia, but the explanation given there is not simple enough to be satisfactory to me. Can you help?

- 1. The name, Apocrypha, is now usually reserved by Catholics for books laying claim to an origin which might entitle them to a place in the canon or list of sacred books, or which have been supposed to be Scripture, but which have been finally rejected by the Church. In the Old Testament the most important apocryphal books are—3 and 4 of Esdras, both of which are cited by early writers as Scripture; 3 and 4 Machabees; the prayer of Manasses; the book of Enoch which even Tertullian regarded as authentic; a 151st psalm attributed to David; eighteen psalms attributed to Solomon. The inspiration of a number of books found in the Catholic Bible is denied by the Protestant churches, and hence Protestants have a far more extensive Apocrypha than have Catholics. Amongst the books rejected by the Protestant churches, but accepted as holy Scripture by the Catholic Church, are Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the song of the Three Children in the Book of Daniel, and the History of Susannah. There is also a great mass of New Testament apocryphal literature.
- 2. The name, Vulgate (common edition), is now commonly given to the Latin version of the Bible, authorized by the Catholic Church. In this version all the books found in the Hebrew Bible were translated by St. Jerome from the Hebrew and Chaldee originals, except the Psalter, which belongs to an old version revised by St. Jerome. The first printed book was a copy of the Vulgate, published at Mayence, in Germany, about 1450.

The Council of Trent, "considering that no small profit would accrue to the Church of God if it be made known which of all the Latin editions of the sacred books in actual circulation is to be esteemed authentic, ordains and declares that the same old and Vulgate edition which has been approved by the long use of so many ages in the Church itself, is to be held for authentic in public readings, discourses and disputes, and that nobody may dare or presume to reject it on any pretence."

The Douay Bible in use amongst English-speaking Catholics is a translation into English of the Vulgate with diligent comparison of the Hebrew and Greek texts and careful revision.

3. The Talmud (Learning) is a digest of law, civil and criminal, and a collection of traditions orally preserved by the ancient Jews. It consists of two parts, namely, the Mishna, or earlier text; and the Gemara, a commentary on the Mishna. The age that gave birth to the Talmud was the period after the Babylonian captivity, when a passionate love for their sacred and national writings animated the Jews restored to their country and its institutions. Hundreds of learned men, who treasured in their memories the traditions of a thousand years, contributed to its pages.

The Talmud was a cyclopedia treating of every subject, even down to gardening and the manual arts; it depicts incidentally the social life of the people, not of the Jews alone, but of other nations also. It is enlivened by parables, jests and stories, ethical sayings and proverbs.



Summer School Notes

THE Catholic Summer School of America will commence its Thirteenth Session on July 4. Our late Holy Father, Pope Leo XIII, formally approved of this institution; it has been endorsed and patronized by Cardinal Gibbons, Cardinal Satolli, Cardinal Martinelli, and His Excellency Mgr. Falconio, Papal Delegate to the United States, by the Most Reverend Archbishops and the Right Reverend Bishops of the United States, by the Reverend Clergy in general and by the public at large.

The Catholic Summer School is the ideal Catholic Summer resort. Charmingly situated upon the historic shore of Lake Champlain, it possesses all the essentials of health and comfort, together with many accessories of pleasure. An air of easy sociable life pervades the whole place.

Of the intellectual program it is impossible to speak too highly. It is broad enough to meet all tastes and capacities, instructive and entertaining and provides just sufficient intellectual motive to give zest to the lighter activities of the social round, which includes boating, bathing, cycling, golf, tennis, and every form of athletic sport.

Nor is the spiritual side of life neglected. The Chapel of Our Lady of the Lake is on the grounds and often as many as thirty Masses are celebrated in it on a single morning.

The accommodations are excellent in all respects. Terms for board, \$10.50 a week; at Champlain Club, \$18 a week. Assembly fee, \$1.50 a week, or \$10 for the whole session of nine weeks. For courses of study, railway rates, regulations, etc., prospective visitors are requested to-write for prospectus to Warren E. Mosher, Secretary, 39 East Forty-second street, New York.

SLOYD.

The department of Sloyd, which has been one of the most popular features at Cliff Haven for the past two years, will be continued.

SUMMER INSTITUTE FOR TEACHERS

The State of New York, under the Department of Public Instruction, has established at the Catholic Summer School, Cliff Haven, a Summer Institute for teachers. The Session will open July 6, and will continue four weeks. The Institute will be conducted by Prof. Sherman Williams and a corps of professional instructors.

Courses of instruction will be provided to meet the needs of all teachers. In order to meet the requirements of the Board of Education of New York City, for a six weeks' course in Pedagogy, so that teachers may qualify for promotion, Professors William F. O'Callaghan, of P. S. No. 58, New York City, and Thomas Kennedy, of the Newark,

N. J., High School, will continue the courses in Methods and Psychology for two weeks after the close of the State Institute.

The program of courses and instructors will be published in a separate prospectus.

SCHEDULE OF LECTURES FOR SESSION OF 1904

FIRST WEEK, JULY 5-8

Course of four lectures. Subject: The Medieval Drama, its origin, development and purpose, by Mrs. Margaret S. Mooney. Head of the Department of English at the State Normal College, Albany, N. Y.

Evening lectures on American Humorists, by Mr. W. P. Oliver, of Brooklyn, N. Y. City.

SECOND WEEK, JULY 11-15

Five lectures on Practical Phases of the discussion with Socialists, by the Rev. W. S. Kress, of Cleveland, Ohio.

Evening lectures on Detroit as a Catholic Centre, and the Evolution of a Novelist, by Miss Mary Catharine Crowley, of Boston, Mass.

Studies from an Old-Fashioned Library; Some Books, a Few Readers and a Tradition, will furnish subject matter for two lectures by Miss Helena T. Goessmann, M.Ph., of Amherst, Mass.

THIRD WEEK, JULY 18-22

Five lectures by the Rt. Rev. Monsignor Loughlin, D.D., of Philadelphia, Pa., on The Historical Study of the Council of Trent.

Evening lectures by James J. Walsh, M.D., Ph.D., of New York City. General Subject: Recent Biology. (1) Evolution and Adaptation; (2) Hereditary Influences and Environment; (3) Instincts and Darwinism; (4) The Argument from Design in Biology.

FOURTH WEEK, JULY 25-29

Five lectures by James J. Walsh, M.D., Ph.D., Lecturer on Experimental Psychology at St. Francis Xavier College, New York. General subject: Experimental Psychology. (1) Application of the Experimental Method in Psychology; (2) Seeing; (3) Hearing; (4) Feeling; (5) Memory and Suggestion.

Two evening lecture recitals by Mr. Camille W. Zeckwer, of the Philadelphia Musical Academy.

Two lectures by the Hon. M. H. Glynn, of Albany, N. Y.

FIFTH WEEK, AUGUST 1-5

Five lectures on the Great Western Schism, by the Rev, Joseph M. Woods, S. J., Professor of Church History at Woodstock College, Md.

Two evening lectures on Anglican Orders according to the decision of Pope Leo XIII, by the Rev. Bertrand L. Conway, C. S. P., of New York City.

Lecture recitals by Mr. Camille W. Zeckwer

SIXTH WEEK, AUGUST 8-12

Five lectures on Philosophy in America during the Nineteenth Century, by the Rev. John T. Driscoll, S. T. L., Diocese of Albany.

Evening lectures on the Neo-Celtic Movement, its Purposes, Ideals, and a Study of its Development, by the Rev. Henry S. O'Keefe, C. S. P., of New York City.

Evening lectures on Irish Wit and Humor, by James Jeffrey Roche, Editor The Pilot, Boston, Mass.

SEVENTH WEEK, AUGUST 15-19

Five lectures on Spanish Literature, by Professor J. D. M. Ford, of Harvard University.

In this course an endeavor will be made to outline certain main features of the development of Spanish letters. To this end, five topics have been chosen for discussion.

- (1) Old Spanish epic verse; the material extant in poetic form and that preserved in the Chronicles; the relation of the Spanish epic to the French epic (the chansons de geste) and to the Spanish ballads.
- (2) The beginnings of Spanish prose; the literary activity of Alfonse X and of Juan Manuel.
- (3) Spanish lyric verse of ancient and modern times; the rise of lyric composition in Castilian and its relation to Provençal and Galician verse; court poetry; the introduction of Italian models; the verse of the mystics; the patriotic ode; the romantic lyric; later lyric verse of the Nineteenth Century.
- (4) The rise and glorious development of the drama in Spain; the earliest dramatic composition extant; Juan del Encina and his successors; the drama of the Golden Age as exemplified in the plays of Lope de Vega, Calderon and the contemporaries; French classicism in the Spanish theatre; the romantic drama; the psychological play and other recent forms.
- (5) The Spanish novel from its origins to the present century; the Old Spanish tale; the Amadés and other books of chivalry; the pastoral romance; the picturesque novel and the novel of adventure; the Don Quixote of Cervantes; the tale and novel of manners; the existing novelistic movement as illustrated by the works of Valera, Pereda, Valdés, Galdós, Pardo Bazán, etc.

Evening lectures by the Rev. John P. Chidwick, of New York City, on Glimpses of Catholic Missionary Life in a Trip around the World; The Friars in the Philippines; Cities of Japan, customs and manners; Japanese Temples, Art and Religion; Account of the present crisis in the history of Japan.

EIGHTH WEEK, AUGUST 22-26

Five lectures on The American Consular Service and Trade Relations with Foreign Countries, by Professor J. C. Monaghan, of the Department of Commerce and Labor, Washington, D. C.

Illustrated course of evening lectures on the Architectural Monuments of Venice, Florence, Rome and Paris, by Barr Ferree, President of the Department of Architecture of the Brooklyn Institute, Honorary and Corresponding Member of the Royal Institute of British Architects.

These lectures, treating of great buildings or groups of buildings, are designed to give the auditor more than the dry facts of architectural history. The buildings are easily the most interesting in the world, and the lectures deal not only with the structures themselves and their builders, but with their decorations and the men who did them—the painters and sculptors—and the great events which have taken place in them. The entire subject is treated with special reference to the human interests that are indelibly associated with great architectural creations.

The lectures are illustrated with superb lantern pictures made especially for the course from new and original photographs and from prints, documents, etc., in private collections. This wealth of inaccessible material adds greatly to this unique series of lectures.

NINTH WEEK, AUGUST 29-SEPTEMBER 2

Five lectures on Recent Phases of discussion relating to Morality, Religion, Ethical Culture, etc., by the Rev. James J. Fox, S. T. D. (Catholic University), Professor of Philosophy at St. Thomas College, Washington, D. C.

Evening lectures by the Rev. Morgan M. Sheedy, of Altoona, Pa., on Reading Circles in relation to the Summer School.

Readings by Miss Mary T. Canney, of New York City.

Conferences on methods of advancing Catholic Educational work in Parish Schools and Sunday-schools, under the direction of the Rev. Thomas McMillan, C. S. P., to whom all inquiries bearing on this department may be sent, addressed to 415 West Fifty-ninth street, New York City. Special attention will be directed to the misleading and unreliable statistics relating to Catholic schools as usually given in the reports of public officials.

READING CIRCLE DAY, AUGUST 30

A conference of Reading Circle representatives will be held on Tuesday morning, August 23 at 11:45, to arrange program for Reading Circle Day and to assist in the extension of the movement. Any who wish for information on Reading Circle work should write to Warren E. Mosher, 39 East Forty-second street, New York City. Weekly conferences will be held throughout the session.

PHYSICAL CULTURE

Miss Loretta Hawthorne Hayes, 416 North Main street, Waterbury, Conn., will organize a class for physical culture and dancing. During the session of 1902 Miss Hayes was a favorite with the hundred or more





children at Cliff Haven. By the plan approved for this year the little folks can acquire useful instruction in combination with suitable entertainment. For particulars, parents are requested to write to Miss Hayes.

AN INTERESTING "ACCOUNT"

The following is the copy of an account published in the Historical Department of the Plattsburg Republican, made out against the United States Government by C. Nichols (who was evidently at the time the owner of Crab Island) for damages sustained by occupation by the Government, in 1814, of the island as a hospital, etc., as appears by the items in the account itself:

[COPY]

THE UNITED STATES.

NICHOLS DE

To C. Nichols, Dr.
For rent of and damages done to Crab Island by Commodore Mac-
donough's Fleet before the 20th, October 1814.
1st For 50 Cords of wood taken from or used on the Island 50.00
2 For 10 Sticks of Timber for use of the Fleet 5.00
3 For building and occupying on the Island one Hospital, one
Store House and one House, one Kitchen and several Necessa-
ries for the uses of Surgeons and Sick of the Fleet, by which,
besides the Rent of the Island, it being proper for Naval
purposes, on account of the Size of the Island and its Situa-
tion in the Lake to prevent desertion. The following damages
were sustained:
1st Three acres of Meadow were so frequently run over by the
Sick and dug up to get worms to fish with as to be destroyed
so that it could not be mowed this year 50.00
2 Occupying four acres of Garden or possessing them in Such
Manner as to render them useless and for want of improvement
to permit them to grow up to Canada Thistles100.00
3. A Cow running over the whole for a long time 10.00
4. Burying 150 men on the Island
5. Taking down a log house to use about building the Hospital,
Store and houses 50.00
Besides the above damages the Rent of the Island for Naval pur-
poses, rating the Rent at the rate the army has paid for land
which it used for Military purposes200.00

615.00

Current Life and Comment

The Educa- People in more conservative countries than the tional Value United States and also many American citizens are of the opinion that the presidential elections take Presidential place too frequently. On the other hand there is Elections no doubt that the overwhelming majority of the people of this country are in full accord with the existing order of things in this respect.

The former urge that the too frequent elections disturb the country at large and interfere with the course of private business and consequently impede the general march of the nation's Facts, however, are against them; for, in no country in the world have the march of progress and the increase in all material things been so great as in the United States, from the first Congress down to the present day. Nor can it be invincibly demonstrated that the material and social welfare of this country would have been greater or more solid had the Constitution provided a longer presidential term of office. On the other hand good reasons can be adduced why the four years system has for the general welfare of the people of the United States distinct advantages over a more lengthy period of office —that the educational value of fairly frequent general elections far outweighs any disadvantages that may possibly directly or indirectly result from them.

The welfare of the people and the right governing of this country depend upon the existence of an intelligent democracy and a well-informed public opinion. The most powerful factor in developing both is the "disturbance," the shaking-up of the people, that takes place during the last six months of every fourth year. Even if it be, as so often stated, that the frequency of the elections is the cause of much political—and, indirectly, of social corruption, so far as civic honesty is concerned—the evils resulting from a vast stagnant electorate, only at long intervals called into rational and effective activity, would be much greater and far more pernicious.

The campaign that precedes the presidential elections is a great political national revival. The discussion of public questions awakens interest in public affairs in the minds of millions who are more or less indifferent to politics at other times. The issues between candidates and party platforms are threshed out in city, town and hamlet throughout the length and breadth of the land. Public attention is, as if by magic, turned from merely local affairs to the great national questions of the day. Township, county, State are absorbed in the greater national issues.

But important as is the educational value of the presidential elections to the electorate, it is of infinitely greater significance to the millions qualifying for citizenship who have come to our shores to be absorbed into the mighty mass of the American people. Most of these are at first in dense ignorance as to our institutions, our laws, and our social conditions. They have come with the barest equipment for American citizenship bevond the desire to be freemen in a free land. To them the political discussions and activities of presidential years, which enter into the conversation of every-day life, must prove a factor of the highest educational value—a leaven working to gradually bring about an assimilating change in the mixed and as yet unabsorbed elements of the people. Not only are fairly frequent elections a great benefit to the people at large, but also, at the present stage of our nation's life, a necessity—a wise provision for the general political education of the masses.

Looked at also in its relation to honest and wise government, the four years system has distinct advantages over a longer term. It affords ample time to test the practical working of a government's policy. If that policy is a bad one, then the sooner it is terminated and a sounder policy substituted for it the better; if good, a return to office can be made; but in either case the will of the people rules in accordance with the liberties and Constitution of the country.

An The city of St. Louis has become, and will for some Educational six months be, the greatest secular educational Centre centre in the world, the educative medium being the Louisiana Purchase Exposition, opened by President

Roosevelt on April 30. Its mission will be to provide a grand series of object lessons in the general and detailed progress of this country during the past century and in our history, as well as in the progress of many other nations, there represented. It owes its inception and inspiration to a historical event, namely the cession, or purchase from France, for the sum of \$11,250,000, of the Louisiana country, accomplished by virtue of a treaty signed at Paris on April 30, 1803. On April 30, 1903, the dedication ceremonies of the Louisiana Purchase Exposition were held at St. Louis, when President Roosevelt made an address worthy of so memorable an occasion.

Exclusive of the Pan-American at Buffalo, the exposition now in progress at St. Louis is the third international exposition held in the United States, and in extent of exhibits, the greatest. Each of the other two marked an epoch in the progress of the country—the Centennial at Philadelphia, in 1876, in its influence on the older eastern civilization in art, manufactures and various other directions; the Columbian, at Chicago, eleven years ago, in its influence on the settlement and development of the newer West, as well as in architecture and many other respects. In like manner the Louisiana Purchase Exposition will exercise an immense influence on the further development of the Southwest and on the material and social conditions of its ever-increasing millions.

In reply to the often-heard objections that the American people are tired of World's Fairs, it may be pointed out that, at the Centennial, our population was about 45,000,000; at the Columbian Exposition, it had grown to 67,000,000; while to-day it is close upon 80,000,000. In consequence of this enormous increase of population, there are many millions of a new generation of Americans who have never seen or come directly under the humanizing and instructive influences of such an exposition. For such of these millions, to whom a World's Fair is but a word, as can afford a visit to the St. Louis Exposition, there are an exquisite pleasure, a tremendous eye-opening and a whole education in store. As a factor of education an exposition like that of St. Louis, cannot be overestimated.

Literary Notes and Criticism

INTEREST in the historic controversy between Charles Kingsley and John Henry Newman, says The Literary Digest, may be revived by the clear and vivid account of it given in the new biography of the Cardinal by Dr. William Barry. This remarkable passage at arms grew out of a statement made by Kingsley in a review of Froude's "History of England" to the following effect: "Truth for its own sake has never been a virtue with the Roman clergy. Father Newman informs us that it need not and, on the whole, ought not to be: that cunning is the weapon which heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage. Whether his notion be doctrinally correct or not, it is at least historically." This insult was met, resented and triumphantly refuted by Newman's famous Apologia pro Vita Sua. In this connection we may bring to our readers' notice that the first popular edition of Cardinal Newman's Apologia has just been published by Longmans, Green & Co., paper, sewed, price, 20 cents. It is remarkably well printed and, considering its value as a literary, psychological, historical work of surpassing interest, it is the cheapest book in the market to-day.

It is not, perhaps, generally known, or at least borne in mind, that this remarkable work was written under the most difficult circumstances. In a prefatory note to this mentioned edition of the Apologia, by Rev. W. P. Neville, of the Oratory, Edgbaston, Birmingham, it is stated that the book was written throughout currente calamo; its separate parts being sent to the press, sometimes before being completed, in order to fulfill the conditions of publication, i. e., unfailing appearance on Thursday in consecutive weeks.

Accompanying this edition of Newman's masterpiece is a hitherto unpublished letter of the great Oratorian to the late Canon Flanagan of Oscott, dealing with Tract 90 and which also almost contains in embryo the *Apologia* itself.

NE, Shan Bullock, has written a story called "The Red Leaguers,"—the story of an imaginary Irish Revolution, the moral of which is the old worn-out dictum that had Ireland her independence the men who won it would not know how to use their power. A book reviewer in The Literary Digest pays this very just and well-deserved tribute to the Irish race: "It is an old charge, daily discredited and constantly disproved in every country to which Irishmen have emigrated, and gained power and place. Moreover, it is disproved in every English colony over which Irishmen have been sent to rule and govern, and by the long illustrious list of Irish generals and leaders who have won those colonies."

THE necessity of Catholic criticism of popular plays is demonstrated by the opposing reviews of "Candida" as furnished by John Corbin, the New York dramatic critic, in the New York Times and Condé Benoist Pallen in the Messenger.

"Candida" was written by Bernard Shaw, an agnostic and socialist, and at this time of writing is running at the Vaudeville Theatre, New York. The interest of the play centres in the struggle between Candida's husband and a lover for Candida herself, who is put to the test. The husband ultimately wins and, wonderful to relate, actually retains possession of his own wife.

Of this play the critic Corbin says, "However devious Candida's path, it comes back in the end to the most approved morality. Only in the journey one has bathed in the well springs of life, the vital realities that alone make morality moral." In other words, that morality is best taught by the display of immorality and that virtue cannot be accounted moral until it has passed through the fire of temptation.

On the other hand Mr. Pallen writes, "The author is in full sympathy with Candida's standpoint. There is no objective standard of duty to determine her; she chooses as she pleases. This point of view sounds the 'modern note' to its highest pitch. It is a complete reversal of all that obtains in the idea that lies at the basis of Christian society, and secures the stability of domestic life. It is the ethics of pure subjectivism brought



to its naked conclusion, what one thinks is right is right, and that is, what one pleases. The Candidas of the stage usually choose the other man. Mr. Shaw's Candida chooses her husband on exactly the same ground, and the choice in its essence is no more moral than if she had selected Eugene" (the other man).

THERE is to be a grand reunion of the Alumni societies and similar organizations connected with the Schools of the Christian Brothers in the United States, on June 8th, in Festival Hall, Louisiana Purchase Exposition, at St. Louis. The President of the Faculty and the Alumni Association of the Christian Brothers College, St. Louis, Mo., have issued a circular, inviting alumni as well as the friends and patrons of Catholic education in general to be present at the exercises on the occasion.

LIPPINCOTT'S are the publishers of Katharine Tynan's latest novel, "The French Wife." Miss Tynan is one of the best Catholic novelists of to-day.

A NOTHER novel which is meeting with much favorable comment is "The North Star," a dramatic tale of Norway, by Mrs. M. E. Henry-Ruffin of Mobile, Ala., another well-known Catholic writer.

SOME hitherto unpublished letters of Tom Moore's appear in the current number of "The Book-Lover." Writing from Ireland in 1815, Moore says, "We were three weeks in the County Tipperary during our absence, and, mirabile dictu were not shot, nor even kilt, which you know ranks lowest on the scale of personal injuries in Ireland. The state of my poor Country is, indeed, frightful. All rational remedies have been delayed so long, that there is now none left but the sword, and the speedier it is used the more merciful."

A CCORDING to recent reliable statistics Great Britain leads the world in creative works, having by far the largest output of novels, romances and works of pure imagina-

tion. In Germany works on education, theology and for the young predominate. France is credited with the largest output of historical works, and Italy with religious publications. The largest number of books published in the United States is in the department of fiction. Germany publishes the largest number of books and pamphlets and the United States the largest number of newspapers and periodicals.

THE International Catholic Truth Society has issued its first catalogue of Catholic fiction. It is the intention of the society to send its lists of various works as they are issued, semi-annually, to all its members, to the heads of Catholic societies and to teachers. They intend to proceed methodically to put Catholic writers before the public and to secure their works a place on the shelves of public libraries.

HERE is already a movement on foot to honor the memory of Hawthorne, on the occasion of his coming hundredth anniversary, by placing on a permanent footing the great charity inaugurated by his beloved daughter, Rose Hawthorne Lathrop, now Rev. Mother Alphonsus Lathrop, O. S. D., namely the care of the victims of incurable cancer. This gifted woman, with the keen eye of a most unselfish charity seeing that our hospitals had no place for incurable cancer patients, founded a home for them, and drew around her other noble spirits to help in the heroic work—for heroic indeed is the charity that is devoted to incurable disease. No more fitting way of honoring the memory of an illustrious father could be found than by perpetuating this special life-work of his most worthy daughter and providing a permanent and efficient home for her suffering charges and their nurses.

BENZIGER BROS. have published a Life of Pius X, with a sketch of the Life of Leo XIII, compiled and edited by Eugenie Uhlrich, and profusely illustrated. A review of this work will appear in our next issue.

An extended notice will also appear in our next issue of a searching and instructive article, "The Popes and the History of Anatomy," by the busy and very powerful pen of Dr. James J. Walsh, New York City.

Book Reviews

CHRISTIANITY AND MODERN CIVILIZATION. By William S. Lily. B. Herder, St. Louis, Mo.

Mr. William Samuel Lily is always interesting and we can anticipate that anything from his pen will be clear and forcible, in pleasing English and spiced with many pleasing quotations and happy epithets. His latest work, "Christianity and Modern Civilization," will not detract from his reputation. The eight essays contained in it are all good and each has a point to make and each point is generally well made. If profundity be not always a characteristic of Mr. Lily's writings, novelty of view and picturesqueness of statement are natural to him. Can History Teach Us? The Nascent Church, The Age of the Martyrs, The Christian Revolution, The Turning-point of the Middle Ages, The Age of Faith, The Inquisition, Holy Matrimony"—such is the bill of fare, very appetizing, but "The Turning-point" is too strong and unnecessarily too strong for the average reader. What is gained by rehashing scandals in detail? It is not necessary. A lurking fondness for sensationalism dwells apparently in Mr. Lily's mind. This accomplished writer also reveals himself apparently as too susceptible to the literary charm to be able to estimate correctly the scholarly testimony of M. Renan. To be frank, Mr. Lily seems at times to delight in going as closely as possible to the limits of orthodoxy and every now and then he uses expressions which, examined sharply, are scarcely defensible. To speak of St. Peter as conciliating the different views in the Epistle to the Romans and St. James' Epistle is an unhappy word at best and no less objectionable is the remark that the teaching of the First Epistle of St. Peter became the accepted Catholic Doctrine, etc. Historical studies of early times being to-day largely and severely confined to the original documents and being of a strictly critical, literal nature, one result is that the letter exerts undue influence and tradition, the great regulator and safer guide, is comparatively neglected. Mr. Lily, we think, undervalues tradition.

What an example of duplicity—no less vigorous word will do—is afforded by Dr. Neale's minimizing and mistranslation of a hymn by Adam of St. Victor—a striking instance of the four-century-old anti-Catholic method!

One difficulty in writing a short review is that any unfavorable remark occupies a disproportionate space and usurps an undue prominence. Mr. Lily's work, though a word of caution is necessary, is attractive, highly instructive and to the educated reader will afford great pleasure.

ANGEL OF THE OTTAWAS. By Rev. Samuel Hedges. Christian Press Association, New York. Price, \$1.00, prepaid.

An able, interesting, enthusiastic monograph on the "Angel of the Ottawas," the gentle yet heroic Father Marquette, comes from the pen of the Rev. Samuel Hedges. Illustrated and well printed, it is a credit to the publishers. The author repeats briefly the story of the great explorer, but his main object is to prove that his venerable remains really repose under the modest marble shaft in Marquette Park, St. Ignace, Mich.

LIFE OF LEO XIII. By P. Justin O'Byrne. Benziger Bros., New York.

To P. Justin O'Byrne we are indebted for the first life of Leo XIII which is not from cover to cover a mere panegyric of the great Pope. Satiated with lives, articles, poems, impressions, and interviews, we took up the work with a sigh of weariness, but we laid it down with a sigh of regret that it was so soon done. It is not, of course, the life, but it is a strong, fair-minded and eloquent presentation of Leo, his times and his acts. Leo was no dreamer or mere enthusiast. His whole life was, so to say, premeditated and his whole line of action mapped out with the greatest caution and wisdom at his command. He was great with the greatness of talent so fostered as to amount to genius. Mr. O'Byrne's "Life of Leo" is a success.

READINGS ON THE GOSPELS FOR SUNDAYS AND HOLIDAYS. By Rev. M. S. Dalton. B. Herder, St. Louis, Mo. Price, \$1.00 net.

A book of unusual worth in its line is "Readings on the Gospels for Sundays and Holydays," by the Rev. M. S. Dalton, an author favorably known from his other works.

THE ART OF LIFE. By Rev. Frederick C. Kolbe, D.D. Benziger Bros., New York. Price, 75 cents net.

"Thinking and living are arts. In them we first become conscious of Divine Influence. Of the two and of the whole family of sister arts the art of life is the eldest and the most lovely. . . . It may be defined as the Art wherein man by the power of Grace, working through the Moral Sense, illuminated by Faith, does, with the instrumentality chiefly of Prayer, transform the nature of the Soul: the form of the art is the Beauty of Justice; the Genius of the art is Moral Intuition illuminated by Faith; the Transforming Idealism of the art is the Intention of the Glory of God; the plastic Power of the art is Grace, and the Implement of the art is Prayer. "From this we can see that the Rev. Frederick C. Kolbe, D.D., writes of sanctity and the means to attain it as one might write of any art. The analogy is kept up throughout his work entitled "The Art of Life," a work which is original, philosophical, interesting and thought-stimulating. It is



at the same time a protest against the neglect of the greatest art of all. Not every one may appreciate it, but to those who can this "Essay" will be very welcome. We recommend it to those engaged in higher education. It is published for the Catholic Truth Society of Ireland.

A PRECURSOR OF St. PHILIP. By Lady Amabel Kerr. B. Herder, St. Louis, Mo. Price, \$1.25.

If there was ever any one who underwent the martyrdom of contrition surely Buonsignore Cacciaguerra did, as may be seen in his life by Lady Amabel Kerr, published under the title "A Precursor of St. Philip." His own efforts to do penance were ably assisted by the persecutions of others. There is a certain note of sternness and almost of gloom throughout this biography and Cacciaguerra's annihilation of himself and his work, unsucceeded by any visible glory as such self-sacrifice generally is, deepens the impression of rigor and severity made by this interesting book. Yet you could not lay it down unfinished; neither can you doubt that his intercourse with St. Philip Neri brightened his life more than is apparent in its story, which, unfortunately, is lacking in documentary evidence. The earnest priest was one of the first apostles of frequent communion and his struggles in this holy cause are deeply instructive and attractive. A perusal of the life of this penitent leaves an indelible remembrance.

CATHOLIC LONDON MISSIONS. By Johanna H. Harting. B. Herder, St. Louis, Mo. Price, \$2.00 net.

It is a long cry from the "ugly, uncouth little chapels" in London of the seventeenth, eighteenth and early nineteenth centuries to the great cathedral of Westminster, but to us their history and the anecdotes connected with them are more interesting than the details of later and easier times. With great pleasure, then, we read carefully and leisurely "Catholic London Missions," by Johanna H. Harting. Grave almost to starting a tear and gay enough at times to provoke laughter, the book is as pleasant to read as it is to behold, with its generous number of old prints and portraits. It brings vividly to mind the history of the few Catholics of those times, and many an illustrous figure grows clearer and dearer and many a forgotten or unknown part of history is recalled or learned as, led on willingly and unweariedly by the skilful pen of the author, we turn page after page, forgetful of time.

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JOHNSON'S FORMS OF ENGLISH POBTRY. By Charles F. Johnson, L.H.D., Professor of English Literature in Trinity College, Hartford. Price, \$1.00. American Book Company, New York, Cincinnati and Chicago.

Equally suitable for young people and for general readers, this volume contains the essential principles of the construction of English verse, and its main divisions both by forms and by subject matter. The historical development of eight of these divisions is sketched and briefly illustrated by examples, but the true character of poetry as an art and as a social force is always kept in evidence. The book will cultivate an appreciation and a love of poetic literature, and will arouse in the student a love of poetry that is too often absent from the routine analysis of literary masterpieces undertaken to fulfill the requirements of admission to college.

E. P. GRAHAM.





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THE CATHOLIC CENTRE PARTY AND THE KULTURKAMPF

By Rev. Nicholas Stubinitzky

Anti-Catholic Legislation in the Reichstag.

THE true cause of the Kulturkampf in Germany is neither the formation of the Catholic Centre Party, as has been claimed by Bismarck and his followers, nor is it religious fanaticism purely and simply on the part of the liberal majority in the Parliament and in the Cabinet. The real leading motives were of a highly political nature. Prince Bismarck declared in the Prussian House of Lords (Herrenhaus) on March 10, 1873: "The question which confronts us at present is essentially a political one. It is not a conflict of Protestant dynasty against the Catholic Church, it is not a struggle between belief and unbelief, but it is the old battle for supremacy, the conflict of power between the monarchy and the ecclesiasticism. is a question of demarkation, of how far the dominion of the priesthood and of the state is to extend. This line of demarkation must be found, and found in such a manner that the state can exist independently, because in the kingdom of this world the state has the precedence and is the ruling factor." (Cf. J. N. Knopp, L. Windthorst p. 130 ff.)

It was Bismarck's thirst for power, for ruling not only the actions of the citizens and soldiers, but also their consciences, their convictions, that caused the Kulturkampf. Besides this, the practically independent position of the Church in Prussia,

had been a thorn in the side of many influential men. The liberal majority of the Parliament had made it their aim to bring about a change, to return to the old Prussian régime before the revolution (to make the Church the lowly handmaid of the state). Animated by this spirit, Professor Virchow declared it to be a "necessity to support the government in a conflict which assumes more and more the character of a struggle for culture and civilization,"—the character of a "Kulturkampf." If Bismarck wanted the future support of this liberal majority, which had been his chief ally in his battles for the unification of Germany, then he had to accede to their wishes, coinciding with his own, and begin the war against Rome. No time was lost.

It was a tremendous power that declared war on right. justice and conscience, a power flushed with the enthusiasm of recent victories over two Catholic countries, a power to which nothing appeared impossible, to which everything had to yield. Who could oppose it? It seemed to be folly to oppose it. Yet. there was a small force, consisting of stalwart men, resolved to conquer or to die on the side of right and justice. The young Centre Party watched and defended every inch of ground, and forced at last the man of iron to belie his own boastful proclamation: "We shall not go to Canossa." He had to go They were a small minority. All other parties with the exception of the Poles and Guelphs (representatives of the former kingdom of Hanover) had formed against them a coalition, the "Kartell." Hence laws were passed and their opposition availed nothing. But little by little, their forceful and logical defense gained them respect and supporters throughout all the empire. And so the Centre became finally a tower of strength against which even Bismarck was powerless.

The first German Reichstag assembled for the first time March 21, 1871. The first work was the framing of a constitution for the new empire, which had been drawn up at Versailles by the different governments of the German states. It came up in the Reichstag for discussion and sanction on April 1, 1871, under the name of the "Grundrechtsdebatte." But there was nothing in this constitution guaranteeing the liberty of the Church, of association, of the press, etc., Hence, Peter Reichen-



sperger proposed an amendment on behalf of the Centre Party. The Articles 6 and 7 of this amendment corresponded to the articles 12 and 15 of the Prussian constitution, by which full liberty of religion and its practice and the independence of the Church in the management of her own affairs were guaranteed. By the adoption of this amendment all anti-Catholic legislation of the individual states of the empire would have become unconstitutional, all former laws to that effect would have become null and void, all semblance of right would have been taken away from Bismarck and his satellites. Hence a storm of protest arose from the ranks of the Kartell, and in spite of all the exertion of the Centre, in spite of the most brilliant speeches and debates by Mallinckrodt and Windthorst, in spite of right and justice, the amendment was lost with 223 against 50 votes. The Kulturkampf had begun.

But, although the Centre had been defeated, Bismarck had recognized its strength. He saw in the Centre the principle of opposition to his most cherished schemes and therefore it had to be crushed, crushed not by him, but by the Pope. Through the Bavarian ambassador at the Vatican, Count von Tauffkirchen, he endeavored to obtain a disavowal of the Centre from the Papal Secretary of State, Cardinal Antonelli. Cardinal, being misinformed, is said to have made some statements, which were interpreted as expressing the displeasure of the Papal court at the parliamentary activity of the Centre. Great were the jubilations of the liberal organs. But, through the bishop of Mainz, Emanuel von Ketteler, and some other prominent Catholics, the Cardinal was soon correctly informed of the true situation. He declared immediately that he, by no means, had blamed the Centre, which was promoting the welfare of the Church. In his answer to Count v. Tauffkirchen. June 23, 1871, he refused to influence the political activity of the Centre in the sense of the imperial government, or to "check the hostile actions of the Centre against the empire" as Bismarck had expressed it. In this wise Bismarck's cunning scheme to destroy the organization of the defenders of the faith through the Pope himself came to naught. Now he had to reckon with the Centre. But the influence of the Centre had to be checked in some way. The source of its strength must

be stopped. The clergy certainly exercised a great activity in favor of the Centre and, therefore, the tongues of the priests had to be silenced. A new paragraph was to be added to the penal code of the empire, the so-called "Kanzelparagraph."

The Bavarian minister, von Lutz, proposed an additional paragraph to the penal code, by which the clergy and other servants of religion would be prohibited from making the affairs of the state subjects of their announcements or discussions, endangering thereby the public peace. The penalty should not exceed two years' imprisonment. By this law the priests would be forbidden to acquaint their congregations with the hostile measures of the government against the Church. were, indeed, promptly arrested and sent to prison for anything they said in public, even in political meetings, that might be construed to contain a censure of the new system, a disapproval of the actions of the government. The injustice of such a law was recognized not only by the Centre and its friends, but also by honest Protestants. But their efforts availed nothing. bill was made a law by 170 against 108 votes. A storm of protests arose. But, while the episcopate, the clergy and the people were protesting, Bismarck had prepared another crafty scheme, which is known as the "affair Hohenlohe."

The official organs of the government announced on April 25, 1872, that Cardinal Gustav Adolph, Prince of Hohenlohe, had been officially appointed as the representative of the German empire at the Vatican. Contrary to all diplomatic customs, the Pope had not even been consulted in the selection of the minister plenipotentiary. Besides, how could a cardinal represent a government at war with the Church? Rome stated. therefore, in its answer, May 2, 1872, that it was well pleased with the establishment of a diplomatic ministry at the Vatican by the German empire, but it could not, under the present circumstances, authorize a cardinal to undertake the delicate task of representing the empire. This was just what Bismarck had expected. A new pretext for anti-religious legislation had been furnished by the Pope himself. Bismarck declared in his famous speech, May 14, 1872, in the Reichstag, that the empire had been grievously offended. A peaceful co-operation of Church and state had been found to be impossible. The Pope



himself had rejected the friendly offers of a Protestant power. It was in this speech that Bismarck proclaimed "Nach Kanossagehen wir nicht," "Do not trouble yourselves, we shall not go to Canossa," meaning that he would yield nothing to the The Pope and his "inspirers" were now proclaimed to be the disturbers of peace, the aggressors, who did not suffer peace-loving Protestants to live in concord with the Catholic Ultramontanes. The "inspirers" of the Pope, who "were animated with a bitter hatred against Germany" were—the Such enemies could not be tolerated in the empire. The "Jesuitengesetz," the law against the Jesuits, was brought before the Reichstag.

The agitation against the Jesuits and other religious orders had begun, as we have seen, even before the war 1870-71. But since the Vatican council they had also been accused of being the principal originators of the Dogma of the Infallibility of the Pope, and of being enemies of the new German empire. The action of the Vatican in the "affair Hohenlohe" served now as a welcome pretext for their expulsion. The majority of the Reichstag demanded, therefore, that the "federated governments should place before the house a bill expelling the Jesuits and their affiliated congregations." All the parties of the coalition were unanimous that the Jesuits had to be expelled. They became the objects of fierce attacks. But on the other side, a more brilliant defense of the Church and of her institutions had never been made in a legislative body. The Centre was doing its Von Mallinckrodt, Windthorst, the Reichenspergers. Ballestrem and many others were using all possible means to avert the blow. Mallinckrodt made the motion to investigate and examine the activity of the Jesuits for twenty-five years past in order to prove the truth or untruth of the accusations brought against them, viz.: accusation of treason and hostile actions against the state, disturbance of the religious peace among the different denominations, accusations of immorality, According to the results of this investigation, "the guilty persons should be punished, to the innocent should be given satisfaction for being calumniated." But such an investigation was not wanted. Hence the motion fell by 224 against 74 votes. The Jesuits were being condemned and judged without

trial. "During the last twenty-five years," said Mallinckrodt, "since the revival of the order of Jesuits in Germany, not even a single crime, a single transgression of the laws, committed by a single member of this order, has been brought to light. To the most depraved of criminals the right of free movement, the right of choosing his abode in any place he pleases, is guaranteed, until he has been judged and condemned. But the Jesuits have neither had a trial, nor have they been judged and condemned, and now the imperial government even ventures to frame a law by which these men, who are esteemed and loved by hundreds of thousands, by millions in the fatherland, a law by which these men are placed below the convict. They are denied that one right, that is denied to no one else in the world, the right of an investigation, of a a trial before the punishment."

Windthorst declared this law to be a disgrace to civilization a tyrannizing of the Catholic minority by the Protestant majority. The Parisian Commune shot the Jesuits, but is not death even sweeter than banishment from the fatherland? Or are German science and the German empire, with its forty millions of inhabitants, are they afraid of 200 Jesuits? The bill passed the Reichstag on June 19, 1872. The Jesuits were expelled by 181 against 93 votes. (Cf. Knopp, L. Windthorst p. 166 and Majunke, Kulturkampf, p. 78 ff.) The law passed the Bundesrath (the Federal Council of the German empire) July 4, 1872. It contains two paragraphs:

- § 1. The order of the Society of Jesus, and those orders and orderlike congregations affiliated to it, are excluded from the dominion of the German empire.
- § 2. The members of the order of the Society of Jesus or of those orders or orderlike congregations affiliated to it, can be expelled from the dominion of the German empire, if they are foreigners, but if they are natives, residence in certain districts or places can be prohibited or assigned to them*



^{*}On March 9, 1904, the Bundesrath repealed the second paragraph of this law, but not the first and more important one. It is, therefore, an error to believe that the Jesuits are now allowed to return and to settle in Germany, to establish institutions, schools, etc. Only the individual members of the Society of Jesus are permitted to return, e. g., to give retreats, missions, etc. This success of the Centre is important in as far as it is the first breach in that remnant of the legislation of the Kulturkampf, which has been held as inviolable by a certain class of Protestants represented by the "Evangelischs Bund" and by some of the governments of the smaller states.

Under affiliated orders, the Bundesrath understood the Redemptionists, Lazarists and the fathers of the Holy Ghost.

The passage of the anti-Jesuit laws opened the eyes of even those Catholics who, up to now, had more or less supported the government. The Centre renewed with all its force the agitation among the people. A new society was founded, the Verein der deutschen Katholiken, a society of German Catholics, whose aim was the discussion of ecclesiastico-political questions and financial and other assistance to the victims of the Kulturkampf. The delegates of all Catholic societies of Germany held a general meeting, a Katolikentag, in Mainz and sent strong protests to the government. The episcopate met at Fulda, September 21, 1872, and addressed a memorial and solemn protest to all the governments of the Federal states of Germany. The Catholic press was increased and strongly supported, so that in almost every Catholic home a Catholic paper was read. Clergy and people, members of the Parliament and farmers and artisans united for the defense of the Church.

(To be continued.)

"THE EMPIRE OF BUSINESS"

By the Rev. Morgan M. Sheedy

THERE is always danger of our serving mammon rather than Almighty God. Never was the danger greater than it is to-day. There are too many Christians who would wish to be the friends of mammon without becoming the enemies of God. They dally with the one and try at the same time to give a half-hearted service to their Creator. All experience as well as reason is against this false position. Where one's treasure is, there will be the heart also. Easy-going Christians would try to compromise on a divided love. But this is impossible. God requires an honest service, a whole-soul fidelity. We cannot cheat Him, however clever we may be in circumventing our neighbors. He tells us very plainly that we must serve Him with our whole heart, or we are none of His. You must choose between Him and mammon. And it is impossible not to choose. Which shall it be—God or mammon?

These thoughts naturally arise from a recent reading of Mr. Carnegie's last book—"The Empire of Business." He has given us a new chapter in his gospel of wealth. It need not be said that the book has all the value of a work done by a specialist. The very titles chosen by Mr. Carnegie for his book are a persuasion to regard the ethical and social side of his writing as more important than his mere technical discussion of economical questions. Now, it is strange—passing strange—that Mr. Carnegie's pages contain more than one glowing tribute to poverty. At times we rub our eyes in bewilderment, wondering whether we are not reading some rapturous hymn of that lovely Saint, Francisof Assisi, addressed to the beauty of his well-beloved bride, Lady Poverty.

"The cry," Mr. Carnegie writes, "goes forth often nowadays, abolish poverty, but, fortunately, this cannot be done: the poor we are always to have with us. Abolish poverty, and what would become of the race? Progress, development would cease. Consider its future if dependent upon the rich. The supply of the good and the great would cease and human society would retrograde into barbarism."

And, again: "We can scarcely read one among the few





immortal names that were not born to die, or who has rendered exceptional service to our race, who had not the advantage of being cradled, nursed and reared in the stimulating school of poverty."

Surely this is splendid preaching coming from such a source! The praise of poverty coming from one of the richest men in the world is rather startling, indeed.

Pale priestess of a fane discredited
Whose votaries to-day are few or none;
Goddess austere, whose touch the vulgar shun,
Wise mother! least desired 'neath the sun.

But the great master of finance goes further. He tells us, and this accords closely with the teaching of the Saviour, that "wealth is a delusion and a snare, and that it never brings happiness or satisfaction." And, then, there is that other famous declaration of his, that "to die rich is to die disgraced." One cannot help remarking that its author is laboring generously to avoid this disgrace. Great as have been his princely donations to libraries and other public gifts, he is still sufficiently rich to stand in imminent danger of coming beneath his own self-pronounced judgment.

Passing by the statement, which may be questioned, that all the good and great men of the world have reached eminence through the discipline of poverty, let us see how Mr. Carnegie's praise of this blessed thing accords with that of St. Francis. The ideals of the two are quite different. St. Francis was born, as we know, if not rich, at least well-to-do; he gave up his possessions to live faithfully unto death with his chosen bride, Lady Poverty. Mr. Carnegie, it is true, has given over to public uses a great part of his wealth; but, unlike the sweet Saint of the Middle Ages, he becomes the panegyrist of poverty, not because she is his chosen bride, but because she is a good guide to wealth. That makes quite a difference. He draws up a list of the living captains of industry, the conspicuous millionaires, and he discovers that almost all of them started in life as poor boys.

"In the industrial department the trained mechanic is the founder and manager of famous concerns. In the mercantile, commercial and financial world it is the poor office boy who has proved to be the merchant prince in disguise who surely comes to his heritage. They are the winning classes. It is

the poor clerk and the working mechanic who finally rule in every branch of affairs, without capital, without family influence, and without college education." Poverty is good because it has the promise of this life. Its stern discipline forces men into habits which lead to the accumulation of wealth. He insists that "there is nothing so enervating, nothing so deadly in its effect upon the qualities which lead to the highest achievement, moral or intellectual, as hereditary wealth. "That is, as was just said, splendid preaching, and largely true, for those who are poor and want to be rich and great. Mr. Carnegie's gospel of wealth is efficacious to save only those who take the kingdom of riches by force. It leaves unblessed the unfortunates who are born within the fold. All this is very fine and encouraging, especially since it comes from one of the foremost millionaires of our time.

Once more, he reminds us that the concentration of wealth may be made the greatest instrument in the advancement of civilization; and few differ with the saying that those who have acquired wealth by their own exertions are the men who are best fitted to use it to the greatest advantage of society. "Wealth," declares Mr. Carnegie, "is a sacred trust, to be administered by its possessor into whose hands it flows, for the highest good of the people." That is well said, and he who says it has added the force of example to precept.

It would be well if a few more of our millionaires were ready to accept the truth that "wealth is a sacred trust," and use it accordingly. Then, that hard saying of the Gospel of Christ about the needle's eye would not vex their conscience overmuch. One of the Greek philosophers it was who said: "He must be good as well as rich. And good in a high degree, and rich in a high degree at the same time he cannot be. one will ask, 'Why is this?' and here is the answer: 'Because acquisitions which come from unjust as well as just sources are more than double those which come from just sources only." We hope this saying does not apply to our American million-For, if it does, then, it is difficult to see how it can be maintained that "wealth is a sacred trust to be administered for the highest good of the people." At any rate the truth set down in the gospel of Christ still holds-one cannot serve God and mammon. The thing is impossible.

SHAKSPERE FATE vs. CHARACTER

By Rev. John J. Donlan, A.M.

"that English literature furnishes the amplest, the most varied, and the most interesting material for the critic, of any, whether Ancient or Modern." If this be true, and I know no reason to gainsay it, then we have ample room for critical study of the greatest works in the English language, the plays of the immortal bard of Avon.

We have said that the works of Shakspere are the greatest in the language, and we base our claim upon their complete universality. Their extensive force is such as to appeal not merely to an individual, but to humanity in its totality. Each finds his own views photographed therein; each sees his own virtues, his own failings, his own limitations. Each recognizes therein his neighbor with his goodness and his eccentricities, so that it may well be said that Shakspere holds the mirror so very near nature that every one who looks, sees his own reflection.

Hence the great difficulty arises, that in view of this universality, this world-power in microscopic proportions, makes it doubly difficult to penetrate his armor-plate and reach the vulnerable spots in the character of the author himself. Yet this is what we are seeking to do.

There is no pleasure in studying a work merely for itself any more than there is in thinking for one's own satisfaction. We generate thought in ourselves that we may, if possible, arrive at new conclusions, trusting by them to know better ourselves, our fellow beings and our environments. Just as the scientist studies the bones of the skeleton that he may reconstruct the mammal that was once formed by them, so, too, we introspect the works of Shakspere, not as isolated fragments of texts and passages, but that we may acquire an intimate reconstruction of the author's character and individuality "Thus the critic," says Paine, "begins to unravel across

the lapse of time, the living man, toiling, impassioned, entrenched in his customs, with his voice and features, his gestures and his dress, distinct and complete as he from whom we have just parted in the streets."

This investigation into the intricacies of the evolution of mental attitude, as kinetographed through the instrumentality of literature, develops our power of appreciation for the varied functions of the life of the soul and, furthermore, makes us familiar with the thoughts and ideals of our forebears from every viewpoint.

Hence, our present rambles into the fields of the immortal Shakspere, whose drama in its totality is, as Denton Snider says, "the grand Mystery Play of humanity," to discover, if possible, what thoughts and emotions he experienced in relation to that which we are in the habit of naming "fate."

When we speak of "fate," we have in mind a preternatural power at work in the world dealing with human affairs. As Hamilton Mabie has it, "an interior union of the seen and the unseen, of the temporal with the eternal, of the human with the divine," or as Plutarch says, "a divine sentence, intransgressible because its cause cannot be diverted or hindered." If we take this view we have to step down from the pedestal of free-will and intelligent action and admit that all our deeds happen through fore-ordained causes, making us thus automatons and mere creatures of instinct. Thought can play no important part in our lives, motive is never required to shape the thought that may arise, for all is pre-arranged in the cosmic plane.

To this idea of life I cannot reconcile the works of Shakspere. I find in him not indeed a psychologist desiring to evolve a system of philosophy upon which all the thought and action of his dramatic characters shall hang as a coat on a nail, but I see in him rather an observer of natural causes and effects whether they be found in nature or in man. I see in him the analyzer of motives that bring about the varied differentiations in humanity. I see in him the experienced amalgamator of those moods and temperaments from the numerous types he found about him, and by which he remoulded his personal reflections, and arranged them consciously and deliberately as an intelli-

gent philosopher. Hence, his method was philosophic without resulting in a philosophy. Thus it is that all readers of the great poet see in him a mirror that reflects their own ideas and opinions.

Marvelous indeed it is that his range of study took in all humanity in personality. He saw the individual man moulding himself and attaining his end by his own free effort. It is, therefore, action that is uppermost in his great dramas. Action free and simple, action that had to eventually beget righteousness, action that often collided with the established order of things, action that always resulted in altruism rather than in egoism,—for in every collision between established order of life or institution the soul of personality was unfolded, and leaves us to become the psychologists and him the philosopher; leaves us to categorize the specimens and classify them while he selects for us.

This Shakspere did by his strong insistence on character. He consequently sought to destroy root and branch the hackneyed superstition that there is a "divinity that shapes our ends rough hew them how we will," by pointing out clearly that our destiny is the inevitable result of our character, and not character the blind residuum of a fateful destiny; in a word, that "character is the only definition we have of freedom and power."

He therefore arranges a plan for the upbuilding of character. He puts in as foundation stones impulse, instinct, appetite, emotion and passion. This foundation he overlays with the strong girders of thought, volition and action. On these, then, he builds every character which in human experience can be universalized and can body forth strong virile action, free and untrammelled except by whatever self-limitation may be present.

Those who seek to make Shakspere a fatalist cannot but narrow his genius; for they make of him a ventriloquist rather than a creator; make his characters reflect him and speak his thoughts rather than have him paint nature and men as he found them.

He was as distinct from fatalism as any man could be. He made every one of his characters responsible for his action. His strong opinion was that every deed reacts on the doer and



brings its reward or punishment. The penalty though is not inflicted as a matter of retribution, nor is reward granted as a matter of justice, but each opens the door of life for a reorganization or the further uplifting of the individual in his relation to humanity.

The powerful truth that the evil doer must necessarily rush on to his destruction is not the result of fatalism, but rather the result of some influence in the human race that brings the inevitable and necessary tragedy into harmonious sequence with the ethical views, the religious consonance and the philosophic thought of the majority.

His characters were brought into tragic conditions by compelling the subordination of "impulse to intelligence, appetite to law, individual desire to the good of society." Such conflicts are evident in Romeo and Juliet, where, in spite of conditions, love springs into life outside of the prescribed law which was in vogue for the good government of family life; hence the tragedy of it all. Again King Lear's individuality, strong will, blind impulse in opposition to the good of the State, brings him to a tragic end. The same is evident in Iulius Cæsar. Macbeth. Coriolanus, etc. The would have regarded this as a result of the intervention of the Gods in the affairs of man,—would leave us no room for human destiny to work out its own end. But Shakspere sets in an entirely different standard. For if one thing is evident above another in his tragedies, it is the altruism of his nature. There can be no doubt that in the order of imperativeness egoism must precede altruism; for self-preservation and its concomitants form the very first natural law, but if carried to excess it begets a dangerous selfishness. Self-sacrifice is no less primordial than self-preservation; and where the happiness of the greater number is concerned it becomes necessary for the minority to sacrifice those things that are unessential. For the survival of the social fabric depends upon the "condition that each generation of its members shall yield to the next. benefits equivalent to those it has received from the last." Therefore the individual must yield to the good of the family, as the family in turn must stand apart for the good of the commonweal.





In Shakspere, therefore, this idea is eternally pointing itself, for he teaches that society is working out its end, attuning itself to harmonious action. Hence it imposes laws for the good government and the orderly conduct of its members, and each one must adjust himself to conditions for the good of the whole. If the individual rebels, then a conflict is inevitable. A conflict that is not accidental but necessary; a conflict that shall bring about order once more and restore a deeper and broader harmony.

We are aware that hundreds of passages of Shakspere, if taken from their contexts, and viewed in themselves, would lead us to think that Shakspere was a fatalist, but if these passages be restored to their context, it will be observed that they but fit in to the evolution of some character that must be the responsible master of itself. Of course the mental devolutions of the poet resulted in such a contemplation as "was a passionate, restless acknowledgment of endless, unfathomable mystery." For Fate had to yield to intelligent action, which, indeed, at times

"puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of."

All of which, indeed, leads us to understand that the real warmth, glow, richness and harmonious blending of Shakspere's power results from the dominant idea that man is a free, untrammelled mortal whose destiny is his own making; that man fashions himself by making most of opportunities presented, and not that man is a mere automaton riding to Hell if the devil be on his back, or running on to immortal happiness if the Lord of all things be guiding the reins.

Literary Studies

A STUDY OF SHAKSPERE'S "MACBETH"

BY THE

VERY REV. HERBERT F. FARRELL, V.F., A.M. ACT III.

r. Is there a notable lapse of time between the events of Acts II and III?

Yes; the play hurries on so quickly we scarcely realize this; but several years are supposed to have elapsed—the Chronicle gives seventeen years. Therefore, the opening of Act III presents Macbeth at the summit of his ambition—"Thou hast it now," says Banquo, "King, Cawdor, Glamis, all."

2. Does Banquo's soliloquy alter our previous conception of him?

In a sense it does; we know, of course, from Hollinshed, that he was a party to the crime; but, as we have seen, Shakspere has presented him as opposed to it, for artistic effect. Some critics consider this intention is here weakened, from Banquo's evident knowledge of Macbeth's guilt, and his failure as a loyal subject and a good man to make that guilt known. However, to sustain the poet's purpose, we may argue: Banquo, indeed, is aware of the iniquity of his quondam partner; but the opportune moment for its disclosure has not yet arrived. To acclaim it too soon would be to frustrate the punishment of the guilty. His opening speech shows temptation coming again to himself, as it will come to the best of men, and his immediate rejection thereof:

"Why, by the verities on thee made good, May they not be my oracles as well And set me up in hope? But hush, no more."

3. For what does this speech prepare us?

For Macbeth's soliloquy following his conversation with Banquo. We learn the latter's supsicions and convictions, and it is the thought of these that troubles Macbeth. Hence he exclaims:

"To be thus is nothing;
But to be safely thus: our fears in Banquo
Stick deep; and in his royalty of nature
Reigns that which would be feared."

4. Why does Macbeth seek Banquo's death? Because of the reasons just mentioned, for he continues:

"'Tis much he dares,
And to that dauntless temper of his mind
He hath a wisdom that doth guide his valour
To act in safety. There is none but he
Whose being I do fear: and under him
My Genius is rebuked, as it is said
Mark Antony's was by Cæsar."

He recalls the fact that Banquo heard the prophecy of the Witches—that he met him unexpectedly the very night of the murder, and at a moment when his face could readily have betrayed his unwonted agitation. He remembers, too, that for him only a "fruitless crown" and "a barren sceptre" were promised, whereas Banquo is to be the "father to a line of kings." Some day he may rise and demand a share of the throne as the price of silence. Or, supposing him too virtuous for that, ultimately his conscience will assert itself, and then the demand for retribution. State and personal reasons, therefore, urge the removal of Banquo; whilst he lives, Macbeth's life and crown are in jeopardy.

5. What is meant by the words, "My Genius is rebuked, as it is said Mark Antony's was by Cæsar"?

The ancients believed that every man had a tutelar spirit or angel, who directed his destinies—in fact, that there were two, a good and an evil genius. Bacon relates that an Egyptian fortune-teller impressed Mark Antony with the fact that his "genius" was brave and confident, save in the presence of Octavius Cæsar. Elwin quoting this, tells us the soothsayer was supposed to have been induced to this statement by Cleopatra, who wished to keep Antony in Egypt. "However, the conceit of a predominant or mastering spirit of one man over another is ancient, and received still in vulgar opinion."

6. What strong motive for Banquo's death, other than those already mentioned, appears in Macbeth's soliloquy?

Jealousy; he reflects, if Banquo lives, all his efforts, all his

sin will have been for his benefit. For Banquo's posterity, Duncan's murder, his own loss of peace, and above all, the loss of his soul:

"For them the gracious Duncan have I murdered: Put rancours in the vessel of my peace Only for them; and mine eternal jewel Given to the common enemy of man."

- 7. Do you observe any change in his manner and methods? In his manner he is more abrupt and irritable; in his methods. apparently, more cautious and systematic. I say apparently more cautious, because, whilst he studies more the motives and methods of his acts, the taking of so many into his confidence puts him in greater danger. Like all criminals, he is no longer sure of himself. He starts at every sound—suspects everyone. It appears he made an excellent ruler for the first ten vears of his reign. Thereafter, his disposition changed—he burdened the people with heavy taxation, and became curt and disagreeable to those about him. Where hitherto he had friends, he began to have suspicious and bitter enemies. None knew this better than he; so, he used the people's indignation to rid himself of Banquo and the fear his presence brought. However, the play shows him no longer the Macbeth of oldhe is no longer sure of everybody yielding absolutely to his will. Thus, when the murderers fall on Banquo, they find themselves aided by a companion who is evidently in the secret.
 - 8. How does he win the murderers to his wishes?

They are seemingly men who feel the world has not treated them well; that the rich enjoy through the oppression of the poor. He impresses them with the idea that conditions would be better in Scotland if Banquo were out of the way. Whereas, they have thought he, the King, was responsible for the burdens of the people, it is really Banquo, his minister, who has brought about this condition of affairs. He plays upon their pride, and works them up to an intense feeling of indignation and revenge:

"Are you so gospell'd,

To pray for this good man and his issue,

Whose heavy hand hath bow'd you to the grave

And beggar'd yours forever?

First Mur. We are men, my hege

Mac. Ay, in the catalogue ye go for men; As hounds, and greyhounds, mongrels, spaniels, curs, Shoughs, water-rugs, and demi-wolves, are clept All by the name of dogs: the valued file Distinguishes the swift, the slow, the subtle, etc.

Now if you have a station in the file, Not i' the worst rank of manhood, say it, And I will put that business in your bosoms Whose execution takes your enemy off, Grapples you to the heart and love of us, Who wear our health but sickly in his life, Which in his death were perfect."

9. What does the Chronicle say of Banquo's office and dealings with the people?

There is a passage in the Chronicle telling of an office held by him under King Duncan, which probably suggested to Shakspere the charges which Macbeth makes against him. According to this passage, Banquo gathered the finances of the King for a long time, and further, punished "somewhat sharplie such as were notorious offenders"—that he was assailed by a number of rebels, his money and other things taken from him, he barely escaping with his life, after having received grievous wounds from them. Having made good his escape, "he repaired to the Court, where, making his complaint to the King in most earnest wise, he purchased at length that the offenders were sent for by a sergeant-at-arms, to appeare to make answer vnto such matters as should be laid to their charge; but they augmenting their mischiefous act with a more wicked deed, after they had misused the messenger with sundrie kinds of reproches, they finallie slue him also."

SCENE 2.

10. Why does Lady Macbeth seem anxious about Banquo? Her anxiety has the same causes as that of her husband. Like him, she knows that Banquo shares their guilty secret—she is haunted by the fear of discovery, and although she will no longer be a party to crime, whilst he lives she can have no rest:

"Nought's had, all's spent, Where our desire is got without content: 'Tis safer to be that which we destroy Than by destruction dwell in doubtful joy." 11. Do her words betray a beginning of remorse?

It would seem so; the lines just quoted are construed by many to indicate this, rather than a desire to remove him who may betray them. Clarke thinks this brief soliloquy shows us her deep-seated misery and profound melancholy, and Gericke adds: "This profound sigh from the depths of a deeply wounded soul is the key to all that we afterwards hear and learn of Lady Macbeth. A complaint has been urged that between the first and last appearance the connecting link, the bridge, is wanting; here and only here is the bridge supplied. Here, for an instant, we overhear her, and from her own lips learn what her pride, and her love for Macbeth even, will not suffer to be uttered aloud, it is what she convulsively locks in her breast. This short monologue is the sole preparation for the sleep-walking and the death of the woman; her death would be unintelligible did we not hear the beginning of the end."

12. Is there any change in the relations between Macbeth and his wife?

Yes; she no longer possesses that "valour of tongue" which we have noticed in the earlier scenes, though she strives for it, and therefore can no longer influence him. They are as affectionate as ever toward each other; but, Macbeth notices remorse has already laid hold on her—hence, he conceals his plans with regard to Banquo: "Be innocent of the knowledge, dearest chuck, till thou applaud the deed." As Lady Macbeth grows weaker towards crime, he grows stronger.

It is worthy of note that notwithstanding Macbeth's cruel nature, and his increasing irritability, he never speaks an unkind word to his wife. They are as gentle and loving toward each other as the most virtuous spouses might be. This is another proof that Lady Macbeth is not the wholly wicked being some would make her; and that her husband has qualities in him which, were they rightly directed, would have made him a great and admirable man.

13. Explain some of the more difficult words and passages of these two scenes?

"Commend you to their backs." Scene 1-38. That is, I trust you to them (the horses) with the wish they be "swift and sure of foot." "To commit carefully, make over."—Elwin.

"This is said jestingly, with an affectation of formality."—C. P. ed.

"While then, God be with you."—Line 43. Because of the metre, Keightley does not believe this line to be as Shakspere wrote it. He thinks it should read "meanwhile." The Clarendon Press editors believe "while" stands for "till then." They say the word is commonly used in the northern counties of England for "till," although "without the limitations which we have mentioned as characterizing the usage of Shakspere." The limitation spoken of refers to the belief that "while" means "till" only when it follows a verb expressing continuous action. In Elizabethan English it was common to use "while" in the sense of "up to the time when."

"To be thus is nothing; But to be safely thus:"

Lines 47, 48. That is, to be King of Scotland is worth nothing, if one cannot feel secure; it is only worth while when one is safely thus, safely King.

"No son of mine succeeding."—Line 63. A tradition exists that Macbeth had a son, who was slain with him in his last battle. French tells of a stone, twelve feet high, standing at a place called Tough, said to commemorate the death of this son, who was named Luctacus. He is not mentioned in the Chronicle.

"And champion me to the utterance!"—Line 71. "The utterance" is taken from the French "à l'outrance." To fight à l'outrance according to the code, meant to fight to the death; and when a challenge was issued in that form, the duel could only end with the death of one of the combatants. In Cymbeline, III, 1, 73, we have the expression: "Behoves me to keep at utterance," meaning I must defend myself to the uttermost.

"Borne in hand."—Line 80. In other words, you were deceived, flattered, lured on, with false promises.

"The valued file."—Line 94. The list which classifies each animal—gives his distinguishing qualities and defects, as opposed to the catalogue which speaks only in general terms.

"Distance."—Line 115. Dyce explains this as a fencing



term, denoting the space between antagonists. "Alienation, hostility, variance." (Clarendon.)

"That I require a clearness."—Lines 131, 132. Macbeth is speaking hurriedly, and lets his hearers supply some of the words. He wishes to impress the murderers with the thought that in no way must he appear in the deed—that, above all things, must they remember.

"We have scotch'd the snake, not kill'd it."—Scene 2, 13. The folios have "scorch'd." Theobald maintaining "scorch'd" to be a misprint, made the change. He writes: "To scotch signifies to notch, slash, hack, cut, with twigs, swords, etc., and so our poet more than once has used it in his works."

Harry Rowe says there is no such word as scotch'd. "It is 'scutch'd,' a word chiefly used by the growers and manufacturers of hemp and flax, and implies beating, bruising, or dividing."

"But let the frame of things disjoint."—Line 16.

This passage is obscure—some word or words seem to have been omitted. One critic suggests "become" before "disjoint," making the latter a participle. Another reads, the "eternal frame."

"Come, seeling night."—Line 46. Blinding night. "To seel is to close the eyes partially or entirely, by passing a fine thread through them; this was done to hawks until they became tractable." This apostrophe to seeling night suggests the advance of moral night upon the guilty partners.

14. Show the evolution of crime, as thus far depicted.

In Act I we have the temptation; in Act II the deed. These two scenes show us how no one crime stands alone—it must be bolstered up, protected, as it were, by others. So is it ever, with "the evil that men do."





"ON HEROES AND HERO-WORSHIP"

THIS article is written in response to a request from some of our student readers.

At the outset we would say that no Catholic student should be called upon to make a study of Carlyle's "On Heroes and Hero-worship." The fourth lecture of the series, entitled "The Hero as Priest," is almost entirely an apotheosis of Martin Luther and a tirade against Leo X and the Papacy, written with a virulence of bigotry worthy of that other of Carlyle's priest-heroes, the archpresbyter of religious intolerance, John Knox. Carlyle in his day posed as the apostle of truth; his lecture on "The Hero as Priest" proves him rather to be closely related to the father of lies. It would be difficult to find amongst the mass of literature devoted to the calumniation of the Papacy a more notable example of the falsification of the facts of history, or of unseemly vituperation. The censor of the ages foams at the mouth like a wild beast raging for its prey. The language is not only unworthy of a great writer, but positively reeks with the slutch of a volcanic torrent of rabid Protestantism. It is also in a literary sense Carlylese run mad, and that is the best that can be said of it.

It must be a matter of grave wonder to the hundreds of Catholic teachers doing Regents' work that such a book should be permitted to disgrace the list of prescribed texts. Surely the "fields of literature that may be advantageously explored in the home study of later years" (see Academic Syllabus) are wide enough and good enough to select from to make it unnecessary to include a work so utterly objectionable to a very large number of students connected with the various courses of studies prescribed by the Regents. Its presence on the list of prescribed texts reflects no credit on the Regents themselves and does not make for that desirable and patriotic adjustment of religious differences in this country, which it should be the design of every educationist to cultivate and facilitate.

The need for the supplementary study of Catholic litera-

ture in our secondary educational institutions becomes more apparent every day and, with such texts as Carlyle's "On Heroes and Hero-worship" to deal with, the Catholic teacher has his work cut out for him to guard his pupils against the dangers of error and the falsification of Church history.

Yet, notwithstanding our aversion to the volume, we shall, as requested, endeavor to do Carlyle's literary reputation justice and furnish some notes on the method of studying the first lecture, which method may be applied to the study of the others.

It is widely conceded that, in spite of his manifest eccentricities and defects. Thomas Carlyle was one of the most commanding figures in nineteenth century English literature. Born of humble parentage and contemptuous of the schools, by the sheer force of his genius he rose to be a leader of thought who, even during his lifetime, probably counted more disciples than any other writer of his day. The defects of his style, in his earlier efforts, after the polished pages of Macaulay or the matchless diction of De Quincey, were lost sight of in the originality of his conceptions and the splendor of his imagery. No writer of his time spoke with a positiveness at any rate so closely akin to that of the seers of old; no one posed at least so grandly before his fellow men; no one was more fearless in original thought and plain-speaking; and not any exercised a further-reaching influence on the literature of the time. covered an immense and varied territory and every work of his pen bore the unmistakable impress of his own individuality. Dr. Johnson wrote of Goldsmith that he "left scarcely any kind of writing untouched, and touched nothing that he did not adorn;" it can with greater truth be said of Carlyle that he wrote on many subjects and treated them in a manner in which they had never been dealt with before. His pictures of men and things displayed the strength, the virility, the vividness, perhaps the truth as it appeared to him, that can only be effected by the touch of a master mind as powerful as it was original. He has, like every master, had countless imitators but no equal. His philosophy has been punctured, his teaching discredited, his history arraigned, his style ridiculed; and yet the intensity of his intellect and the individuality of his writing have im-





parted to his works a power, if not authority, that has so far given them a foremost place in the literature of the nineteenth century. Whether that place will be long maintained is doubtful; it seems more likely that future generations will regard him as a meteor rather than a permanent light in the firmament of English writers.

His character has been summed up as follows: "No praise can be deemed too high for the resolute devotion with which, through evil report and good report, through poverty and riches, through obscurity and fame, he remained constantly honest to his convictions; he resolved to write on no subject which he had not studied to the bottom and determined to speak out what he believed to be the truth, however unpalatable it might be to the world."

This estimate does him more than justice. If true to his resolution "to write on no subject which he had not studied to the bottom" he had never written "The Hero as Priest;" for assuredly his knowledge of the history of the so-called Reformation was both shallow and one-sided, whilst his exposition of the subject reminds the reader of a spectacular display of fireworks of the pent-up bigotry and passion of generations of John Knoxes. It marvellously comports with Thomas Arnold's estimate of Carlyle's character as "defective in charity and humility, and wanting in self-control," and, it may be added, in truthfulness. If, as frequently stated by his admirers, his ethical creed was the stern performance of duty, obedience to constituted authority, and sincerity as opposed to cant and hypocrisy, his practice as gathered from some of his literary works was utterly at variance with his ideals.

ESTIMATES OF CARLYLE AND HIS WORKS

"He was the first to make the great writers of Germany known in England; and his writings on the more illustrious figures of the epoch of the French Revolution are models of insight into character, profound and discriminating estimates of men who had proved stumbling-blocks to British critics."—Professor Nicoll.

"But with all deductions, he remains the profoundest critic and the most dramatic imagination of modern times. His manner is not so well suited to the historian as to the essayist. He is always great in single figures and striking episodes, but there is neither gradation nor



continuity. . . . No other writer compares with him for vividness. With the gift of song Carlyle would have been the greatest of epic poets since Homer."—James Russell Lowell.

"That he is a man of genius, that his writings show much depth and originality of thought and have exerted no little influence upon the thinking men of the age, all admit. . . . But such are his idiosyncrasies; such his style, so quaint, affected, and un-English; such his dogmatic manner, his intense egotism, and his adoration of the material rather than the spiritual; and so little sympathy does he manifest, except in his earlier writings, with all movements of reform,—all that tend to aid the cause of the weak, the poor and the oppressed in the great struggle going on for their rights—that however many admirers and imitators he may have for the present, he cannot, we think, ultimately hold a high place as one of the greatest lights in English literature."—Charles Dexter Cleveland.

"The profound and original thoughts of Thomas Carlyle, expressed in a style all his own, which seemed to pierce through the outward shows and wrappings of things, and to promise access to an inner kernel of healing truth, influenced powerfully nearly all earnest English minds in the middle portion of the century. . . . This teaching has now become much discredited; Carlyle's record of his own life shows him to have been, though essentially tender-hearted and generous, yet defective in charity and humility, and wanting in self-control; and the older ideals which he misprized, even if they have not begun to reassert their power, are felt to be none the weaker and none the worse for his rejection of them."—Thomas Arnold.

"Two elements are essential to constitute the character of Mr. Carlyle's heroes, revolt against authority and success in rebellion. He spoke eloquently of the medieval Church, which reached nearest his ideal of a church, but she has been a failure ever since. He had no sympathy for atheism or pantheism, but, on the other hand, he rejected all Divine revelation, and consequently denied the supernatural character of the Christian religion, and laughed at the idea of miracles. He hated all cants, and despised modern society which he described as 'without lungs, fast wheezing itself to death, in horrid convulsions, and deserving to die.'"—Rev. O. L. Jenkins.

"His doctrine is that there is, properly speaking, no such thing as permanent and indestructible truth."—Dublin Review.

"Carlyle's literary style has been loudly and justly condemned. It is usually jagged and intricate, a mixture of terse English vocabulary with involved German structure. At first it seems like the belching of a volcanic mind; but after careful scrutiny, it is found to be the studied



expression of a mighty rhetorician who seeks not grace, but vividness; not elegance, but power."—Shaw's English Literature.

Carlyle's lectures "On Heroes, Hero-worship and the Heroic in History" were delivered before small audiences of his admirers during May, 1840. They were afterwards, we are told, written out from reporters' notes and published in book form in 1841.

In his introduction Carlyle thus explains the nature, scope and aim of the work:

"We have undertaken to discourse here for a little on great men, their manner of appearance in our world's business, how they have shaped themselves in the world's history, what ideas men formed of them, what work they did—on Heroes, namely, and on their reception and performance—what I call Heroworship and the Heroic in human affairs."

He covers the ground of his subject, which is Universal history, in six lectures:

Lecture I—"The Hero as Divinity."—Odin; Paganism; Scandinavian Mythology.

Lecture II—"The Hero as Prophet."—Mahomet; Islam.

Lecture III—"The Hero as Poet."—Dante; Shakspere.

Lecture IV—"The Hero as Priest."—Luther; Reformation; Knox; Puritanism.

Lecture V—"The Hero as Man of Letters."—Johnson; Rousseau; Burns.

Lecture VI—"The Hero as King."—Cromwell; Napoleon; Modern Revolutionism.

For a right and thorough understanding of one of these lectures, the student might read through it, pencil in hand, and make a summary of it which would prove to be something like the following:

Universal history consists of the united biographies of Heroes. A man's religion is his practical belief about himself and the universe; both with men and nations it is the one fact about them which creatively determines all the rest. The Hero as divinity. Paganism a fact; it is not a product of dupery, nor can it be accounted for by allegory. Worship grew out of wonder and boundless admiration of natural phenomena.

Things are emblems of God, man the highest emblem of God. Hence ancient Hero-worship. Religion founded on Hero-Society founded on Hero-worship. The Great Man the saviour and guide of his epoch. Hero-worship is universal and of all time. Northland mythology is the impersonation of the visible workings of Nature. The idea was put in shape by the first Norseman of genius—the first Norse thinker. Odin his history discussed. The evolution of the divine out of heroworship brought about by the admirers and disciples of the hero, and by the hero himself. The influence of time is to develop the central idea and the central figure and to clothe both with additional attributes that lift them beyond the realm of the natural. Odin, the originator of runic writing, poetry and Norse magic. Odin, the Hero, Prophet, god of the Scandinavian race. Scandinavian mythology in a measure is the portraiture of Odin. The essence of mythology is the recognition of the divineness of Nature. The Edda and its teachings, religious, moral and social.

From the above summary of the lecture, "The Hero as Divinity," it may be seen that Carlyle is just as much an evolutionist in the realm of history as Darwin is in the domain of science. The spark Divine which Catholic historians are wont to believe inheres in the heart and soul of man is entirely absent from the seer of Chelsea's system of philosophy. He bases his system on the natural, evolves from the natural by purely natural causes and eliminates from his process all supernatural or Divine agency. Pursuing it to its legitimate ends, Christ and the Prophets and Patriarchs may be classed merely as Heroes and Divine revelation swept out of existence. In the lecture, in fact, occurs this significant passage:

"Hero-worship, heartfelt prostrate admiration, submission, burning, boundless, for a noblest godlike Form of Man,—is not that the germ of Christianity itself? The greatest of all Heroes is One—whom we do not name here! Let sacred silence meditate that sacred matter; you will find it the ultimate perfection of a principle extant throughout man's whole history on earth."

Our purpose here, however, is rather to discover what views the writer held than to criticize those views. The student, therefore, having read the lecture and made his summary of



it, with the subject more clearly in view, might read it again, keeping before his mind each point in the summary, and thus gain a familiarity with and a grasp of the substance of the whole lecture. A very good plan to perfect knowledge would be the substantial reproduction of the more striking portions of the lecture in one's own words. These exercises might be again supplemented by another reading with a view to the literary and substantial criticism of the work.

The object of the first lecture is to account for the origin and development of mythologies, or so-called ancient systems of religion. It advances no new theory, but treats the subject with original thought and singular ability to make the past, as it seemed to him, glow in a series of word-paintings of a most striking and fascinating character.

Professor Hutton writing of Carlyle's style, which was peculiarly his own, says:

"He was always trying to paint the light shining in darkness and the darkness comprehending it not, and therefore it was that he strove so hard to invent a new sort of style which should express not simply the amount of human knowledge. but also, so far as possible, the much vaster amount of human ignorance against which that knowledge sparkled in mere radiant. points breaking the gloom." The chief charge brought against it is its complexity. On this point Professor Hutton says: "The purpose of style is to express thought, and if the central and pervading thought of all which you wish to express, and must express if you are to attain the real object of your life, is inconsistent with simplicity, let simplicity go to the wall, and let us have the real drift. And this seems to me to be exactly Carlyle's case. . . . Nothing is so well adapted as Carlyle's style to teach one that the truest language on the deepest subjects is thrown out, as it were, with more or less. happy effect, at great realities far above our analysis or grasp, and not a triumphant formula which contains the whole secret. of our existence."

Distorical Studies

THE SOCIAL REVOLUTION

A Course of Historical Reading: Ninth Month— Guggenberger's Christian Era

VOLUME III. - NAPOLEON'S FALL

THE festivities of Napoleon's so-called second marriage were over. Alexander I, Emperor of Russia, saw in Napoleon's family alliance with Austria a menace to his sovereignty in the north. The extension of the Territory of Warsaw, with an independent Poland looming in the distance, deeply rankled in his mind. Aggressions committed by the French against some of his relatives in Germany added fuel to the flame. In this frame of mind he demanded the evacuation of Prussia by the French armies. This demand was interpreted by Napoleon as a declaration of war. Forthwith he summoned his royal vassals, among them the Emperor of Austria and the King of Prussia, to Dresden to make sure of their support.

The expedition into the heart of Russia, which he contemplated, indicates an ambition bordering on madness.

Alexander's grievances were easy of settlement by diplomacy. The distance and climatic rigors of the seat of war, the difficulty of provisioning the army, the necessity of carrying on two wars—in the extreme east and west of Europe—and the restlessness and hatred of the subdued nations whom he would have in both rears, were strong reasons to induce him to find a peaceful solution of the difficulties. But his mind was fixed. As if driven by a pursuing fatality, France, Austria, Prussia, Germany, Switzerland, Holland and Poland had to yield their levies, in the aggregate about 6,000,000. Only Sweden broke loose from France.

In June, 1812, the "grand army" invaded Russia and pushed on to Smolensk, which the constantly retreating Russians delivered to the flames. At Borodino, on the Moskwa they





finally stood at bay. It was the most desperate shock which Napoleon had vet encountered. Seventy thousand corpses covered the battlefield. Napoleon won, however, and pursued the fleeing Russians to the very walls of Moscow. The city was at once deserted by all but the rabble and the convicts whom Rostopchin, the Governor, restored to liberty, before he departed. Napoleon took up his residence in the ancient palace of the Kremlin. For a short time his soldiers revelled in luxuries and made immense booty. But in the night of Sept. 16 a series of conflagrations, laid by Rostopchin's agents, broke out and, raging for four days, reduced the greater part of the city with its magnificent palaces, temples and monuments of art to a heap of smoking ruins. Napoleon's position became daily more critical. His proposal for a truce was ignored. The Russian hosts, constantly reinforced by enthusiastic recruits, were thickening around him and threatened to cut him off from his magazines in Poland.

A reverse suffered by Murat induced Napoleon to retreat. His grand army had melted down to 100,000 men. They were followed and incessantly harassed by the pursuing Russians. Countless swarms of Cossacks clung around them by day and night. The roads were everywhere incumbered with abandoned artillery and booty, and with the dying and the dead. With November 6 began a season of unusually cold weather which increased the hardships of the fleeing army beyond description. The arms literally fell from the hands of the soldiers. Of those who had left Moscow 40,000 effective men reached Smolensk. In the tragic crossing of the Beresina, Ney and Oudinot, with 8,500, forced a passage against 25,000 Russians. From this point the flight of the French became a disorganized rout.

Shortly after the crossing of the Beresina, Napoleon hearing of a republican rising in France, issued his last bulletin and hurried post-haste to Paris, where he arrived unexpectedly December 18. The remnants of the army continued their precipitous retreat. Of the old Imperial Guard only 500 marched into Koenigsberg. According to official accounts 240,000 bodies of the French and their allies were, buried in Russia. The Russians claimed besides 100,000 prisoners.

Upon his arrival at home Napoleon found the republican

rising suppressed and its leaders executed. In a short time he re-established his prestige, shaken by the reverses of his Russian campaign. By drawing regiments from Spain and Italy and by new levies in France he obtained an available force of 350,000 men with which he contemplated dealing a blow to his enemies that would at once replace him on the pinnacle of his former power.

The Russian campaign brought about a rearrangement of European alliances. At Prague Austria. Russia and Prussia concluded an offensive and defensive alliance, after an ultimatum had been presented and rejected by Napoleon. Sweden, too, contributed 30,000 men to the armies of the allies, whilst England paid subsidies to the allied powers. Thus three armies were organized, the Bohemian army under Schwarzenberg, accompanied by the three monarchs, Alexander I, Francis I, and Frederick William III; the Silesian army under Blücher, and the Northern army under Bernadotte-Marshal Bernadotte had turned against Napoleon, his former chief, and had been appointed crown prince of Sweden. Whilst Napoleon's generals were defeated in several battles he himself won his last great victories on German soil at Bautzen and at Dresden, only to be crushed by overwhelming forces in the Battle of Nations at Leipsic. The battle lasted four days. On the first day the allies outnumbered the French by nearly 100,000. The second day was a day of rest, of shifting positions and fruitless negotiations. On the third day the battle raged from morning to night, 300,000 allies fighting against 130,000 French. Where Napoleon commanded they held their ground to the end. On another part of the battlefield they were crippled by the sudden defection of 10,000 Saxons who, in the thick of the fight, turned their cannon against their comrades. the wane of the day Napoleon saw his last hopes vanish and at midnight began his retreat. When the French, on the last day of the battle, were still filing through Leipsic, the allies stormed the city. The premature blowing up, by mistake, of the Elsbor bridge, hurled several thousand Frenchmen to a watery grave, among them the gallant Polish prince Poniatowski, and cut off the retreat of 25,000 men who became prisoners of war. (October 16-19, 1813.) Napoleon, beating back his pursuers.



on his retreat, crossed the Rhine at Mainz with 70,000 men, the remnants of his great army. He arrived in Paris November 9.

The immediate consequences of the battle of Leipsic were the conquest of the Illyrian provinces, the invasion of Italy by Austria, the collapse of the Kingdom of Westphalia and other Napoleonic creations in Germany, the dissolution of the Confederacy of the Rhine, whose members joined the allies, the recognition of Holland, the surrender of his fleet to England by Murat, King of Naples, and the loss of Spain.

Napoleon, rejecting the offered terms of peace, which would have made the Rhine and the Alps the boundaries of France, once more raised a levy of 300,000 to resist the allies who now invaded France. Defeated by Schwarzenberg and Blücher at La Rothier, Napoleon with astonishing boldness threw himself on the separating enemies. He first defeated Blücher in four battles. Then turning like a flash upon the main army under Schwarzenberg, he defeated him by two other victories.

Emboldened by his successes he rejected a second offer of peace. But he could not stay the march of events. His marshals and generals were defeated in other parts of the country. The allies marched directly upon Paris. The storming of Montmartre, the southern outworks of Paris, decided the fate of the capital. Upon the motion of Talleyrand—the apostate bishop who in the course of a long life betrayed every cause he had espoused—the Senate decreed that Napoleon and his family had forfeited the throne of France. At Fontainebleau, where the conqueror on the summit of his power had made his last unsuccessful attack on Pius VII, he was abandoned by his marshals. He received the island of Elba as a sovereign principality. Louis XVIII, the brother of Louis XVI, was placed on the throne of France.

Once more the star of Napoleon seemed to rise with ominous brilliancy. In the early spring of 1815 he left the island of this exile and landed at Cannes with about 1,000 veterans. His advance towards Paris, unpromising at the start, soon became a triumphal progress. General after general sent against him joined his standard. Louis XVIII fled to Ghent. Napoleon, having regained his empire without shedding a drop of blood, re-entered the Tuileries amid the rapturous applause

of his adherents. Thus began the "Hundred Days." He applied himself to "re-establish his power at home and abroad." In two months he raised 80,000,000 francs. Setting all the foundries at work he filled the arsenals and fortresses, which had been stripped by the allies of 12,000,000 pieces of cannon, with complete equipments for 220,000 men. In June his actual force numbered 200,000.

But all his efforts to re-establish diplomatic relations with the powers failed. Their representatives sitting in the Congress at Vienna issued a declaration of outlawry against him, and detailed from the million of soldiers still under arms 700,000 men for a second invasion of France.

Appointing his brother Joseph as regent, Napoleon left Paris, June 12, for the Belgian frontier, where he was expected by Blücher and Wellington, to meet his Waterloo.

The plan of campaign drawn up by Napoleon is universally conceded to be the work of a military genius. But during the four days of the battles he was suffering from the recurrence of a malady which at times incapacitated him for physical and mental exertions. Thus several lengthy fits of drowsiness caused a series of delays in the operations of the army which, in their aggregate, ruined the campaign. On June 15 Napoleon defeated Blücher at Ligny. It was his last victory. Under the impression that he had prevented the union of Wellington and Blücher, he hurled himself upon Wellington's British and German forces at Waterloo. By the afternoon of the eighteenth Wellington's troops, though still holding their ground, had suffered so heavily that the day was saved only by Blücher's arrival. The two armies uniting completely routed and scattered the army of Napoleon, who withdrew from the battlefield in a dazed condition, surrounded by a square of his guards.

He reached Paris June 21. The Chamber was in an uproar. For a second time Napoleon abdicated in favor of his son. Wellington and Blücher approaching Paris in July, Napoleon fled to Rochefort and, failing in his attempt to embark for America, surrendered to the British Admiral Hotham. An English man-of-war, in pursuance of the unanimous resolve of the allies, conveyed him to the solitary island of St. Helena.

Napoleon I was small in stature and somewhat corpulent,



his face square, and his smile uncommonly winning. In spite of his carelessness in dress and a certain awkwardness in bearing, he had a rare power in fascinating those with whom he came in closer contact. The greatness of his fame rests on his military career, his administrative genius, his providence in council and untiring energy in execution, and his almost incredible capacity for work. He was the idol of the army both for his personal intrepidity, which was of the highest order, and for his readiness to reward merit wherever he saw it. In fact. the facility with which he opened splendid careers to talents of any kind was a direct element of his power. This readiness however, had its root in the leading trait of his character, intense selfishness. Untruthfulness, duplicity, sovereign contempt for the most binding obligations private and public. became habitual with him. His bulletins from the seats of war were filled with exaggerations and falsehoods. like a bulletin" became a popular proverb. He could be petty, mean, fawning, or haughty, cruel, ferocious, as his self-interest required it. Whilst sensitive to individual misery, he was careless to human suffering at large and reckless of slaughter. This selfishness made him a despot at home and a conqueror abroad whose aim was universal domination. All the world, including his royal brothers, were to be the slaves of military France, and France the slave of the Emperor. The same unbounded selfishness guided him in his dealings with the Church, her dignitaries and her laws; they had to bend to his will, to serve his interests, or to break in his grip. It was only when an overruling providence had sent him to a solitary rock in mid-ocean that he was once more drawn to the religion which he had so bitterly persecuted. He lived on his island, on the whole, in dignified seclusion, writing his memoirs, receiving stray visitors and returning to the religious practices of his youth. He died after receiving the last sacraments, May 5, 1821.

Catholic Literature

[Conducted by Thomas Swift]

THE PILGRIM FATHERS

A POEM BY JOHN BOYLE O'REILLY

A T the time of his death there was hardly a more interesting personality in the fold of A ... personality in the field of American literature than John Boyle O'Reilly—certainly not a Catholic writer who occupied so prominent a place in the hearts of his Irish-American coreligionists, as well as in the esteem of the general reading public. The romance of his life, the generous mould of his character, his high social qualities, and his prominence in Catholic journalism severally contributed to the fascinating individualism of the man. Like Father Ryan, too, the poet-priest of the South, he was constantly stealing into the minds and hearts of the Catholics of this continent by his exquisite verses given forth, at least to the Catholic reading world, with rare generosity.

His friend and biographer, James Jeffrey Roche, has said that Boyle O'Reilly's "place in literature will be fixed by time." While this is recognized as the universal test of literary effort, it may be said in Boyle O'Reilly's case that the wide recognition and large meed of praise accorded to his poems in his life-time augured well for their permanent establishment in the library of standard American literature. Since his death in 1890 this promise of abiding popularity has been amply sustained, and there is evidence to show that time will bring additional lustre to the fame of this eminent Catholic poet and writer.

But excellent as Boyle O'Reilly's poems are, as Oliver Wendell Holmes wrote, "they show what he might have been had he devoted himself to literature." This opinion is shared by his biographer, Mr. Roche, who says: "The one conspicuous quality evident in them is their author's steady growth—higher thought, finer workmanship, and, surest test of advancement, condensation in expression. Compare his first volume of poems





with his last, and mark the wonderful growth of thirteen years. Had he been granted twenty years more of life, with the leisure which he had well earned and hoped to enjoy, it is no partial praise to say that he might have attained the foremost place in the literature of America, if not of the world."

It may be said that by the wide circle of Catholic readers whom his poems reached through the columns of *The Pilot* as well as in the pages of the highest class magazines, he was regarded in his life-time as having won for himself a foremost place in American literature at least. So widely circulated were his poems and so warmly appreciated and admired that the name of Boyle O'Reilly became a household word with his co-religionists on this continent.

Of Boyle O'Reilly, the poet, his Eminence Cardinal Gibbons, in his introduction to Mr. Roche's well-known biography, writes: "Few men have felt so powerfully the divinus afflatus of Poesy; few natures have been so fitted to give it worthy response. As strong as it was delicate and tender, as sympathetic and tearful as it was bold, his soul was a harp of truest tone, which felt the touch of the ideal everywhere, and spontaneously breathed responsive music, joyous or mournful, vehement or soft."

It is not to his poems in general that this article is devoted, but to one of them in particular, viz., "The Pilgrim Fathers," viewing it as a study supplementary to the academic courses pursued in our Catholic institutions of intermediate education. It seems to us that this beautiful poem compares favorably with the best texts prescribed, say by the Regents, and is an American literary study of exceptionally high merit and great profit. It is descriptive of the epic period of American history; a favorite subject with historian, poet and orator; and it has never been touched by a more skillful and sympathetic pen than that of Boyle O'Reilly.

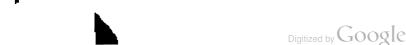
Yet, it may be remarked at the outset that the theme is not one that would appeal strongly to the Catholic poet generally, for those stern old Fathers were bristling with antagonism to the word Catholic and all that it meant. But, strange as it may seem, the "Pilgrims" and Boyle O'Reilly were essentially kindred spirits. There is an analogy even between their lots

in life, as apparent in the following passage on Boyle O'Reilly by Cardinal Gibbons:

"In boyhood his imagination feasts on the weird songs and legends of the Celt; in youth his heart agonizes over that saddest and strangest romance in all history,—the wrongs and woes of his Motherland, that Niobe of the nations; in manhood, because he dared to wish her free, he finds himself a doomed felon, an exiled convict in what he himself calls 'the nether world;' then, bursting his prison bars, a hunted fugitive, reaching the haven of this land of liberty penniless and unknown but rising by the sheer force of his genius and worth, till the best and noblest in our country vie in doing honor to his name."

Hence, it may be seen that both were in revolt against the prevailing oppressive conditions in their respective native lands, both suffered exile, both sought the same new country, and both achieved a new, useful, successful and happy existence. To the broad and sympathetic mind of Boyle O'Reilly the Pilgrim Fathers stood out in their true shape and magnitude as the epic heroes of modern America. With his keen penetration he saw the worth that was in them—the manhood, with its spirit to dare, its strength to do, its endurance to conquer; and above all he saw in them the sublimity of the desire to worship God according to conscience and in a free land. With these bonds of sympathy between poet and theme, it is not to be wondered at that Boyle O'Reilly sang a loftier strain about the Pilgrim fathers than any other American poet, perhaps, has sung. With the unerring instinct of fellow-suffering he touched most reverently the wounds of heart and soul made by the hands of tyranny, and sounded the depths of a nature that could rise to the highest and noblest plane of idealized life. Not only to the Catholic ear does the poem, every word of it, ring true, but to the non-Catholic worshipper of Plymouth Rock it sheds a strong, rich light over the historic scene and the heroic nation-builders who came from a far-off land.

Throughout the poem the poet is in full sympathy with the spirit breathed in an extract from a "Letter from London to the Pilgrims, 1622," which runs, "Let it not be grievous unto you that you have been instruments to break the ice for others



who come after with less difficulty; the honor shall be yours to the world's end."

In the introduction to the poem are enunciated the principles of civil and religious liberty:

"One righteous word for Law—the common will; One living truth of Faith—God regnant still."

The character of the Pilgrim Fathers is then expanded, and contrasted with that of the Puritan settlers who came to the shores of America later on. The poet pictures the former as "protesting, not rebelling."

It is a common practice with American historians and poets to gratuitously extend the application of the term Pilgrim Fathers beyond its legitimate bounds and to include in it other historic personages whose motives for seeking the shores of America were less pure than those of the first-comers. Not so Boyle O'Reilly. In answer to the question—

"What line divides the Pilgrims from the rest?" he truly and definitely makes answer:

"We know them by the exile that was theirs; Their justice, faith and fortitude attest; And those long years in Holland, when their band Sought humble living in a stranger's land."

Then follows a passage which for compactness of expression, intensity of thought and wealth of simplicity, vies with Goldsmith's famous lines in "The Deserted Village:"

"Ill fares the land to hastening ills a prey, Where wealth accumulates and men decay."

This passage reads:

"They saw their England covered with a weed Of flaunting lordship both in court and creed. With helpless hands they watched the error grow, Pride on the top and impotence below; Indulgent nobles, privileged and strong. A haughty crew to whom all rights belong; The bishops arrogant, the courts impure, The rich conspirators against the poor; The peasant scorned, the artisan despised; The all-supporting workers lowest prized. They marked those evils deeper year by year: The pensions grow, the freeholds disappear, Till England meant but monarch, prelate, peer."

What a wealth of condensed history is here expressed! The whole poem abounds with such lessons, furnishing to the student in a highly delightful form food for study and research. Here is no meagre, finely-phrased description, but the fullness of thought that arrests the attention and induces reflection.

The poet next deals with the sojourn in Holland and the causes that led to a further and longer pilgrimage in the hope of finding a land where they could hear their own tongue spoken and worship God in their own way.

The landing of the Pilgrim Fathers at Plymouth Rock inspires one of the loftiest outbursts of song in the poem. It describes the social and civic structure planned by the Pilgrim Fathers. It begins:

"Here, on this rock, and on this sterile soil, Began the kingdom not of kings, but men: Began the making of the world again."

After a splendid maze of details, it ends with these noble lines:

"Give praise to others, early-come or late,
For love and labor on our ship of state;
But this must stand above all fame and zeal:
The Pilgrim Fathers laid the ribs and keel.
On their strong lines we base our social health—
The man—the home—the town—the commonwealth."

With the religious rigidity and intolerance inseparable from the character and history of the Pilgrim Fathers in their adopted country, the poet deals with a generous pen. He says:

"They thought it might avail
To build a gloomy creed about their lives,
To shut out all dissent; but naught survives
Of their poor structure; and we know to-day
Their mission was less pastoral than lay—
More Nation-seed than Gospel-seed were they!"

In other words, he holds that under Providence their special mission was not to plant a church but to lay the foundation of a new people and a new civilization. Whatever element of mercy and tolerance their creed had came from the gentle influence of their pastor, the Rev. John Robinson, who stayed behind at Leyden. His parting words were:

"But follow me as I have followed Christ!"

And. 'I believe there is more truth to come!"

No finer tribute to the character of the Pilgrim Fathers can be found in American literature than that paid to it by Boyle O'Reilly. He extols their virtues and, while not blind to their faults, shows that even their "failings leaned to virtue's side."

"Severe they were: but let him cast the stone Who Christ's dear love dare measure with his own, Their strict professions were not cant nor pride, Who calls them narrow, let his soul be widel Austere, exclusive—ay, but with their faults, Their golden probity, mankind exalts. They never lied in practice, peace, or strife; They were no hypocrites; their faith was clear; They feared too much some sins men ought to fear; The lordly arrogance and avarice, And vain frivolity's besetting vice: The stern enthusiasm of their life Impelled too far, and weighed poor nature down; They missed God's smile, perhaps, to watch His frown. But he who digs for faults shall resurrect Their manly virtues born of self-respect."

"How sum up their merits?" he asks.

"They were true and brave,
They broke no compact and they owned no slave;
They had no servile order, no dumb throat;
They trusted first the universal vote;
The first were they to practise and instill
The rule of law and not the rule of will;
They lived one noble test: who would be freed
Must give up all to follow duty's lead.
They made no revolution based on blows,
But taught one truth that all the planet knows,
That all men think of, looking on a throne—
The people may be trusted with their own!"

The meaning and value of the work of the Pilgrim Fathers to mankind is summed up in these two mighty verses:

"In every land wherever might holds sway
The Pilgrim's leaven is at work to-day."

and again in these:

"The death of nations in their work began; They sowed the seed of federated man." The form of the poem is in perfect keeping with its subject. It is written in heroic metre, in rhyming couplets. The reading of the lines brings to mind the chaste simplicity, elegance of cast and rhythmic movement of Goldsmith's "Deserted Village;" the full, expressive, epigrammatic couplets take on the pervading peculiarities of Pope's perfect versification. The whole work is marked by the dignity and grace worthy of its high theme.

"No writer," says Cardinal Gibbons, "understood better than he (John Boyle O'Reilly) that the face and form of Poesy to be beautiful must be tranquil, that violent movements rob her of her charm—that even in the tempest of her love or wrath her mien must breathe the comeliness and harmony of the Divine."

For academic purposes "The Pilgrim Fathers" would form a most pleasing and profitable study. Its subject is one that appeals to American youth in a peculiar and inspiring manner; it is within the comprehension of students engaged in secondary scholastic work; and collateral study entailed by and connected with it, for a complete understanding of the text, is extensive, educative and attractive. The patriotism displayed in it is of the highest and profoundest type and makes for the upbuilding of the character of the American people. As a literary study it would be a refreshing substitute for some one of the overused selections found on the list for College Entrance, and in every point it is well worthy of the honor.

Exercises on General and Prescribed Readings

THE CATHOLIC CENTRE PARTY AND THE KULTURKAMPF

Questions on the Article

1. What was the Kulturkampf? 2. What were the causes of the Kulturkampf? 3. What was the "Kartell"? 4. What was the "Grundrechtsdebatte"? 5. What was the nature of Peter Reichensperger's amendment to the constitution in the first German Reichstag? 6. How did Bismarck try to crush the Centre Party? 7. How were his designs defeated at Rome? 8. What was the "Kanzelparagraph"? 9. What was the "Affair Hohenlohe"? 10. What use did Bismarck make of the "Affair Hohenlohe"? 11. What is the meaning of Bismarck's famous saying: "We shall not go to Canossa"? 12. On what religious order did Bismarck's vengeance fall? 13. What was the "Jesuitengesetz"? 14. What were the Jesuits accused of? 15. What steps did the leaders of the Centre Party take to prevent the expulsion of the Jesuits? 16. Are the Jesuits allowed to reside in Germany now? 17. Can the Jesuits have their own institutions of learning in Germany now? 18. Give the two clauses of the law passed for the expulsion of the Jesuits. 19. What was the "Verein der deutschen Katholiken"?

Research Questions

1. In what country to-day is a similar persecution of religious orders being prosecuted? 2. Compare the aggressive policy of the Centre Party with the weak action of the clerical party in France. 3. What religious orders are being persecuted in France? 4. What is this persecution due to? 5. Compare the Catholic situation to-day in France with the same of 1871 in Germany. 6. Compare the religious policy of France to-day with the present religious policy of Germany towards the Catholic Church. 7. What proportion of the population of Germany is Catholic? 8. What is the historical allusion in the saying: "We shall not go to Canossa"? 9. What is the Reichstag? 10. What is the Bundesrath? 11. Who was the Prince of Hohenlohe?

Topics Suggested for Supplementary Articles

- 1. The need of a Centre Party in France.
- A comparison of the position of the Catholic Church in Germany with its present position in France.
- 3. Religious persecution defeats its own object.



- 4. The disadvantages of a State Church.
- 5. Religious freedom an essential of sound government.
- 6. The rights of religious orders.

SHAKSPERE-FATE VERSUS CHARACTER

Questions on the Article

1. How does Shakspere's universality reflect on individuality?
2. What is it that makes the character and individuality of Shakspere himself so impenetrable? 3. What is meant by "Fate"? 4. What are its generally conceived relations to free will? 5. How does the author of the article view Shakspere with reference to the world around him? 6. What is the principle uppermost in Shakspere's dramas? 7. Is Shakspere to be classed as a psychologist or an observer of nature and a philosopher? 8. What was Shakspere's plan for the upbuilding of character? 9. How would fatalism influence Shakspere's character? 10. What was his position regarding act and consequence? 11. How are his characters brought into tragic conditions? 12. What particular characteristic of his nature is evident in his tragedies? 13. What were Shakspere's views concerning the social order as shown in his tragedies? 14. Did Shakspere regard man as an agent gifted with free will?

Research Questions

1. Is Shakspere in his plays subjective or objective? 2. Is Shakspere's idea of man's responsibility for his actions in accord with Catholic doctrine? 3. Was Shakspere analytic or deductive in the evolution of his characters? 4. Was Shakspere's end-shaping divinity Fate? 5. Or was it Providence? 6. What were the fundamental principles of Shakspere's philosophy apparent in his plays?

Topics Suggested for Supplementary Articles

- 1. The universality of Shakspere.
- 2. Shakspere and character building.
- 3. Shakspere's philosophy of humanity.
- 4. Shakspere as a psychologist.
- 5. Cause and effect in Shakspere's plays.

THE PILGRIM FATHERS

Questions on the Article

1. What qualities contributed to Boyle O'Reilly's popularity?
2. What was a good augury of his permanency in American literature?
3. What do his poems show?
4. What has Cardinal Gibbons said of his poetic nature?
5. Which of his poems is especially adapted for the purposes of study?
6. Why is it peculiarly so for American youth?
7. What analogy between poet and theme?
8. Why was Boyle O'Reilly peculiarly adapted to write of the Pilgrim Fathers?
9. How does the





poet distinguish the Pilgrim Fathers? 10. Mention a prominent characteristic of the poem? 11. What was the chief work of the Pilgrim Fathers? 12. What has the poet to say of their religious character? 13. What is the meaning and value of the poem? 14. Describe the versification.

Research Questions

1. Sketch the author's career before coming to America? 2. His. career in America. 3. With what great Catholic journal was he identified? 4. Who wrote his biography? 5. Who were the Pilgrim Fathers? 6. Why were they so named? 7. Where and what is Plymouth Rock? 8. What influence have the Pilgrim Fathers had in the shaping of American history? 9. Who was the Rev. John Robinson? 10. Where is Leyden?

Topics Suggested for Supplementary Articles

- 1. Boyle O'Reilly as a poet.
- 2. Boyle O'Reilly as a journalist.
- 3. Story of the Pilgrim Fathers.
- 4. The influence of the Pilgrim Fathers on American literature.

"ON HEROES AND HERO-WORSHIP."

Questions on the Article.

1. Why is Carlyle's "Heroes and Hero-Worship" not an agreeable-study for Catholic students? 2. Which lecture is very objectionable?

3. Why so? 4. Discuss its objectionable features. 5. What position does Carlyle hold in English literature? 6. In what department of literature is he at his best? 7. What are his excellences? 8. What his defects? 9. Is his high place in English literature likely to be a permanent one? 10. When and where were these lectures delivered?

11. When were they published? 12. What are the titles of the six lectures? 13. To what department of literature do they belong?

14. Give a summary of the first lecture. 15. What is the object of the first lecture?



Dictionary of Catholic Huthors

John Gilmary Shea, LL, D. (1824-1802), was born in New York and educated at the Grammar School of Columbia College. After having been admitted to the bar he determined to devote himself to literature, and particularly to researches in history. He soon came to be regarded as a leading authority on the early history of North America. His chief works are, "The Discovery and Exploration of the Mississippi Valley:" "History of the Catholic Missions Among the Indian Tribes of the United States:" "The Fallen Brave: A Series of Biographies:" "Early Voyages Up and Down the Mississippi:" "Life of St. Angela of Merici:" "Legendary History of Ireland." He translated Charlevoix's "New France," and is joint author and translator of De Courcy's "Catholic Church in the United States." A most valuable contribution to historic literature is the series of twenty volumes of manuscripts on the "French Colonies in North America." which he collected and edited. In recognition of his services to Catholic literature Dr. Shea received the Lætare Medal. For eight years he was editor of the "Historical Magazine." He wrote for various periodicals, and particularly for the "Catholic Quarterly."

Rev. Augustine F. Hewit, C. S. P. (1820-1897), was born at Fairfield, Conn. He graduated at Amherst College, and became an Episcopalian clergyman. He joined the Catholic Church in 1846. He was ordained priest in the Redemptorist Order, in which he remained until the Congregation of St. Paul was founded in 1858. He then joined the Paulist Fathers. He was a frequent contributor to various periodicals and commanded a wide field with his ever ready pen. His chief publications are: "The Works of Bishop England,"edited in conjunction with Dr. Corcoran; "Lives of Father Baker, C. S. P., Bishop Dumoulin-Borie, a Martyr of China;" "Princess Borghese, and Aloysius, an Egyptian Student of the Propaganda;" "The Problems of the Age, a Philosophical Exposition of the Faith;" "Light in Darkness."

Thomas William Allies (born 1813), belonged to an old and respectable Worcestershire family. He distinguished himself at Eton and afterwards at Oxford, where he graduated with firstclass honors in classics before he had reached his twentieth year. He was elected Fellow of Wadham College in 1833. After a tour on the Continent he took orders in the Established Church. and fell strongly under the influence of Newman. After the latter's conversion. Mr. Allies became still more anxious in his religious views. Two facts revealed to him the false position of the Church of England-first, that the Crown holds its spiritual power over the Establishment, not through usurpation. but from an act of Parliament passed in the reign of Henry VIII: the second was the decision of the Crown in the famous Gorham case. He joined the Catholic Church in 1850. In 1853 Mr. Allies was appointed to deliver lectures on the philosophy of history in the Catholic University of Dublin. His principal works are: "The Formation of Christendom," a sort of philosophical history of the Church—a mass of learning: "A Life's Decision," "Per Crucem ad Lucem," "Holy See and the Wanderings of Nations," "Peter's Rock in Mohammed's Flood," "See of St. Peter," "St. Peter: His Name and Office." From the foregoing it may be seen that Mr. Allies devoted much time and study to the supremacy of the Holy See. His works are marked with erudition and breadth, and he combines a grace of style formed on classic models and a Catholic spirit imbibed from the fathers and doctors of the Church. He stands amongst the best and soundest writers of the nineteenth century.

Venerable Bede (673-735), was born at Wearmouth, in Northumberland, England. Of his parents nothing is recorded. He was educated at the monastery of St. Peter's, at Wearmouth, and at that of St. Paul's, at Jarrow, where he died. He was ordained a deacon in his nineteenth and priest in his thirtieth year. He devoted his life to teaching and writing, and is said to have been master of all the learning of his time, including Greek and Hebrew. His chief work is his "Ecclesiastical History of the Anglo-Saxons," which to this day is a leading authority, not for the annals of the Church only but also for all the public events that occurred in the earlier part of the Anglo-Saxon



period. Bede was eminent as a scholar, historian and divine. He has given a list of forty-five different works written by himself. All the sciences and every branch of literature were dealt with—philosophy, astronomy, arithmetic, the calendar, grammar, history, biography, homilies, comments on the Scriptures. Works of piety make up the bulk of his writings. Bishop Tanner, an eminent antiquarian, says of him: "He was a prodigy of learning in an unlearned age, whose erudition we can never cease admiring. If we think that he sometimes failed in his judgment or by credulity, when we take a view of all his writings together, we shall confess that he alone is a library and a treasure of all the arts."

Katharine Tynan is one of the most widely known of the Irish writers of to-day. She was born in Dublin in the early sixties and began her literary career by writing verses which were published in *The Spectator* and *The Graphic*. In 1884 she went to London, where in the following year she published her first volume of poems, "Louise de la Vallière," which was most favorably received and won wide recognition for its author. She continued to write for various first-class publications. In 1892 she married most happily, and in 1894 published her first novel. Her total publications now amount to nearly a score of novels, seven books of verse, beside short stories, and a volume of biography. Probably no woman writer of Irish birth to-day has so wide a reading circle as Katharine Tynan Hinkson.





Reading Circles

JOHN BOYLE O'REILLY CIRCLE, BOSTON, MASS.

N THE evening of Tuesday, May 3, the John Boyle O'Reilly Reading Circle had a very enjoyable whist party for the benefit of the fund for the Boston Cottage at the Catholic Summer School, Cliff Haven. A brief visit was paid the meeting by the Rev. J. F. Mullaney, LL.D., treasurer of the Board of Trustees of the Catholic Summer School.

At its regular meeting, May 12, this circle was entertained by Mrs. Eva Staples Lougee with a charming talk on Belgium, based upon her sojourn in that country. Miss Wellington gave two delightfully humorous recitations. On Thursday, May 19, Miss Margaret Mitchell, a brilliant graduate of the Emerson School of Oratory, delighted the circle with a dramatic recital, which was interspersed with music, vocal and instrumental.

HECKER READING CIRCLE, EVERETT, MASS.

At the regular meeting of this circle on May 9, Mrs. F. F. Driscoll presented an exceedingly interesting and instructive paper on the process of the canonization of Joan of Arc. The proceedings were further enlivened by the clever piano playing of Master Vincent Doyle. Miss Bright then took her audience across the Atlantic on a tour through picturesque-Ireland. The closing meeting for the year was held on May 16, when a suitable program was rendered, a special feature of which was the singing of Mr. Henry Reagan, of Chelsea, Mass.

THE AQUINAS READING CIRCLE, MOBILE, ALA.

At their last meeting but one the Aquinas Reading Circle elected its officers for the next year. Miss Augusta Evans was chosen president; Mrs. M. E. Henry-Ruffin was re-elected vice-president; Miss Jensina Ebeltoft, secretary, and Miss Kate Parker, treasurer. This circle, in both a literary and social sense, has become one of the most delightful of clubs and furnishes both mental profit and pleasure. The next year's course of study will be on English Literature.

The closing meeting of the season, held May 16, was of unusual interest, a choice program being carried out. Besides vocal and instrumental music and recitations a remarkably fine essay on "Southern Literary Women," was read by Miss Gabriella Curran, and a beautiful original poem, entitled "Mobile," by Mrs. M. E. Henry-Ruffin. "The Old Maids' Tea Party," an old folks' concert, intermingled with much gossip at the expense of the members of the Aquinas Circle, afforded a great deal of amusement. Ten mischievous damsels, Misses Julia Braun, Augusta Evans, Maggie Goodman, May Keoughan, Susie O'Rourke, Rita Parker,

Kate Parker, Julia Taylor, Bertha Walsh, Lillian Walsh, in quaint costumes and powdered hair, took advantage of their presumed venerable age to criticize their elders and make saucy hits at their peculiarities. Cats, canaries, parrots, old-fashioned daguerreotypes, portraits and silhouettes formed the decorations of the stage; and a genuine turbaned Dinah served the tea, to which all the audience were invited after the "old maids" had performed a dignified minuet.

THE D'YOUVILLE READING CIRCLE, OTTAWA, CANADA.

At the fortnightly meeting of the D'Youville Reading Circle the chief contemporary problem for consideration was "The Yellow Peril." Attention was also directed to the very depressing state of affairs Catholic in France. The review notes were devoted to the "Life of Cardinal Newman," by Rev. Dr. William Barry. Through the courtesy of the Rev. Lucian Johnston the circle was favored with some samples of Japan's classic drama, which did not impress the members too favorably. In the historical department good reasons were given why history should be studied by the comparative system.

The last meeting of the season held on Tuesday, May 17, was of a pleasing retrospective character. A literature course was suggested for the summer months, which was to include some spiritual reading. As part of next year's work Arnold's "Light of Asia" is to be compared with his "Light of the World." The outlook for the next year's work is very bright and the whole course of lectures nearly secured. The circle will resume work on October 15.

THE ST. MONICA READING CIRCLE, CLEVELAND, OHIO.

The St. Monica Reading Circle had a delightful reunion of its members on Saturday, May 7. A variety of entertainment was the order. In the afternoon there was a theatre party, after which a dinner was served at the Euclid Hotel. An informal program consisting of music, readings, etc., was rendered in the hotel parlors and was greatly appreciated by all present.

The young women of St. Francis de Sales parish, Charlestown, Mass., under the advice and guidance of the Rev. Thomas F. McCarthy, have organized a club for educational, industrial and recreative pursuits. It will be known as the Young Women's Catholic Union of Charlestown. The membership will not be confined to parish limits, however, as any Catholic young women who desire to join it will be eligible. The purpose of the organization will be to form reading and sewing circles, industrial classes, millinery, embroidery and dressmaking; also social entertainments and lectures.

On May 13 the members of the Seton Reading Circle gave a reception in honor of the Right Reverend Thomas F. Cusack, D.D., Auxiliary Bishop of New York.



Correspondence

EAR SIR: We read a great deal these days about the religion, or rather the lack of religion, of the Japanese, but very little about the religion of the Russians. You would probably enlighten a large number of your readers by answering the following questions: (1) How does the Russian Church differ in doctrine from the Roman Catholic Church? (2) What were the origin and causes of the Greek Schism?

In answer to the first question: The Russian "Confession of Faith" shows that except on a very few points the Russians believe as the Catholic Church believes. Their "Confession" teaches the necessity of good works for salvation; that Scripture and tradition are the two sources of faith: the intercession and invocation of the Blessed Virgin, the saints, and the angels; that the faithful departed are helped by prayers, alms, and the sacrifice of the Eucharist; the Seven Sacraments, transubstantiation, etc. The commandments of the Church—such as fasting, hearing Mass on Sundays and feasts, etc.—are much the same as those in Catholic catechisms. But the Russians deny the Pope's supremacy, and the procession of the Holy . Ghost from the Son; further, they hold that marriage may be dissolved on account of adultery, and maintain that baptism by sprinkling is invalid. On Purgatory their doctrine is less sharply defined than ours, but they hold all which we hold as of faith.

Such is the formal teaching of the Russian Church. But since the latter half of the last century education has made great strides, and western, but especially German, theology has exercised a marked influence on the more educated members of the clergy. Prelates in high places have shown their leanings to Protestant views, and this tendency has appeared in books printed with the approval of the Holy Synod.

The second question, with regard to the origin and causes of the Greek Schism, is so extensive that space will only permit a mere outline of the history of that event.

Briefly: Ignatius, a member of the Imperial family and a monk, Patriarch of Constantinople, was in 857 unlawfully de-

posed and banished, and Photius, a clever but unscrupulous layman, was in 858 both unlawfully and uncanonically consecrated Patriarch in the former's place. Pope Nicholas I. sent word to the Eastern bishops that he condemned both the deposition of Ignatius and the usurpation of Photius, and in 863 he deposed the latter from the office into which he had intruded. Photius, backed by the Emperor Michael, was equally firm and uncompromising. The quarrel deepened.

In 867 Photius convoked a council in Constantinople and delivered sentence of deposition and excommunication against the Pope. Further, he accused the Latin church of heresy for adding the words "Filioque" to the Nicene Creed, thereby declaring the procession of the Holy Ghost from the Father and the Son, and attacked the discipline and usages of the Latins, particularly their practice of fasting on Saturday, their use of milk and cheese on fasting days, and the enforced celibacy of the clergy.

Scarcely had Photius issued his pretended deposition when he himself was removed from office and Ignatius reinstated by the successor of the Emperor Michael.

In 878 Ignatius died, and Photius again ascended the Patriarchal throne at Constantinople, and the quarrel between him and the several Popes in succession was continued until his death in 891. The schism was then healed after a fashion, but the ashes of the old dissension were still smouldering, and it only needed a new Photius to kindle them into a flame.

This new Photius was found in Michael Cerularius, also Patriarch of Constantinople, who in 1053, under Pope Leo IX., wrote to the Bishop of Trani, in Apulia, reproaching the Latins with their use of unleavened bread in the Mass, their habit of eating flesh with the blood, their custom of omitting the Alleluia during Lent, etc. Cerularius, in spite of the Pope's reply and a Papal embassy to Constantinople, succeeded in withdrawing the Oriental bishops from communion with the West.

Since then the Greeks have as a body been severed from the Catholic communion although the separation of the Russo-Greek Church from Rome was not effected till the twelfth century.

Summer School Notes

PRESENTATION TO THE RT. REV. MGR. MICHAEL J. LAVELLE BY THE BOARD OF TRUSTEES.

The Trustees of the Catholic Summer School of America met at the Catholic Club this city, Tuesday evening, June 7, and presented to Mgr. Lavelle a set of beautiful silver vases as an expression of their congratulation and esteem on the occasion of the celebration of his Silver Iubilee as a priest.

The Trustees present were: Rev. D. J. McMahon, D.D., President of the Summer School; Rt. Rev. Mgr. Lavelle, former President of the Summer School; Rev. Thomas McMillan, C.S.P.; Rev. John Talbot Smith, of New York; Rt. Rev. Mgr. James F. Loughlin, D.D., of Philadelphia; Rev. John F. Mullany, LL.D., of Syracuse, N. Y.; Hon. George J. Gillespie, Michael E. Dannin and Warren E. Mosher, of New York.

Letters from Trustees who were unable to be present were read, expressing their good wishes and congratulations for the distinguished jubilarian.

The testimony in silver from the Trustees was presented to Mgr. Lavelle with an appropriate address by the President of the School, Rev. D. J. McMahon, who spoke in terms of highest eulogy of Mgr. Lavelle's work for the Summer School and the successful results of his efforts to place the School in its present flourishing condition and make it one of the great institutions of the Church in this country.

Mgr. Lavelle responded, expressing his gratitude and appreciation for the compliments and kindnesses that he had received generally on this occasion of his jubilee celebration, and particularly from his associates, the Trustees of the Summer School. He spoke feelingly of the cordial relations that had always existed in the Board during his seven years as President of the Board of Trustees, and of his own gratitude for the always hearty, generous and effective coöperation that he had received at their hands.

The vases are of beautiful design, exquisitely chased, and fittingly inscribed.

SPECIAL EXCURSION

There will be a special excursion to the Catholic Summer School at Cliff Haven, on Lake Champlain, N. Y., under the personal direction of the officers of the institution, for the opening of the Thirteenth Annual Session. The party will leave the Grand Central Station via New York Central and Hudson River Railroad July 2, at 9:45 A. M., and may return at any time, singly or in groups. The friends of the Summer School who intend to be present at the opening of the session, are invited to join this excursion. The advantages of an organized party are



many. With congenial company there is no monotony, fatigue is not felt, and travel is a real pleasure, particularly over this route, one of the most charming in the world. It would give those who wish to make a trip into the country, to avoid all unpleasant features of July 4th celebrations, just the opportunity they desire. The natural charms of Cliff Haven will be then seen at their best, and special entertainments will be provided.

The fare for the round trip is \$10.91 (special Summer School rate), the regular fare one way is \$8. Board and room, per week, \$10.50 and upwards; by the day, \$2. All accommodations are first-class. Arrangements may be made and further information obtained by communicating with the Secretary.

The Knights of Columbus in Northern New York will exemplify the Fourth Degree at Cliff Haven on July 4. A large attendance will be present from New York and New England. The arrangements will be under the direction of Robert Powers, Master of the Fourth Degree, Binghamton, N. Y. Local arrangements will be in the hands of the Plattsburg Council.

This will furnish the occasion for a most enjoyable excursion to one of the most delightful resorts in the country. It is hoped that a large party of New York Knights will be organized to participate in the event. It is suggested that they make a week's-end excursion of the affair, leaving here on Saturday, July 2, returning on the evening of July 4. Further information may be had by addressing W. E. Mosher, 39 E. 42d St., New York City.

The reverend clergy of the Diocese of Ogdensburg will hold their annual retreat at Cliff Haven during the last week of June.

Monsignor Lavelle's Silver Jubilee

On Monday, June 6, the Right Rev. Michael Joseph Lavelle, rector of St. Patrick's Cathedral, New York, celebrated his sacerdotal silver jubilee. There was a solemn High Mass in the Cathedral at 11 A. M., at which the rector himself was the celebrant. The deacon was the Rev. E. M. Sweeney, pastor of the Church of the Ascension and an old college mate of Mgr. Lavelle; the subdeacon was the Rev. Francis E. Lavelle, assistant priest at St. Gabriel's Church, New York, and a brother of the celebrant. The Rev. Thomas F. Murphy, first assistant priest at the Cathedral, was Master of Ceremonies.

Besides a large congregation, made up of his parishoners and many friends from outside, there were present Archbishop Farley, Archbishop Riordan, of San Francisco; Bishop McFaul, of Trenton; Bishop McQuade, of Rochester; Bishop Gabriels, of Ogdensburg; Bishop Cusack, a number of Monsignori and three hundred clergy of the Archdiocese. The Mass was sung by an augmented choir of fifty voices, selected from various choirs in the city, under the direction of Prof. Ungerer. The



sermon was preached by Bishop McFaul, of Trenton, who, taking for his text the noble words of St. Paul (Hebrews, v. 1-9) outlining the eternal priesthood of Christ, delivered a most eloquent and appropriate eulogy of Monsignor Lavelle in his work of the sacred ministry. The following passage in the sermon will be of special interest to our Summer School readers to whom Monsignor Lavelle is so well and favorably known: "Our jubilarian, however, has not confined his labors to the limits of this parish. He has been identified with every institution formed for the education and advancement of Catholics-the Sundayschool, the parochial school and clubs for young people. He has ably aided his superiors in the establishment of diocesan institutions, promoted the interests of his own and other colleges, and there has been no great movement for the religious and the social uplifting of our people which he has not assisted by voice and pen, such as the Young Men's National Union, the Catholic Summer School and the American Federation of Catholic Societies:" surely a tribute to Monsignor Lavelle as honorable as it is well-deserved. At the end of the Mass a congratulatory address was read by Mr. John D. Crimmins on behalf of the laity of the Cathedral Parish, which was an expressive tribute to the splendid work of the rector, and a large sum of money was presented to him. Monsignor Lavelle replied to the address in feeling terms, saying that he had been the recipient of many kindnesses at the hands of the people of the Cathedral parish, whose generosity was not confined to parish causes. but was noted in its response to the many worthy calls made upon it from a wider circle. He also received many other valuable presents, including a silver dinner set from the priests of the Cathedral household and the Sisters and Brothers of the Cathedral Schools; a gold and silver chalice from the Misses Broderick; a black seal traveling bag with silver traveling articles from Mr. and Mrs. George J. Gillespie; a silver and gold loving cup from the attachés of the Cathedral; a silver and cut glass flower vase from Mr. and Mrs. Henry G. Bannon; a silver and steel carving set from the Rev. John Mullany, of Syracuse; a silver inkstand from Mr. Eugene Kelly; and a silver paper cutter from Mr. and Mrs. De Barrill.

After the ceremony in the Cathedral a luncheon was served in Cathedral College Hall. Besides the usual toasts pertaining to the occasion, the Rev. William Livingston, of Poughkeepsie, read an original poem in English, and the Rev. Luke J. Evers, pastor of St. Andrew's Church, New York, an original poem in Latin.

On Tuesday the classmates of Mgr. Lavelle celebrated their twenty-fifth anniversary of ordination to the priesthood in 1879 by having a class picture taken, touring the city and ending with a dinner at the Hotel Manhattan in the evening.

THE BUPPALO COTTAGE

In response to invitations sent out by the Rev. J. McGrath, President of the Buffalo Cottage Association, and by Miss Hannah E. Looney,



Secretary, a large and representative audience assembled at the Twentieth Century Club, Delaware avenue, on the evening of May 9.

Rev. Father McGrath presented the Rt. Rev. Bishop Colton, who presided at this Summer School Conference. Although Bishop of Buffalo less than a year, Bishop Colton has greatly endeared himself to the people of Buffalo, not alone by his gracious personality, but also by the alert and active interest which he manifests in all things which make toward the spiritual and intellectual uplifting of his people.

In opening the conference, the Rt. Rev. Bishop spoke in terms of highest approbation of the Summer School movement and its achievements. He also urged the erection of the Buffalo Cottage at an early date, pledging his active support to the project. Bishop Colton then presented the Rt. Rev. Monsignor Lavelle, to whose splendid energy and to whose many personal sacrifices is due, in large measure, the success of the Champlain Summer School. Monsignor Lavelle spoke entertainingly of the spiritual, intellectual and social advantages of life at Cliff Haven, and made a powerful argument for the building of the Buffalo Cottage.

The Rev. D. J. McMahon, President of the Summer School, was next presented to the audience by the Rt. Rev. Chairman. Dr. McMahon explained the methods adopted by members of the Summer School in other cities for the erection of the various cottages. He said that, because of the fast increasing attendance, larger accommodations were an absolute necessity.

Bishop Colton then presented the Rev. John T. Driscoll, S.T.L., of the Albany diocese, who brought the meeting to a close by a masterly address on the "Nineteenth Century Philosophy of Literature." Father Driscoll's lecture was followed by an informal reception, when the invited guests availed themselves of the pleasure of being presented to the distinguished visitors.

Through this most successful meeting much good was done, especially in the way of gaining new friends for the Summer School movement, and a new impetus was given the Buffalo Cottage project. In the large audience were many priests prominent in the Buffalo diocese, among whom were the Very Rev. Wilson H. Baker, V. G.; the Very Rev. James A. Lanigan, former Administrator; the Rev. Thomas Walsh, Chancellor; the Rev. Edmund T. Gibbons, Superintendent of parochial schools, and others.

RECEPTION TO THE REV. DR. McMahon, PRESIDENT OF CATHOLIC SUMMER SCHOOL

BY JOHN BOYLE O'REILLY CIRCLE OF BOSTON

A reception was given in Boston by the John Boyle O'Reilly Reading Circle to the Rev. D. J. McMahon, D.D., President of the Summer School. Among those present were Rt. Rev. M. J. Lavelle, former President of the School, of New York; Hon. Thomas B. Fitzpatrick.



Hon. Thomas J. Gargan, Mr. P. O'Loughlin, President of the Catholic Union, of Boston, and Rev. R. Neagle, of Malden, Mass.

A very fine musical program was rendered and several essays were read. Speeches were made by Mr. O'Loughlin (Chairman of the Reception Committee), Mgr. Lavelle, Dr. McMahon, Mr. Gargan, Mr. Fitzpatrick, and Father Neagle. Particular mention was made of the fine and comprehensive work done by the Reading Circle.

The reception was a very great success, it being one of the largest ever held by the Reading Circle.

SUMMER INSTITUTE AT CLIFF HAVEN

A Summer Institute, under the direction of State of New York Education Department, will be held on the grounds of the Summer School at Cliff Haven from July 6 to August 3 inclusive. Tuition at this institute will be free to all residents of the state, including those from other states, who intend to teach in this state during the year of 1904–1905. Sherman Williams, Pd.D., State institute conductor, will have charge of this institute.

The Summer Institute will comprise two departments of instruction, viz., professional training and drill and review. The department of professional training will include courses in psychology and principles of education, child study, music, nature study, kindergarten methods, primary methods, grammar school methods, laboratory methods, physical training, history of education, school organization and management. The department of drill and review will afford opportunity for a review in all subjects, except the languages, for those who are preparing to take either the state or the uniform examinations, as well as for such as are seeking better preparation for teaching certain subjects. The time being too limited for exhaustive review, careful attention will be given to the salient points in each subject and the instruction will be such as best to illustrate methods of presenting it in school work.

Teachers who have been in attendance at summer institutes held in this state during the past seven years unite in commendation of the instruction given and in enthusiastic appreciation of benefits received. The aim of the Department is to make those of the present year fully meet the wants of teachers whose principal opportunity for study and improvement in their work must be found during the summer vacation. The location of the institute at Cliff Haven offers fine opportunity for combining study with recreation.

Those intending to become members of this institute should carefully study the program given in this announcement, and have the studies they intend to pursue chosen before they register. Experience has shown that few are able to pursue more than three subjects with results satisfactory either to themselves or the instructors. More than that number will not be allowed except with the approval of the conductor in charge.



Teachers are advised to bring with them text-books in the several subjects they intend to pursue.

In order to utilize the full time of the institute for purposes of instruction, teachers are advised to reach Cliff Haven in time to register on Tuesday preceding the opening of the institute.

The foregoing is taken from the announcement of the Summer Institute at Cliff Haven, made by A. S. Draper, Commissioner of Education for New York State.

THE PURCHASING OF RAILROAD TICKETS

The terms and regulations governing railroad fares to Cliff Haven are the same as those announced in the Cliff Haven Summer School prospectus, fare and a third for the round trip on the certificate plan; full fare paid going, and one-third return, with this difference—Trunk Line certificates to be issued in connection with going tickets, July 2 to 8, return tickets obtainable on validated certificates to August 6, inclusive.

BOARD AND LODGING, ETC.

Cottage board and lodging can be had (two in a room) for \$8 per week each.

Board and lodging can be had at Plattsburg (two in a room) for \$5.50 per week, including trolley fares.

Excellent rooms will be provided for the use of the various classes.

Work will begin at 8:15 A. M. and close at 12:40 P. M.

The daily program will be announced at the opening of the institute.

CONDUCTOR IN CHARGE

SHERMAN WILLIAMS, Pd.D., Glens Falls, N. Y.

SECRETARY

JAMES S. COOLEY, A.M., Glen Cove, N. Y.

DEPARTMENT OF PEDAGOGY

Psychology:

WILLIAM F. O'CALLAGHAN, A.B., New York City.

Kindergarten:

RUTH W. NORTON, Plattsburg, N. Y.

Primary methods:

SARA A. SAUNDERS, normal school, Brockport, N. Y.

Grammar school methods:

EDWARD A. PARKS, normal school, Plattsburg, N. Y.

History of Education:

THOMAS KENNEDY, Newark, N. J.

Music:

GEORGE EDGAR OLIVER, Albany, N. Y.

School management:

SAMUEL J. PRESTON, Plattsburg, N. Y.

Physical culture:

J. W. BALLARD, Jamaica, N. Y.

Nature study:

DEPARTMENT OF DRILL AND REVIEW

Mathematics:

W. D. JOHNSON, Cooperstown, N. Y. B. L. HAYDON, A.B., Willsboro, N. Y.

Science:

OSWALD D. HUMPHREY, Ph. D., Jamaica normal school ELIZABETH E. MESERVE, New York City.

Grammar and composition:

ADDIB E. HATFIELD, Utica, N. Y.

Drawing:

GENEVIEVE ANDREWS, normal school, Plattsburg, N. Y. EUNICE A. PERINE, normal college, Albany, N. Y.

Civics and school law:

T. E. FINEGAN, A.M., Albany, N. Y.

History:

ELLEN SULLIVAN, Albany, N. Y.

Bookkeeping:

C. R. Wells, Clifton Springs, N. Y.

Geography:

Anna R. Garrity, normal school, Jamaica, N. Y.

Latin and Greek:

F. D. BLODGETT, A. B., normal school, Oneonta, N. Y.

Rhetoric and literature:

MRS. MARGARET S. MOONEY, normal college, Albany, N. Y.

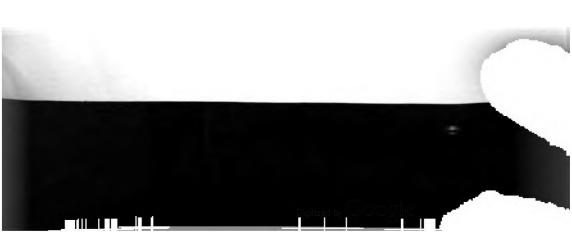
Reading and elocution:

KATHARINE M. FLEMMING, Cohoes, N. Y.

THE HOTEL CHAMPLAIN.

THIS magnificent summer hotel, situated on Bluff Point, the most commanding promontory on Lake Champlain, three miles south of Plattsburg, N. Y., overlooks an unrivaled landscape of mountains, lake, forests, and intervale. The beautiful park in which it stands adjoins the grounds of the Catholic Summer School of America at Cliff Haven.

First opened in 1890, the Hotel Champlain was at once recognized as a leading summer resort, unequaled in location, construction, equipment and management. Successful from the first, its original capacity has nearly been doubled. The cuisine and service are of the highest



standard, and every room is a front room with an extended view of exceeding beauty and grandeur.

Its grounds consist of 450 acres of beautiful park and woodland, roadways and lawns. Seven miles of forest, cliff and lakeside walks and a fine golf course have recently been added. The house is built upon the solid rock, and its sanitary arrangements are faultless. The water supply is from pure mountain springs.

The air at Bluff Point is the fine dry, antiseptic air of the Adiron-dacks; superb panoramic views meet the eye in every direction; through and around the magnificent grounds are beautiful shady walks and drives. Near the hotel there is a clean sandy beach, and the finest fresh water bathing in the North. For the lover of sport there is great choice—boating, yachting, fishing, shooting, golf, tennis, and all under ideal conditions. Excellent music is furnished every day and evening by a select band and orchestra. In short, nothing is omitted to render life as comfortable and enjoyable as it possibly can be at the very highest class summer resorts.

The Hotel Champlain is easily reached by the Delaware and Hudson Railroad, being on the through route to the Adirondacks and the North, or by the Champlain Transportation Company's steamboats. The train and steamer service is frequent and convenient. For tourists it is the best stopping point between New York and Montreal and the Adirondacks.

THANKS-GIVING.—THE PRAYER OF PRAISE

By I. H. G.

sing, my soul, the prayer of praise,
The lay of thanks, the grateful song,
And be not ever craving more;
We beg and pray but seldom raise
A voice in thanks the whole day long
For all the gifts received before.

My triune soul, thy household chiefs
Should stop this fraud, for such 't is ranked;
Let Will command less selfish aims;
Let Mem'ry count low, grasping griefs;
Let Reason's lamp show gifts unthanked—
That God is just and justice claims.

For soul and body thanks, my God,
Their smallest part a world of gain
Which Thou alone canst match by grace;
Without a soul I'm beast or clod,
And, one joint lost from foot to brain,
What else on earth can fill its place?

Now, praise, my tongue, thy Maker's name; Behold His blazing stars, my eyes, And melt in music, raptured ears; Your joys on earth from Heaven came— Adown His stairway of the skies— Away, away beyond the spheres!

And thanks for shape in which we stand,
When wide-spread arms Thy wonders greet
And glory to Thy glories give—
O sacred shape, Redemption's brand!
To which are nailed our hands and feet
Whereon to die, but die to live!

You mighty, whirling orbs of light
Who hunt thro' space for thankless glooms.
To wipe them from creation's rolls;
What praise you shout! Yet in His sight
'Tis spirit counts—the praise that booms.
From grateful, pure, immortal souls!

Current Life and Comment

Tributes to the Catholic Church from non-Catholic A Sign of sources are of such frequent occurrence in this counthe Times try that with very little trouble a volume of new literature of the kind could be compiled. They come from the highest statesmen, the most enlightened Protestant clergymen, and appear in the editorial columns of the best newspapers in the land. It is a sign of the times, and gives excellent promise of much needed reform in our social life at least. Macaulay's famous panegyric in his review of "Ranke's History of the Popes." which Catholic apologists were wont to parade before the eyes of their Church's calumniators, has been repeatedly excelled in substance and sincerity, if not in literary form. Any youthful defender of the Catholic Church nowadays, if he keep his eyes open, may easily vanquish the enemy out of their own mouths.

In the early part of the nineteenth century, and later, the Catholic Church was to those separated from her another name for everything that was vile—a mark against which every good Protestant felt it his duty to shoot his envenomed shafts; in fact in Protestant countries the characteristic spirit of Protestantism was hatred of Popery first, the royal supremacy second, and the worship of God last. Every page of English history, for instance, during the period referred to, demonstrates and proves the truth of the foregoing statement.

What has led to this tremendous change in intelligent public opinion towards the Catholic Church? It is due to the fact that thoughtful Protestants who have the interests of society at heart can no longer close their eyes to the truth and beauty of Catholic ideals any more than they can to the hideousness and immorality that attach to prevalent departures from those ideals, as evidenced in the social, religious and political life of the nation. They have only to look candidly at the evils that afflict society and the stand taken by the Catholic Church and they cannot fail to be convinced that she has become an



immense factor for good in this country, and this merely by holding staunch to her principles, by preaching and setting an example of a model social structure to the nation at large and by her salutary conservation of all that is good, sound and essential in the moral order. In this land divorce is sapping the foundations of society; dishonesty in public life is pronounced by eminent authorities to be the greatest national sin: a Godless system of education is swelling the ranks of agnosticism and infidelity: the monopoly of wealth and trusts is an ever-exciting cause of a disrupting socialism; religious authority outside of the Catholic Church has gone: the manhood of the nation is forsaking the non-Catholic places of worship; motherhood, family life and the sanctity of the home have lost their righteous and wholesome hold on the people. Upon each of these and many other questions concerning the nation's life the Catholic Church has taken a decided stand. She is the one great, uncompromising bulwark against the social ills that afflict the State—the only force that can grapple with the dangerous foes leagued together for the disruption of Christian society, and such she is coming to be regarded by the best non-Catholic intelligence throughout the country.

France and The Radical and Socialist journals of Paris are crying out for the denunciation of the Concordat as the Vatican a reply to the Pope's protest against President Loubet's visit to Rome. One of them, the Action, asserts. "Denunciation of the Concordat must become an accomplished fact, and it will be"—a mandate and a prophecy, neither of which M. Combes is likely to heed. The French premier is too wily a politician to be caught in a gust of passion. He realizes too well the value of the Concordat as an ally in his work of de-Christianizing France. Amongst other things the Concordat provides for a suitable annual grant by the government for the support of the French bishops and secular clergy. It is the one binding link between the state and the Church: it is the hold which the government has on the clergy. Were this link severed there would be a free clergy, under no obligation nor necessity to the government. What would be the effect of such action on the temper of the Catholic masses of the French people it would be difficult to predict; but it might naturally and logically be expected to shake them out of the political torpor into which they have unfortunately allowed themselves to fall. What the Catholic element can do when stirred to something like united action has been demontsrated in the recent municipal elections at Lille, Marseilles and other cities, where M. Combes has received a sharp check.

The opinion has long prevailed that the denunciation of the Concordat would, to Catholicism in France, prove a blessing in disguise. The fear of such an event, it is certain, did not deter Pius X from asserting the inalienable rights of the Holy See by protesting against Loubet's visit to Rome.

The fact is, the Combes administration, glutted with power, pride and hatred of the Catholic Church is no longer a government representative of the majority of the people, but a military tyranny. What the Catholic cause in France wants is a live Catholic party in parliament, like that great organization, the Centre Party, which during the last fifty years has accomplished so much not only for Catholicism, but also for true patriotism and national progress, in the German Empire. During the first half of the nineteenth century, the Catholic Church in Germany was despised and downtrodden by the government, just as she is now in France. To-day the Catholic Church in Germany is great and esteemed in the eyes of the whole world, and the change was wrought by the famous Centre Party.

The trouble is, in France the so-called clericals have no efficient organization and seem to be only half-hearted. They are not a political party but rather a collection of individuals more or less against the government's policy in Church matters. They show no special line of action—no policy to act as a check on the government, no esprit de corps to give them corporate individuality. Even the best of them are unreliable, when we find Ferdinand Brunetière who, as editor of the Revue des Deux Mondes, has occasionally essayed the rôle of Louis Veuillot, reading the Holy Father a lecture on diplomatic courtesy and practically condemning his action with reference to Premier Loubet's recent Roman trip. He says: "When a Catholic nation sees the Pope welcome with much deference and satisfaction the German Emperor or the King of England at the





very time he comes to shake hands with the King of Italy, they do not understand, and no one will be able to make them understand, why their own representative, the representative of a Catholic nation, should not be treated in the same way."

This is nothing short of hobnobbing with Beelzebub and is in marked contrast with the clearly defined and perfectly justifiable position of the Holy See regarding the proprieties to be observed by Catholic states in their relations to it. In the much-discussed protest Pius X says:

"It is scarcely necessary to point out that it is incumbent on the chiefs of Catholic states, bound as such by special bonds to the Supreme Pastor of the Church, to show him greater regard than the Sovereigns of non-Catholic states, in so far as his dignity, independence and inalienable rights are concerned. That duty, hitherto recognized and observed by all, in spite of the gravest political reasons, alliances, or relationship, was all the more incumbent on the Chief Magistrate of the French Republic, who, without having any of those special motives, presides over a nation united by the closest traditional relations with the Roman Pontificate, and enjoys, in virtue of a bi-lateral compact with the Holy See, signal privileges, a large representation in the Sacred College of Cardinals, and consequently, in the government of the Universal Church, and also exercises, by signal favor, protection over Roman Catholic interests in the East."

The Jewel Consistency

It has been said that the Constitution of the United States makes no mention of God, but that its official life is full of Him—a striking example of which is that the sessions of the Senate and Congress, as well as other public functions, are opened with prayer. Is it not a striking inconsistency that our grave legislators should admit God into the Senate and Congress Houses, seek for His guidance in their councils and exclude Him from the schoolroom? Are their deliberations of more importance in the eyes of the Almighty, or from a national standpoint, than the education of our children—the legislators that are to be? Surely, if there is one place outside of the church where prayers should be said it is the schoolroom. And yet, by the perversity of prevailing con-

ditions springing from an altruistic regard for freedom at the expense of religion, it is the one place where no voice publicly ascends to Heaven, where no hymn is heard, no prayer said. Jesus Christ said, "Suffer little children to come unto me, for of such is the kingdom of Heaven," but the law goes strictly against this beautiful injunction and tells the children not so much as to mention His holy name in school. Christ is there by law ignored and banned from His rightful place in the kingdom of the children. How can parents explain to the little ones the anomaly of Christian faith and the absence of Christian prayer in the schools, or teachers reconcile the command of Christ with the law of the land? By the practice of prayer in its legislative halls this country is formally declared to be a Christian land; is it not altogether too great a concession to agnosticism and infidelity to banish God from the public schools?

If some Catholic parents, too, would contrast the absence even of prayer in the public schools with the various devotions and religious teaching in the parochial schools, they would hesitate before sending their children to the former in preference to the latter.

A Bad If it be true that the Catholics of Paris refrained from voting at the recent municipal elections—and the result seems to point to such a premise—they are pursuing a most unwise policy. Citizens who will not exercise the franchise are unworthy to possess it. It is the privilege and guarantee of civic and national liberty, the check against governmental oppression and tyranny. In the United States and other countries where the ballot rules, the right to vote is regarded as a citizen's dearest privilege and most valued possession. Every young man looks forward with a sense of pleasure and responsibility to the day when he may cast his first vote; every citizen of maturity considers it his highest duty to the state to go to the polls.

To refrain from voting because there is an overwhelming majority against them is for the Catholic electorate of France to play into M. Combes' hands and to strengthen his position. No wonder that his majorities are overwhelming and that the country is at his back! A solid, united Catholic vote in Paris and





throughout France would quickly put a new face on the political situation. It is bad enough that such a situation is at all possible in a Catholic country; but it is political criminality for the Catholic body by abstention from voting to add to the triumph of an irreligious and tyrannical government, such as that which is leading France to destruction at the present time. If the policy of Combes and his infidel government has shocked the Catholic world, the suicidal apathy of the Catholics in France will alienate sympathy for them and lower them in the estimation of Catholics of every nationality.

The fact remains that the Godless system of edu-Godless cation prevailing in our public schools has been tried **Pancation** morally, religiously and socially and has been found It is the opinion of many of the best educationists in this country that it has not produced a moral and religious people: it runs counter to the religious sentiment of many of the peoples who come to settle in the Republic; it imposes unequal burdens upon minorities whose sense of duty separates them from it; it is a State despotism overruling the inalienable right of the parents to educate their children. It cannot teach Christians morals, because it ignores the foundations of true Christian morality, namely, religion. Morality and religion are inseparable; for how will men revere the law if they despise or ignore the Law-giver!

Literary Notes and Criticism

T is a common saying that a text may be found in the Bible for any subject, or to suit any even the mildest accounts. for any subject, or to suit any, even the wildest speculation. and hence the number of conflicting religious sects that have obtained in these modern days of free thought. It is equally striking what varying and even contradictory constructions can with a show of reason be put upon the teaching of Shakspere. Recently two noteworthy articles of such a nature have been separately contributed to THE CHAMPLAIN EDUCATOR by two very able pens—one already published in the May number, entitled "Greek and Shaksperean Fatalism," by the Rev. Thomas J. Mulvey; the other, in this issue, under the title of "Shakspere—Fate Versus Character," by the Rev. John J. Donlan, A.M. There is much of interest and profit in these two articles, not only for lovers of Shakspere but also for the general reader. One is not a studied rebuttal of the other, but is to be taken as a conflicting coincidence. Of course, etiquette forbids any definite editorial expression of opinion on the subject so ably dealt with by our esteemed and reverend contributors, but we may be allowed to assume the safe and impartial attitude of Sir Roger de Coverley and say that "much may be said on both sides."

THE writing of animal stories has become so common as to attract the attention of naturalists and scientific men, who are rightly taking the pains to depreciate the educational value of such works. No doubt, the difficulty even the most fertile writers of fiction meet with in their desire for original subjects has been the cause of this new and fast-growing department of popular literature. Kipling, it is said, made "animal books" the fashion, and the prospect of financial success in this new field produced a regiment of imitators. It is claimed by naturalists and experts in animal life that most of these stories are either absolutely false or greatly exaggerated and untrue to nature, and that they must be read, if at all, precisely as one



would read a fairy story. One critic says that their popularity consists in this, that they tell about animals, not as they are, but as people like to think they are. As animal worshippers like to think them, perhaps, but not as sound common-sense people like to think them.

Looking at such literature from an educational standpoint, little can be said in its favor. The attempt to humanize animals by exaggerating the qualities they possess or by attributing to them an intelligence that alone belongs to human beings is to attempt to break down the barrier that separates man from the lower animals, to confuse reason with mere animal instinct, and so introduce an element into popular literature as dangerous as it is false to nature. It is one thing to relate anecdotes of the doings of animals fairly within the limits of their own order of intelligence, but quite another to depict them as acting with the deliberation, thought and purpose which only belong to rational beings. No amount of idealizing will ever make them human or raise them one bit above the brute creation.

THERE is at present running in The Champlain Educator a remarkable series of articles on the Centre or Catholic Party in the German Parliament, by the Rev. Nicholas Stubinitzky, of St. Paul Seminary, St. Paul, Minn. In the article in the present issue, Father Stubinitzky clearly points out the limitations of the recent repeal of anti-Jesuit legislation in Germany. A glance through the article will show that still one clause, and the most important and sweeping in effect, remains on the statutes. It is to be hoped that the desire recently expressed by the Kaiser that all his subjects should have liberty of conscience, will soon bring about the repeal of this one obnoxious clause standing against the Order of Jesus.

IN an article widely published Dr. James J. Walsh, of New York, has disposed of a very old charge made against the Catholic Church to the effect that in consequence of a Papal Bull, issued about 1300, forbidding the mutilation of the human body, all direct dissection and, consequently, all opportunity for true progress in anatomy was hampered during several important centuries in the history of modern science. Dr. Walsh

proves clearly and conclusively that not only was dissection practised at all the Italian universities during the two centuries in which the bull was to have its banning effect, but, furthermore, that the bull itself was not directed against the practice.

The bull so often referred to and the unintentional cause of the misunderstanding is the Bull *De Sepulturis* of Boniface VIII. in which occurs this clause:

"Persons cutting up the bodies of the dead, barbarously cooking them in order that the bones being separated from the flesh may be carried for burial into their own countries, are by the very fact excommunicated."

It was the custom, during the Crusades, to dismember and boil the bodies of men of high estate who died in far-off infidel countries in order to preserve them for burial in their own lands

"It was this custom," writes Dr. Walsh, "rightly looked upon as an abuse, that the Pope wished absolutely to prohibit. There is no hint anywhere in the bull that it was directed against any practices necessary for the preparation of bodies for purposes of anatomical study. The bull very explicitly states that only those are excommunicated who dismember and boil bodies for the purpose of burying (hence, the Bull De Sepulturis) them in distant countries. There was no shadow of a prohibition of the employment of boiling, for instance, in the preparation of human skeletons to be used as anatomical specimens for teaching and demonstrations."

THE new chair of American History, founded by the Knights of Columbus at the Catholic University, Washington, is to be filled by Professor Charles H. McCarthy, of Philadelphia. The needs of Catholic guidance and education in the department of secular American history are imperative, and Professor McCarthy has a great and noble work before him. Hitherto we have had American history with a minimum of the Catholic element that pervades so large a portion of the field. It will be one of the main objects of the department of American history at the Washington University to make straight the crooked, and to throw light upon the dark places—and to give to Catholic

discovery, enterprise, action and patriotism all due credit for their share in the establishment and upbuilding of this great Republic.

M ISS HELENA T. GOESSMANN, M.Ph., has been placed by the American Book Company, Washington Square, New York, over a business department that will, we feel confident, commend itself to Catholic teachers and others actively connected with Catholic education. This department will include in its scope the academies, high schools, normal schools and colleges of the United States devoted to the education of young women, and consequently Catholic institutions of learning. It will have its headquarters in the company's magnificent building on Washington Square. There will be a special reception room where the teachers in Catholic schools can come and examine the latest publications, obtain supplies and confer upon the latest methods in the educational line.

Miss Goessmann is the daughter of Dr. Charles A. Goessmann, head of the department of chemistry, State College, and Director of State Experiment Station, Amherst, Mass. She is a graduate of Sacred Heart Academy, Providence, R. I., obtained her degree of Master of Philosophy at Ohio University, and subsequently took further courses of studies in England, France and Germany.

Miss Goessmann was among the first to identify herself with the Catholic educational movement that culminated in the establishment of the Catholic Summer School of America at Cliff Haven, where she lectured during the sessions of 1893, 1894, and 1903, and at the Winter School, New Orleans. She has also been invited to lecture again at the former institution this summer. That Miss Goessmann enjoys the esteem and confidence of her associates and friends is demonstrated by the fact that she was chosen president of the Elmhurst Alumnæ, 1900-1902, and president of the Alumnæ Auxiliary of the Summer School at Cliff Haven. She was also head of the Department of History at Notre Dame College, Baltimore, 1897-1899.

Book Reviews

LIFE OF HIS HOLINESS POPE PIUS X. Together with a sketch of his venerable predecessor, Pope Leo XIII, also a History of the Conclave. Preface by His Eminence James Cardinal Gibbons, Archbishop of Baltimore. Profusely and richly illustrated. Benziger Bros., New York. Price, \$2.00.

This is an exceedingly well-bound volume of over 400 pages. It is admirably designed as a connecting link between Pius X and his illustrious predecessor, Leo XIII, a very interesting section of the book being that devoted to the Vacant See and the Conclave. The rites and ceremonies connected with the election of a successor to the See of St. Peter are described in detail. It is compiled and edited by Eugenie Uhlrich to whom it is, as well as to the publishers, a very creditable production.

The Life of Pius X, we are told, has been largely taken from the sketch by Rev. Dr. Joseph Schmidlin, Chaplain of the German Campo Santo, Rome, and also from the more comprehensive Life by Monsignor Anton de Waal, Rector of the German Campo Santo at Rome, whose long residence in that city and wide experience are a guarantee of accuracy and selective judgment in preparing a life of the Holy Father. In fact, throughout the work there is every evidence of care and accuracy of statement, and the sources from which the material have been drawn are eminent and unimpeachable.

A charming feature of the work are the illustrations, which greatly enhance the value of the text.

THE YOKE. By Elizabeth Miller. Bobbs-Merrill Company, Indianapolis, Ind. Price, \$1.50.

Elizabeth Miller's "The Yoke," though not an epic itself, is founded on the greatest of Hebrew epics, viz., the Exodus. Among recent historical novels it must at once be given a very high place. In its coloring it is perhaps less powerful, but certainly more pleasing than "Quo Vadis?" and it is entirely free from the latter's coarseness of scene. In fact there is not a sentence in the book that could shock the most sensitive mind, and yet Elizabeth's Miller's characters are not all angels by any means.

The story opens just before the Mosaic plagues fell on Egypt, is continued through that time of wonders, and ends with the destruction of Pharaoh's host in the Red Sea. The Instruments of the Deliverance, Moses and Aaron, are perhaps judiciously kept in the background, the effect of their divine mission and agency being thus heightened. Only

three of the plagues that fell upon Egypt are incidentally allowed to color and aid the march of the story—the turning of the waters into blood, the Egyptian darkness, and the death of the first born. These supernatural events, as indeed everything of a religious nature, are most reverently treated. They are taken and used in their miraculous entirety.

The historical setting is one of lavish splendor, full justice being done to the civilization of ancient Egypt. Numerous characters, Egyptian and Hebrew, are introduced and cleverly handled. The dominant features of Egyptian life are kept well to the front. Rameses, the eldest of Pharaoh's children and heir to the throne, is a strong and splendid creation, and serves well to top the climax reached in the death of the first born.

In the book are many love stories, but the chief one running through it is the beautiful and intensely romantic story of Kenkenes, an Egyptian noble and sculptor in rebellion against the ritual of Egyptian art, and Rachel, a fair Jewish maiden in bondage. The plot is cleverly constructed and though complex in character is remarkably clear and unified. The story proceeds with perfect ease and naturalness. The narrative is in a style admirably suited to the requirements, and the dialogue, considering the call on the imagination, is warm and harmonizes well with the characters, their relations and the splendid scenes in which they move and converse. There is also a great deal of history in the book, but it is never prosaic, as it is used only in so far as the course of the story requires it. Altogether, "The Yoke" must be placed among the greatest of recent historical novels; it belongs to the class of "Quo Vadis?" and "Ben Hur."

THE BLESSED VIRGIN IN THE NINETEENTH CENTURY. By Bernard St. John. Benziger Bros., New York.

"The Blessed Virgin in the Nineteenth Century," by Bernard St. John, is an account not critical but simply historical of the apparition of Our Lady to Sister Catharine Labouré, the story of Notre Dame des Victoires, the apparitions at La Salette, Lourdes, Pontmain and Pellevoisin. All the apparitions of the nineteenth century are not given. Needless to say that it is an interesting volume and will still further promote the glory of the Queen of Angels, by revealing her great love to man and her powerful intercession with her Divine Son, Jesus Christ.

BOOK OF NATURE. By Johnny Jones. Paul Elder & Co., San Francisco. Price, 25 cents.

For twenty-five cents you can buy "Book of Nature," by Johnny Jones, profusely illustrated by Johnny's pen, though the spelling is by his mother! Johnny Jones's observations on fleas, cows, elephants, monkeys, etc., are very penetrating and set down in poetry that rhymes,



and both children and their elders will enjoy their perusal. Here is a sample:

"A lobster has two great big horns
And two big claws that pinch,
So when it comes to taking hold,
I guess he's got a cinch."

HELPS TO A SPIRITUAL LIFE. By Rev. F. Girardey, C. SS. R. Benziger Bros., New York.

"Helps to a Spiritual Life," from the German of the Rev. Joseph Schneider, S. J., with additions by the Rev. F. Girardey, C. SS. R., might be described as a synopsis of instructions, rules, and maxims laid down by approved spiritual writers for religious and for all who desire to serve God fervently. It contains then much matter and is well arranged.

HARRY RUSSELL. By I. E. Copus, S. J. Benziger Bros., New York. Price, \$1.25.

A book so well-known and so highly appreciated, like good wine in Italy "needs no bush."

THE NORTH STAR. By Mrs. M. E. Henry-Ruffin. Little, Brown & Company, Boston, Mass. Price, \$1.50.

Mrs. Henry-Ruffin's new book, "The North Star," is a dramatic tale of Norway in the tenth century. The great Olaf Tryggevesson, the rightful king of Norway, is the hero.

At the time the story opens, a usurper sits upon the throne of Norway and Olaf is an exile in foreign lands. After being converted to Christianity he visited Ireland and there won the hand of a beautiful Irish Princess. Upon her untimely death, Olaf accepts an invitation from some of his countrymen to return to his native land to put an end to the despotism then ruling. He sailed for Norway and ascended the throne.

Olaf Tryggevesson is the great Christian hero of Norseland and much of the interest in the story attaches to his noble purpose of introducing Christianity into every province of his kingdom.

The story is full of incident—of love and adventure—and contains many pictures of the life of those stirring times. The author has well-grasped the ruggedness of the Norse character as well as the marked features of the softer Celtic temperament. Olaf made many enemies even among his fellow-countrymen who were loath to abandon their ancient national religion. He imprudently, it would seem, entered upon a war with King Sweyn of Denmark, which ended with disastrous defeat for Olaf and the Norwegians. After the great battle on the sea, Olaf fled from Norway never to return. He gave himself up to the exercises of religion and died a hermit.

"The North Star" is well-printed and neatly bound. It is also illustrated.

Books Received

From The American Book Company: New York

EGGLESTON'S NEW CENTURY HISTORY OF THE UNITED STATES. By Edward Eggleston. Price, \$1.00.

CARPENTER'S GEOGRAPHICAL READER—AUSTRALIA, OUR COLONIES, AND OTHER ISLANDS OF THE SEA. By Frank G Carpenter. Price, 60 cents.

Steps in English. By A. C. McLean, A.M., Thomas C. Blaisdell, A.M., and John Morrow. Book I, price, 40 cents; Book II, price, 60 cents.

BALDWIN'S SPELLING BY GRADES. Price, 20 cents.

MACAULAY'S ESSAY ON MILTON. Edited by Edward Leeds Gulick, A.M. Gateway Series—Vandyke. Price, 40 cents.

SILAS MARNER. Edited by Wilbur Lucius Cross. Gateway Series—Vandyke. Price, 40 cents.

The Beginner's Latin Book. By James B. Smiley, A.M. (Harvard), and Helen L. Storke, A.B. (Vassar). Price, \$1.00.

ESSENTIALS IN ANCIENT HISTORY. (From the Earliest Records to Charlemagne.) By Arthur Mayer Wolfson, Ph.D., in consultation with Albert Bushnell Hart, LL.D., of Harvard University. Price, \$1.50.

MERCHANT OF VENICE. Edited by Felix E. Schelling, Ph.D., Litt.D. Gateway Series. Price, 35 cents.

CARLYLE'S ESSAY ON BURNS. Edited by Edwin Mims, Ph.D. Gateway Series. Price, 35 cents.

From Paul Elder and Company: San Francisco, Cal.

FAIRY TALES UP-TO-Now By Wallace Irwin. Price, 25 cents.

From Benziger Brothers: New York

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LIFE OF HIS HOLINESS POPE PIUS X. Together with a sketch of his venerable predecessor, Pope Leo XIII; also a History of the Conclave. Preface by his Eminence James Cardinal Gibbons, Archbishop of Baltimore. Profusely and richly illustrated. Price, \$2.00.

KIND HEARTS AND CORONETS. A novel. By J. Harrison. Price, \$1.25.

LIFE AND LIFE-WORK OF MOTHER THEODORE GUERIN. By a member of the Congregation. Price, \$2.00 net, less 20 per cent.

AN IDEAL SUMMER RESORT FOR CATHOLICS.

THE Catholic Summer School of America will commence its Thirteenth session on July 4. Our late Holy Father, Pope Leo XIII, formally approved of this institution; it has been endorsed and patronized by Cardinal Gibbons, Cardinal Satolli, Cardinal Martinelli, and His Excellency Mgr. Falconio, Papal Delegate to the United States, by the Most Reverend Archbishops and the Right Reverend Bishops of the United States, by the Reverend Clergy in general and by the public at large.

The Catholic Summer School is the ideal Catholic Summer resort. Charmingly situated upon the historic shore of Lake Champlain, it possesses all the essentials of health and comfort, together with many accessories of pleasure. An air of easy sociable life pervades the whole place.

Of the intellectual program it is impossible to speak too highly. It is broad enough to meet all tastes and capacities, instructive and entertaining and provides just sufficient intellectual motive to give zest to the lighter activities of the social round, which includes boating, bathing, cycling, golf, tennis, and every form of athletic sport

Nor is the spiritual side of life neglected. The Chapel of Our Lady of the Lake is on the grounds and often as many as thirty Masses are celebrated in it on a single morning.

The attendance at lectures is not obligatory. Every one is free to drink freely or as lightly as he may choose of the Pierian spring. But as a matter of fact, the lectures and classes are largely attended by the body of Summer School patrons, who find in them a constant source of pleasure as well as of profit.

HOW TO REACH THE SUMMER SCHOOL FROM NEW YORK CITY.

The routes to the Summer School from New York City are by way of the New York Central Railroad and the Hudson River steamers. A special rate of fare and a third has been made for the round trip. By way of the New York Central, the fare going is \$8.00; returning, \$2.91, making a total of \$10.91. The rate by the Hudson River steamers is \$6.45 going; \$2.65 returning, making a total of \$9.10. Persons desiring to travel by way of the Hudson River steamers should purchase tickets at the Delaware & Hudson Railway ticket office, 21 Cortlandt street, New York City, which is the New York City ticket office of the Catholic Summer School.

RATES OF BOARD.

The accommodations are excellent in all respects. Terms for board, \$10.50 a week; at Champlain Club, \$18 a week. Assembly fee, \$1.50 a week, or \$10 for the whole session of nine weeks. For course of study, railway rates, regulations, etc., prospective visitors are requested to write for prospectus to Warren E. Mosher, Secretary, 39 East Forty-second street, New York.

A splendid athletic program has been arranged for the coming session under the direction of Mr. James E. Sullivan, of the Amateur Athletic Union and Chief of the Department of Physical Culture at the Universal Exposition, St. Louis, Mo.

Camp life on the Summer School grounds is ideal. The camp, delightfully situated in the woods on the lake shore, is open to men and boys, and is under the personal superintendence of the Rev. John Talbot Smith. The terms at the restaurant are \$7.00 a week, and a comfortable tent in camp is furnished at \$2.00 a week.

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THE KULTURKAMPF IN PRUSSIA AND THE CENTRE PARTY

By Rev. Nicholas Stubinitzky

PRINCE BISMARCK was not only the Chancellor of the empire, but also the Prime-Minister of Prussia, the most powerful state of the federation. In the empire he had to reckon with the Catholic states of southern Germany, but in Prussia he was practically the lord and master. With an overwhelming majority in the Landtag, always eager to support his ecclesiastico-political policy, and being certain of the assistance of the "Herrenhaus" (House of Lords), he could even set aside the unwelcome paragraphs of the Prussian Constitution guaranteeing the independence of the Church. His plan seemed to have been, first to "Prussianize" the Church, then to enlarge it to a German-national one. For this purpose the state should have perfect control not only over all the internal and external affairs of the Church, but also over the schools.

Prussia possessed a Catholic ministerial department, the Katholische Abteilung, which had been instituted by King Frederick William IV, in 1847. Its office was to arrange and decide all Catholic questions and affairs, without the interference of a Protestant state official, as far as these things came in contact with the secular administration of Church and state. The officials of this department were Catholics, appointed by the government, but practically independent in their work from the ministry of the state. Bismarck abolished it in 1871, without even notifying the chief of the department. He alone wanted to rule the affairs of the Church.

But this did not satisfy him. To ensure his work the youth had to be educated up to the "Prussian ideals." The next blow therefore was directed against the schools. All the schools were converted into state-schools, which alone reserved the right of supervision to such an extent that even the religious instruction, which up to that period had been entrusted to the priests and preachers, was given over to the legally appointed state-teachers, who had the right to eject any priests who ventured to visit the school during the instruction.

During the debate of this law, Bismarck took occasion to attack in an unprecedented manner the Centre and especially the representative of Meppen, Ludwig Windthorst. According to him, the Centre had no right to exist. He characterized it as being the disturbing element in the empire, causing constant friction with other denominations. It was the enactment of the old fable of the wolf and the lamb. But Ludwig Windthorst had to bear the brunt of the fire of the irate Chancellor. He was designated as being the arch enemy of the new empire. as a man whose only aim was to cause new conflicts and constant embarrassments to the government, as a Guelph, who, having been in former times minister of justice in the now annexed kingdom of Hanover, could not and would not forget his old allegiance to the deposed king. He was the most dangerous "element" in the Centre—his creation. Having no party and no supporters, he had, like Wallenstein, "stamped a host out of the ground," a host that had to do his bidding, that had to realize the sinister plans of the greatest enemy of the empire. "I believe, gentlemen of the Centre, that you will obtain peace much easier, if you withdraw from the Guelphic guidance, if you do not admit into your midst Protestant Guelphs*, who have nothing in common with you, but whose aim is to enkindle strife and dissatisfaction in our country."

H. von Mallinckrodt answered these charges. He denied that the Centre was being led blindly by one man, but that it had no leader, in the sense other parties had; that there was a board of directors, consisting of eight members. He strongly



^{*}Two Protestants had joined the Centre as members, von Gerlach and Schuls; besides them a few Protestant Guelphs voted mostly with the Centre, but were not members of the party. They were called Hospitanten. The reason was partly from opposition to the Prussian government, but mostly because they were adherents of the old school of Conservatism. Cf. Pfülf, Mallinekrodt, p. 347.

protested against the insinuations of being disloyal to the empire, etc. Then he spoke for the defense of Windthorst. "The prime minister called upon us to cut loose from this Guelphic element. He offered peace to us under that condition. In this are concerned two parties, first the representative of Meppen whose mouthpiece I need not be, he has spoken for himself, then the Centre, in whose name I stand before you. We wish for peace as earnestly as anybody, but if peace is offered to us under the condition of surrendering a single member, a single one of our comrades in battle, that we consider as an insult.

The temptation is not strong enough for us to succumb. We are proud to have in our midst such an eminent member as the representative of Meppen. A pearl has been annexed and we have given the right setting to this pearl."

The bill passed the Landtag, February 13, 1872, by 216 against 174 votes. The work of the Centre had not been entirely in vain. Quite a number of Conservatives voted against the coalition. The Catholics all through Germany were proud of their champions and of their work. The press published flattering letters, received from all parts of the country, expressing the greatest satisfaction with the Centre and their leaders. Windthorst received the name "The Pearl of Meppen" and a celebration was arranged in his honor in Berlin, at which a number of Conservatives participated. The former leader of the Conservative party, von Gerlach, paid high compliments to the work of the Centre, of its most prominent members and especially of Windthorst. (Cf. Pfülf, Mallinckrodt, p. 348.)

In spite of the protests and petitions of the Catholic bishops and of the people, the Herrenhaus passed the bill and the king, William I, who had been appealed to personally, signed it. The whole series of laws were published March 11, 1872. They received the name "Falk laws," from the minister of instruction, Dr. Falk, who had introduced them in the legislative bodies of Prussia.

THE MAY LAWS

The so-called May laws form the kernel and the centre of the ecclesiastico-political legislation in Prussia. By these laws the state tried to control absolutely the education of the candidates



of the priesthood, their appointment to the parishes, the election of bishops and even the exercise of the disciplinary power in ecclesiastical matters. Mallinckrodt designated them as an "attempt to depose the Pope."

According to these laws, the Catholic "little seminaries" (Knabenseminarien), which provided a home and clerical supervision of the studies for the Catholic students at the "Gymnasium," were closed. Students of theology had to make their studies at least for three years at a German university. The theological seminaries were placed under the strictest surveillance of the state officials. Examinations had to be passed in their presence. The bishops refused to recognize this law and in consequence almost all seminaries had to close their doors. The students went to the south or to foreign countries.

The bishops had to notify the provincial governor (Oberpraesident) of the appointments of pastors and assistants. If the candidate had not made his studies according to the new law, or if there were other objections against him as a citizen and observer of the laws of the state, the provincial governor had the right to protest against his appointment. In such a case all the spiritual and other functions performed by the unapproved priest in the discharge of his duty were declared to be illegal and void. Hence marriages, baptisms, burials, etc., performed by them were declared to be invalid. They had to say Mass behind closed doors: in the darkness of the night and under cover of a disguise they stole to the bedside of the sick and dving to administer the sacraments. Whoever was found guilty of having performed any such spiritual acts, without being authorized by the state, was fined, or as it happened more frequently, was put in prison. In some cities all the priests were in prison at the same time; treated like the lowest criminals. Seven of the twelve bishops in Prussia were arrested and confined to hard labor with other convicts. Many went voluntarily into exile and governed their dioceses from foreign lands. They all were "deposed" by the state. Only four remained in their diocese, but their residences were despoiled of almost everything, their property being confiscated for some "disobedience to the law."



Another one of the May laws decreed that the disciplinary power of the Church could be exercised only by ecclesiastical authorities residing in Prussia. Publication of ecclesiastical censures, such as excommunication, suspension, etc., was forbidden and an appeal from an ecclesiastical decision to a secular court, which was constituted especially for these matters, was not only allowed, but often declared to be necessary. Under this law priests were prosecuted because they had been accused of having denied absolution in the Sacrament of Penance. The bishops and their delegates were punished for suspending those priests who had accepted the May laws, etc.*

But all these measures were unconstitutional. Either they never could become law, or the Prussian constitution had to be changed. There was no doubt as to what Bismarck and his coalition would do. Article 15 was altered, so that it read now: "The affairs of the Catholic Church are subjected to the supervision and the laws of the state." This law passed the Landtag, March 1, and the Herrenhaus, April 4, 1873.

This obstacle removed, the May laws were proposed and debated. The Centre found itself pitted against a solid majority in the house as well as in the different committees, which had been formed to discuss these laws and to bring them into shape. Although everybody saw that the acceptance was a foregone conclusion, they fought with all their power. Their firm stand in the house, their masterful strategy, the brilliant speeches, had a powerful effect upon the Catholics and public opinion. The more hopeless their cause seemed to be, the greater grew their devotion to it. It was especially Mallinckrodt, Windthorst, the Reichenspergers and Schorlemer-Alst who earned everlasting merits in this unequal battle.

The constant struggle against a despotic majority, without gaining any apparent results, began to cause some discouragement among the members of the Centre. During one of the meetings of the party it was suggested to inaugurate a parliamentary strike, to stay away altogether from the sessions of the Landtag. But Windthorst, Mallinckrodt and the two Reichenspergers opposed this plan, by which the Centre would



^{*}In most of the Prussian dioceses not a single "Staatspfarrer," or priest who acknowledged the May laws, was to be found. All in all, only 24 priests from over 4,000 fell into the anares of the enticing promises of the state. (Majunke, Kulturkampf, p. 122.)

be placed in the wrong, a plan which would be welcomed by their opponents just as eagerly as a revolt of the Catholics in Prussia. A more correct plan would be to endeavor to ameliorate somewhat those laws. The great majority of the party declared themselves satisfied with this policy. They succeeded several times in mitigating some harsh paragraphs—by having amendments proposed through the one or the other Hospitant, i. e., friends of the Centre, but not belonging to the party in the strict sense.

The Centre found new vigor for the battle, by being supported by the episcopate, the clergy and the Catholic people. The bishops sent a protest to the ministry of state and to both houses. An appeal was dispatched to the king, imploring him not to sanction those laws. Petitions were circulated and presented by the thousands. But everything was in vain. The laws passed the Landtag and the Herrenhaus. The king signed them, May 11, 12, 13, 14 and 15, 1873. They were published in the collection of laws. Some additional laws of an even more severe character were passed and sanctioned during the same month of May, 1874. From this they derived the name, "May laws."

A deep excitement swept through the masses of the Catholic people at the news of the sanction of the May laws. The bishops declared that they were unable to co-operate in the execution of these measures. The priests and the people sent addresses to their bishops, stating that they were ready to defend their Church and if necessary to die for their faith. But they not only made addresses and protests, but they worked and showed their firm resolution at the polls. At the next election, in the fall of 1873, 89 members of the Centre of the Landtag were sent to Berlin, instead of the original 48, and 91 were elected for the Reichstag, instead of the 67 who had formed the party in the previous sessions.

During the year 1874 a severe blow fell on the Centre and on all the Catholics. The Centre party lost its greatest member, a statesman equal to Bismarck and Windthorst, an orator that had not been excelled by any other, a man of firm conviction and childlike faith—Hermann von Mallinckrodt died May 26, 1874. He had been a member of the former Katholische Frac-

tion and was one of the founders of the new Centre. Mostly by his energy and the confidence he inspired, the heterogeneous assembly of men had been kept together and become a strong party. He was the soul of the Centre. He died in the midst of his parliamentary work. On May 10 he had gained a remarkable victory over Falk, the minister of instruction, by protesting against the incarceration of Father Wehn, who had refused to hand over to the state officials the records of his parish, written in Latin, and the seal of the Church, but surrendered those written in German. For this he was punished with three months prison and the usual fines. Mallinckrodt clearly showed that this imprisonment was a violation of all the laws, and could not even be justified by the May laws. his most bitter opponent, could not help but condemn in the name of his, the Liberal, party such a despotic procedure of the government. Even he was forced to censure the attempts of Falk to justify such tyranny. Hence the coalition supported the resolution of Mallinckrodt—the first time that such a thing happened. Naturally an immense sensation was caused thereby. A few days later the great champion of truth and right fell a victim to pneumonia, in the prime of his strength, being fifty-three years of age.

Windthorst, a true friend of the deceased, took now his place and was from that time the speaker, the leader and the soul of the Centre, so that Bismarck called it now "Fraction Windthorst," as he had called it formerly "Fraction Mallinckrodt."

"It is more difficult to rule a party, than a country." This was especially true at the time when Windthorst stepped into Mallinckrodt's place. The seemingly constant reverses of the Centre, in the Reichstag as well as in the Landtag, the widely different political opinions of its members, the seriousness of the situation and the death of the trusted leader discouraged quite a number. In the face of these dangers, Windthorst's tact and wisdom infused new courage into the hearts of his followers.

Then came the sound of the pistol fired by Kullmann, July 13, 1874, at Kissingen, slightly wounding Bismarck. Kullmann claimed to be a Catholic, but he had not observed his duties since he left the school, he had never been seen in a church

and he had the reputation of being a rough and cruel disposition, having attempted to kill his master, under whom he was learning the cooper's trade. He declared immediately after having fired the shot, that he intended to kill Bismarck on account of the laws against the Church. Bismarck and his majority consequently placed the responsibility for the crime at the door of the Centre.

"He calls you his party; you may try as much as you like to get rid of him; he hangs fast at your coat-tails," he declared in the Reichstag. Indescribable excitement was caused by these words of the Chancellor. At last Windthorst succeeded in gaining the attention of the house and declared emphatically that the Centre Party condemned most decidedly the deed of the unfortunate man. "If we should have stooped to use weapons such as these, in times of the most serious conflicts into which we are thrown now, then the misfortune which has come over Germany would indeed be immeasurable." (Knopp, Windthorst, p. 175.)

The dastardly attempt of Kullmann had some very annoving consequences for the Centre. The measures against the Catholic press and societies were rendered most severe. Even the sodality of the Sacred Heart of Jesus was placed under the surveillance of the police. All the religious orders and congregations were expelled with the single exception of the Sisters of Mercy, because the minister of war, von Kameke, declared to the emperor that he could not conduct a war without their help. They were, therefore, allowed to remain, but were also placed under strict surveillance by the police. The salary of the bishops and priests, and all funds which the dioceses received from the government were stopped by the so-called "Sperrgesetz." The schools were placed absolutely under the control of the state. The journals of the Liberal party—principally the Norddeutsche Allgemeine Zeitung-called the Centre Fraction Kullmann. The outlook for the Church and her splendid defenders was indeed dark. There seemed to be no hope. Centre had done its utmost, and realized apparently nothing. Had God forsaken the Catholic Church in Germany? That could not be, for even then Bismarck's "Canossa" was awaiting him.

(To be concluded in next number.)



HENRY BOLINGBROKE AND HARRY MONMOUTH

By Rev. Thomas J. Mulvey

K INGS are usually looked upon as such high and mighty folk that one is more or less surprised when one finds them just like the rest of us, with the same common human sentiments, the same jovs and sorrows, and concerned about the same humble things as we are ourselves. At least when they are put in books, they are supposed to have no time or room for the ordinary affairs of life and especially are thought to be void of such things as human sympathy and family feeling. We are accustomed to see them strut through their brief appearance on the stage, full panoplied, crowned, and generally attended. If they are not leading hosts to victory, they are supposed to preside over the discussions of affairs of state, making and breaking treaties, or now and then condescending to pay court to some royal brother's daughter for the enhancing of their material pomp and power; but seldom do they get down to doing their own courting for themselves. And so they come to stand in our minds for something more or less than human.

Two exceptions to this general rule are to be found in Henry Bolingbroke and Harry Monmouth as we know them in Shakspere's "Henry IV" and "Henry V." These two men display the more homely and everyday feelings of common humanity and make us feel in touch with them in many events of their ordinary life.

It is well known that these two characters, especially Prince Hal, as he was called by his familiars, were favorites with Shakspere. While lavishing on them wealths of poetry and philosophy, he has also made them appeal to us by more familiar touches, and has drawn them full of personal affection, a true father and son in spite of their exalted position.

The historical plays of Shakspere in general are rich in their delineation of character. They tell the story in a chronological way of the growth of the chief actors, but have little or no plot to be unfolded. It is well known, indeed, that plot, as such, did not receive much attention from Shakspere, for he invariably utilized what plots he found already made to hand, and then expended all his genius in putting real human beings into them. This is especially true of the plays in which Henry IV and Henry V figure.

Henry IV, who fills so large a part in "Richard II," comes before us first in connection with his cousin, whom he supplants on the throne. Scarcely is he seated thereon when we see him in a room in his castle, full of anxiety for the waywardness of his eldest son and heir, Prince Henry. It is our introduction to the young Prince, and at first sight it is hardly a favorable one. Bolingbroke inquires for his "unthrifty son." We find here the first evidences of grief and worry in the well-controlled and masterful man. With all his cares of state and in the insecurity of his new position, he has time to think and to grieve about the young scapegrace for whom he would preserve his crown, but whom he would have worthy to wear it. He does not cloak over his son's license and unlawful ways, but goes to the very heart of the matter at once, confessing that,

"he doth frequent
With unrestrained loose companions,
Even such, they say, as stand in narrow lanes,
And beat our watch and rob our passengers."

This surely is enough to wring the heart of any father whose chief aim is, after all, to secure the succession for his offspring. But for all the ill reported of Prince Hal, the father seeks out his good qualities and believes him to be a noble boy. He has confidence in his manliness and courage, and through his dissolute and desperate way of life he yet sees "sparkles of a better hope which elder days may happily bring forth." Here the keynote of the young man's life and character is really sounded. Upon this plan Shakspere is going to work it out, and "the sparkles of a better hope" in time materialize with more than the paternal prophecy.

Bolingbroke's sorrow, which we find foreshadowed in "Richard II," pervades the two plays of "Henry IV." In the very beginning of the first of these plays—or in the first part of what is really one play—King Henry feels poignantly the valorous

acts of Harry Percy, and sets over against them the riot and dishonor of his own young son. So deeply does he feel for the difference in the boys that it makes him sad and makes him sin "in envy that my Lord Northumberland should be the father of so blest a son." and he could wish it were true

> "That some night-tripping fairy had exchanged In cradle-clothes our children where they lay. And called mine Percy, his Plantagenet!"

Indeed, there would seem to be reason enough for this lament on the part of this poor father. Any companion to the old reprobate. Falstaff, could not well be an honor to a noble family. A fellow, who, like the owl, watched mostly by night. whose "hours were cups of sack, and minutes capons, and clocks the tongues of bawds," surely such a fellow could hardly be a recommendation for soberness and honesty of life. vet this was the company of the heir-apparent to the throne of England. What with Eastcheap and lewd company, and holding up travelers and making them stand and deliver on the road by Gadshill, poor Prince Hal had little external circumstance to commend him. It was hardly the custom for princes of the royal blood to consort publicly with cut-purses, to spend their time in common ale-houses, and in a pinch to lead a rescuing party against a judge's decisions to set a prisoner free. All this and much more was common gossip, and, we can well imagine, deeply pained King Henry.

We can readily sympathize with the King in his interview with Prince Hal, in which the young man is called to account. It is one of the most touching things in all literature. At first the King would almost believe, and bow to it if true, that Harry's waywardness was sent him in punishment for his own mistreadings, sent him as a revenge and a scourge bred for him out of his own blood. It almost seemed to him that only such an explanation could account why

> "Such poor, such base, such lewd, such mean attempts. Such barren pleasures, rude society"

should accompany the greatness of his blood and hold their level with his princely heart.

In that heart-to-heart talk the father makes confession of his grief that this his eldest son should have been forbidden his



place in the nation's councils and there supplanted by a younger brother. He lays bare the guiding motives of his own early life, his jealousy of his presence in public, his care to whet the common appetite for more of that presence till they valued it all the more highly for its very rarity. Step by step he unfolds his own value of public opinion and his own sure way of winning it, and sets over against that care of his the loose and senseless action of King Richard, "the skipping king," who "ambled up and down with shallow jesters," and made himself a byword in every mouth. Here were two pictures, and in which of them did Prince Hal recognize himself? The king did not leave it to him to pause before the conclusion, but himself drew it for him:

"And in that very line, Harry, stand'st thou; For thou hast lost thy princely privilege With vile participation; not an eye But is aweary of thy common sight, Save mine, which hath desired to see thee more, Which now doth that I would not have it do,—Make blind itself with foolish tenderness."

Great Bolingbroke, in spite of his throne and sceptre, is the most human and fatherly of men. Beneath all his calm and outward self-possession there beats the human, loving heart, The man who threw down his gage to Norfolk, and who towered in impetuosity in the court of Richard, who won the nobles to him by his diplomatic smiles and humility, who played for the great stake of England's crown and won it, this same king who now stamps out rebellion where'er it dares to raise its head, who will not brook danger and disobedience in the eve of Worcester, but with a peremptory: "Get thee gone!" invites revolt to crush it; this same strong and prudent man is after all a tender father, who loves his son most dearly and whose heart is wrung to think of that son's foolishness. Here the robes of majesty are laid aside and one touch of nature makes all the world akin. Not only does he show us himself possessed of a very human heart, but he knows also how to appeal to and to touch his son's. Being his son, he must be noble, must be high-minded, must be jealous of honor and stimulated to outdo those less than his equal. And so the king, after comparing his son to sickly, fawning, ambling Richard, compares Harry



Percy to himself, Henry Bolingbroke, in his best and youngest days, and whips his son's pride and jealousy into life. And then, without altogether sounding the note of fear, the king shows the Prince how far the disaffection of Harry Percy has overrun the land. This "Mars in swathing-clothes" is sweeping all before him. What a son he is to his proud father, Northumberland. How happy that man must be, while I, poor Bolingbroke, king though I be, have a son who wreathes his head in olive-leaves and ambles to the clanging of noisy cymbals. And worse still, mayhap this son and heir of mine will go

"through vassal fear,
Base inclination, and the start of spleen,—
To fight against me under Percy's pay,
To show how much thou art degenerate."

The father has touched the quick. The young Prince, after writhing under it, starts up and calls upon God to witness that he will pluck the laurels from this Hotspur's brow and so redeem himself that his deeds will scour away his shame. So fine an outburst is evoked from the boy that his father's confidence is won forthwith and the king gives his erring son charge of a division of the army.

And so Henry Bolingbroke showed himself the man and the father to the advantage of the king. Had he raged and fumed and disinherited his eldest son, sent him to the Tower to atone his evil ways, or even frowned upon him, sulked and chided him before the court, souring him in such deep humiliation, England had never had the glory of Henry V, "the great man of action and master of events." For, after all, Prince Hal was not all bad. It is the opinion of the Rev. Dr. Hudson that the young Prince took to his seeming wild way of life because of his distaste for, and disgust at, the insincerity of court life. He hated mockery and hypocrisy, all sham and aping. He found nothing else at court. He had intuitively penetrated it all—intuitively, for he was hardly old enough to argue it out and discuss it. But he could not endure it, and so he gave vent to his free, frank and manly nature in the unrestrained life we find him in. But his heart was not in it. He could carouse with Falstaff and the rest of them, plan with them to knock travelers on the head and rob them; but he knew his base companions all the while and was merely upholding the unyolked humor of their idleness. He intended one day to be himself and break through the foul and ugly mists that entangled him—all of which he did in good time. We could almost believe he was using that kind of life, young as he was—as a school of experience wherein to study men. Whether consciously or not, he learned there deep and abiding lessons which made him the man he was in after life.

Indeed, it would seem, after all, that Prince Hal's offending was more in appearance than in reality. He associated, it is true, with a lawless, riotous and immoral set; but he himself seems to have been ever the prince under the jerkin. He will plan to rob, but only that he may recover the ill-gotten money to restore it with advantage to its owners. He was all for a frolic, but merely for the fun there was to be had out of it. He would play waiter, turn "from Prince to prentice" just to catch Falstaff making a fool of himself and to see him bestowing himself in his true colors. That was ever the spirit of the lad, and entirely in keeping with his better and truer nature.

Of that better and truer nature we have more than sufficient warrant. He is fully conscious of the opinions of the world of him, and none deplores it more sincerely than he does himself. But he does not grow boisterous in disclaiming it; on the contrary, he humbly acknowledges it, but for all that, will redeem his fair name. He fully values the prowess and other good qualities of Hotspur, yet he wishes to encounter him in single combat, not out of royal spleen, or to avenge him of Hotspur's belittlement, but to save thereby the blood of either army. What he ventures, he intends to make good, and actually does so, though not in the terms proposed.

More admirable still than his valor and prowess is, on the one hand, his tribute of sorrow for old Falstaff, when he thinks he sees him slain on the field of battle; and on the other hand, his generous surrender of all claim to his victory over Hotspur when the old reprobate, Falstaff, who had been shamming death, poses as having ended Harry Percy. The good-hearted Prince is willing to tell the lie and gild it with the happiest terms he has, if it will do the big, fat man the service he so badly needs at court.



And yet, for all his good work in the time of war, for all the present appearance of kingly port and masterfulness, Prince Henry does not altogether desert his boon companions and easy life till he actually ascends the throne. He still enjoys a frolic. though more soberly than before. But they misjudge him who think he is heartless and unmoved by the increasing illness of his royal father. Indeed, he rebukes Poinz roundly for it. is not by any means as far in the Devil's book as Poinz and Falstaff. "But I tell thee, my heart bleeds inwardly that my father is so sick: and keeping such vile company as thou art hath in reason taken from me all ostentation of sorrow." This would seem to be the very measure of the young Prince. heart is in the right place, and he is dearly attached to his father, but the life of the court does not please him. Now, because he is "engraffed to Falstaff," people think him void of the feeling of a son. Men would think him a very hypocrite should he weep over his father's condition, but he weeps just the same, and the worst kind of tears, because they are tears of blood from the heart.

And so we are not surprised to see the sudden change in his demeanor when he comes light-heartedly into the room next which the King is lying at point of death. When he hears that news, he wishes to be alone to watch by his father. King Henry. who had so dearly bought the crown, would have it by him even in death, and so they placed it beside him on his pillow when they left him alone. The sight of it moves the young Prince deeply. The thought of all that crown had cost his father and of the poor support he gave him to make its wearing light, overwhelmed the true-hearted boy. Looking on his father in that heavy sleep, he thinks him dead, and so takes up the crown. pledging his life and honor to defend, maintain and transmit it in his own turn. The boy then goes into an adjoining room where he is found "washing with kindly tears his gentle cheeks." The King was not quite dead; the Prince is recalled to his presence, the rest go out, and between the father and son follows that most touching scene of the anguish and response of two human hearts.

The King had good reason, indeed, to believe or fear his son was anxious for his crown. But while he speaks from the bit-

terness of his heart, yet he seems to know his boy and hopes to chide him by this bitter, ironical speech into his proper service and sense of duty. It is a terrible arraignment of Harry, a cruel picture of his loose life and of what it might presage for his state of kingship. But it has the desired effect upon the boy and brings him down upon his knees. Surely he was loyal and true, or else he had sulked under that scathing rebuke. It brings us back to Shrewsbury field and to his challenge to Hotspur, and we know he is conscious of his transgressions and willing to submit to the shame of them. Shakspere touches here a noble, generous, albeit a full-blooded and lively nature which is capable of great things when it really wills them. The young Prince purposes a noble change, but is willing to die without his vindication before the world, if he feign in saying he was stricken cold in heart from grief when he thought he beheld his father lifeless before his eyes. It is impossible to describe the touching tenderness of the King in reply; his pride in the fine plea of this noble son, his remorse for his own shortcomings, his advice to his boy and his generally pathetic demeanor. Surely we feel, as we read these lines of the play, these are not kings in the purple, but father and son in the sanctity of their inmost thoughts and mutual affection.

The change from Prince Hal to King Henry V was often attributed by his contemporaries and early historians to a miracle. He became a dignified, self-possessed, evenly balanced ruler, a man of swift and decisive action as well as a leader of great resources. At the same time, he was ever remarkable for his straightforwardness and manly frankness. There is scarcely anything more noteworthy than his splendid self-command. He scarcely ever shows any irritability, any temper, any lack of self-control. Thus when the Dauphin's message is delivered to him in terms calculated to ruffle the most mature man of affairs, Henry takes it coolly, nay, in a pleasant, graceful manner. And yet, as he delivers his fine answer, you can see him warm up just enough to be dignified and forceful. It is a marvel that the young scapegrace who was ready for every scheme of Palstaff's should have himself now so well in hand.

Side by side with this royal bearing of the man is his old joyous, happy nature and love for a joke. He could not, or

would not, resist the temptation on the eve of the battle of Agincourt to take advantage of his incognito and sound the soldiers on their opinion of the King, and give his gage to Williams for a little private bout after the battle. The whole thing. with its denouement, is in the humor and innocent fun that ever marked Prince Hal in his roistering days. He saw the joke out. indeed, but he would not have injury or insult befall any one. and so he takes care to guard good Fluellen against the testy and valiant Williams.

The homely, matter-of-fact courting scene between King Henry V and the Princess Katherine shows us the same frank. straightforward man who has more in his heart than his tongue can utter. And yet, for all his protestations of the lack of honeved words and fine phrases, he gives utterance to very fine things, paints his rugged and soldier nature with a free hand and pays well-turned compliments to the cov young lady. in the same breath with which he deplores his inability to do so.

Thus Prince Hal, of evil promise when we first met him, wears the crown of England with dignity and success. realizes the responsibilities it brought with it, but never sought to exaggerate his own importance or exceptional position. "We are no tyrant, but a Christian King," he says to the ambassador of the Dauphin of France, which we may supplement by his reflections after he had listened to the soldiers' views on kingship before the battle of Agincourt: "And what have kings, that privates have not too, save ceremony, save general ceremony?" This, King Henry V ever appreciated, and was ever the man of flesh and blood beneath the royal robes and crown. has been at special pains to bring out this common humanity in him, and has succeeded so well that whether as Prince Hall or as Henry V, we condone, admire and love him.

Literary Studies

A STUDY OF SHAKSPERE'S "MACBETH"

BY THE

VERY REV. HERBERT F. FARRELL, V.F., A.M. ACT III.—(Concluded.)

1. Was Macbeth the third murderer?

It seems very unlikely that Macbeth would expose himself to the almost certain discovery his attendance at the murder would entail: and it is most improbable that Shakspere intended any such inference. Yet, Mr. Allen Park Paton stoutly maintains the third murderer was no other than he, and offers eight reasons for this opinion, as follows: First, although the banquet was to commence at seven, Macbeth did not go there till midnight. Second, his entrance to the room and the appearance of the murderer are almost simultaneous. Third, so dear to his heart was the success of this plot, that during the four or five hours before the banquet, he must have been taken up with the intended murder some way or other. He could not have gone to the feast with the barest chance of the plot miscarrying. Fourth, if there had been sent a third murderer to superintend the other two, he must have been Macbeth's chief confidant, and as such in all probability would have been the first to announce the result. Fifth, the "twenty mortal murthers" was a needless and devilish kind of mutilation, not like the work of a hireling. Sixth, the third murderer repeated the precise instructions given to the other two, showed an unusual intimacy with the exact locality, the habits of the visitors. etc., and seems to have struck down the light, probably to escape recognition. Seventh, there was a levity in Macbeth's manner with the murderer at the banquet, which is quite explicable if he personally knew that Banquo was dead. Eighth, when the ghost rises, Macbeth asks those about him, "which of them had done it," evidently to take suspicion off himself, and he says, in effect, to the ghost, "In you black struggle you could never know me."

Sir Henry Irving believes Macbeth's special attendant filled the rôle of third murderer. This seems more probable. He was, perhaps, somebody deeply in Macbeth's power, who would not dare betray him. . . . His precautions show the condition to which crime has reduced the regicide. He dares not trust his hirelings and so must send a trusty agent to make sure there shall be no deception practised.

2. Why are the words:

"but he does usually So all men do—from hence to the palace gate Make it their walk,"

introduced?

Shakspere, thorough artist as he was, realized the dangers of introducing horses on the stage. There is always the possibility of making absurd the most serious scenes. By having it appear that it was customary for riders to dismount at a certain distance from the palace, hand over their mounts to servants, and walk the rest of the way, taking a short cut through the woods, he preserved verisimilitude, and at the same time protected the scene from accidents, the stage manager from much trouble.

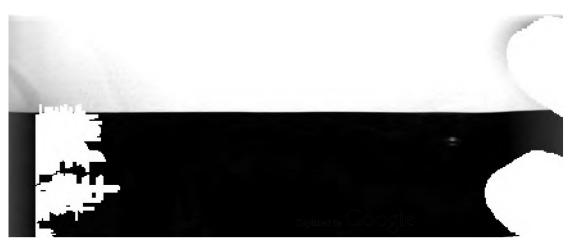
Moreover, when the play was written the attempts at realism were less ambitious than at the present. In fact, we learn the poet's dislike for the too realistic from the manner in which he hurries the murder of Banquo, and causes the actual deed to be hidden in darkness.

3. Why does Banquo's death take place before our eyes?

To avoid repetition and to show the condition to which his iniquity has reduced Macbeth. The poetry that made Duncan's taking off pathetic is gone. This is a bare, brutal murder, worthy of a man dead to all gentle feeling. Familiarity with evil has made the murderer hard and vulgar in his methods.

4. What do we know of Fleance's later history?

"Fleance, after the assassination of his father, fled into Wales, where, by a marriage to the daughter of the prince of that country, he had a son named Walter, who afterwards became Lord High Steward of Scotland, and from thence assumed the name of Walter Steward. From him, in a direct line, King James I was descended, in compliment to whom our author



has chosen to describe Banquo, who was equally concerned with Macbeth in the murder of Duncan, as innocent of that crime." Malone, quoted by Furness.

5. What does the second murderer mean when he says: "We have lost best half of our affair"?

He refers to the escape of Fleance. The death of the latter was of much greater importance than that of his father; at least, to thwart the prophecy of the Weird Sisters, to wit, that from Banquo would descend a long line of kings. With Fleance alive Macbeth's torture continues; for he cannot brook the thought that all his labors and sin will result in Banquo's glory rather than his own.

6. What position does Scene Third occupy in the play?

It may truly be called the climax. Macbeth has reached the summit of his successes. Here the descent begins—henceforth, failure meets him at every turn. Thus far we have been held in suspense; with bated breath, as it were, we awaited new developments of evil; but now that punishment has begun everything becomes quite clear and intelligible.

7. Should the ghost of Banquo actually appear on the stage?

After Lenox has requested the king to be seated, the stage direction, "The Ghost of Banquo enters, and sits in Macbeth's place," is given. Commenting on this, Knight says: "It presents the strongest evidence that in the presentation of the tragedy within sixteen years of its original production, and only seven years after the death of the author, the ghost of Banquo was exhibited to the audience." Eminent critics have argued at length both for and against the presentation of the ghost, and since Kemble's time it has not appeared. Those opposing say Banquo's ghost, like the "air-drawn dagger," was simply the creation of an overwrought brain-or, at most, since it was visible to Macbeth alone, it should not be brought on the stage. Some maintain that Lady Macbeth also saw the ghost—not, indeed, of Banquo, as she was not aware of his death, but of Duncan. They, therefore, insist that both appear. Seymour, saying the lines, "If charnel houses and our graves." etc., refer to Duncan, since Banquo is not yet buried. however, it is Banquo's ghost which appears later on, as he

claims, and gives Macbeth the second fright, how can the words. "thy bones are marrowless." be said of him, any more than those speaking of charnel houses giving up their dead? would be useless to quote all the arguments given by Campbell. Mrs. Jameson, Collier, Dyce, Hunter, Bucknill and others in this controversy. In Dr. Forman's journal, dated April 20. 1610. describing "Macbeth" as he saw it at the Globe Theatre, we find the passage: "He began to speak of noble Banquo, and to wish he were there. And as he thus did, standing up to drink a carouse to him, the ghost of Banquo came and sat down in his chair behind him." This seems to put the practice of Shaksperean times beyond question: but, as Hudson well states. "There were good reasons for the ghost's appearance in Shakspere's time, which do not now exist. It is a thing existing only in the diseased imagination of Macbeth: a subjective ghost: and no more objective than the air-drawn dagger. . . . In Shakspere's time the generality of the people could not possibly conceive of a subjective ghost, but it is not so now."

8. Give in detail some of the arguments for and against two ghosts.

Seymour, whose arguments for two ghosts are given in the preceding answer, adds: "I do not overlook the words, 'Thou canst not say I did it," etc., which may be urged against me; but, if this will stand in the case of Banquo, as the subterfuge of one who had done the deed by deputy, it surely will accord with the casuistry of him who knows he struck a sleeping victim; and this with the pains that had been taken to fix the murder on the grooms, may sufficiently defend the application of the remark to the royal spectre. Besides, to whom, except Duncan, can the words apply: 'If I stand here I saw him'? If Banquo were the object here alluded to, it would be unintelligible to the Lady, who had not heard yet of Banquo's murder."

Dyce rejects this opinion with contempt, and adds, that from Dr. Forman, it is evident the second ghost did not appear in the first presentations of the tragedy. He believes if Banquo's ghost were made to appear a third time, some ingenious gentleman would have discovered it, the ghost of some third party, say, Lady Macduff.

Hunter favors the two ghosts theory, refusing to accept Forman's statement as conclusive. He thinks it more in Shakspere's manner to bring in both, than to make one ghost appear, depart without apparent reason, and reappear for no particular purpose. When all is said, Collier's and Dyce's opinions appear most satisfactory, and according to the poet's usual methods. To introduce more than the ghost of Banquo at such a time, seems rather the far-fetched lucubrations of ingenious minds, seeking depths of meaning never dreamed of by the author.

9. Explain the line, "Ere human statute purged the gentle weal."

The folios give "humane." In Shakspere's time both words "human" and "humane" were spelled alike—and, in fact, accented alike. There is an exception with regard to accent, found in Winter's Tale, III, ii, 6. Some commentators believe both words meant about the same thing in the mind of the poet. Johnson accepts "human statute."

Rolfe adopts the Clarendon Press Editors' interpretation of "gentle"—namely, it is proleptic, and means, "ere humane statute purged the common weal and made it gentle." The same construction is found in Act I, vi, 3, of this play, and in Richard II, II, iii, 94.

Warburton says he has reformed the text to "gen'ral weal," meaning "ere civil societies were instituted." "For," adds he, "the early murders recorded in Scripture are here alluded to, and Macbeth's apologizing for murder from the antiquity of the example is very natural." Capel and M. Mason both reject "gentle."

10. What is meant by the "Hyrcan tiger"?

A tiger from Hyrcania, a country south of the Caspian Sea. It was a country of Asia in ancient geography, which corresponded to northern and northeastern Persia. The C. P. Editors think the English poets probably got their ideas of this country from Pliny's Natural History. There is, however, a mention made of Hyrcan tigers in Virgil's Æneid, Book IV, line 367, "Hyrcanæque admorunt ubera tigres."

11. What is the meaning of "inhabit" in the line, "If trembling I inhabit then"?

The followers of Henley's interpretation hold the word is correctly given, and that it means, "If I am afraid, and remain at home, then," etc. Therefore the verb is used in a neutral sense. Tooke agrees with this, and Steevens thinks it possible. Most critics prefer Pope's emendation, who makes the word "inhibit." Thus Theobald, who reads the line: "If trembling me inhibit," i. e. "prevent." Warburton has "inhibit" stand for refuse. Malone, "I have not the least doubt that 'inhibit thee' is the correct reading." Douce, Nares and Dyce take "inhibit."

Collier, Hunter, White and Delius prefer "inhabit." The last writes, "Those editors who adopt inhibit thee, lose sight of the fact that inhibit in the sense of forbidding by virtue of superior authority does not accord with trembling. . . . Robinson and Harry Rowe hold to 'exhibit.'" Other constructions are also given, but that which takes the word as we find it in the text, and understands it to mean, "If I remain at home," seems the most satisfactory.

12. What observations would you offer concerning Macbeth, and Lady Macbeth, at the close of this act?

The strain of their unnatural lives is evidently telling on both of them. Macbeth is no longer the man of the first act. Whilst conscience troubled him then, still he had great confidence in himself. Now conscience is dead—but the fear of discovery haunts him. He redoubles his precautions, but he has no thought of mending his evil ways. He has had a taste of blood, and all the animal in him asserts itself. He cannot go back. Crime must be followed by crime, "Blood will have blood." It is the natural evolution. The time for repentance is gone.

"For mine own good

All causes shall give way; I am in blood Steep'd in so far that, should I wade no more, Returning were as tedious as go o'er."

On his wife the effect is different. When the voice of conscience speaks to her, it is effective—she realizes now that it was all a mistake. "The game isn't worth the candle," and she breaks down completely under the strain. Yet she must save her husband—hence, the forced energy, playfulness, and

indignation of the banquet scene. When the guests have departed, however, we learn her true condition. The crisis in her life has come. No reproach escapes her lips—no word of scorn—only a submissive reply to her husband's questions, and an entreaty to seek repose. Mrs. Jameson writes: "There is a touch of pathos and of tenderness in this silence which has always affected me beyond expression; it is one of the most masterly and most beautiful traits of character in the whole play."

Macbeth.-If it were done, when 'tis done, then 'twere well It were done quickly; if the assassination Could trammel up the consequence, and catch, With his surcease, success: that but this blow Might be the be-all and the end-all here. But here, upon this bank and shoal of time,-We'd jump the life to come.—But in these cases, We still have judgment here; that be but teach Bloody instructions, which, being taught, return To plague the inventor: This even-handed justice Commends the ingredients of our poisoned chalice To our own lips. He's here in double trust: First, as I am his kinsman and his subject. Strong both against the deed; then, as his host, Who should against his murderer shut the door, Not bear the knife myself. Besides, this Duncan Hath borne his faculties so meek, hath been So clear in his great office, that his virtues Will plead like angels, trumpet-tongued, against The deep damnation of his taking off: And pity, like a naked new-born babe Striding the blast, or heaven's cherubim, hors'd Upon the sightless couriers of the air, Shall blow the horrid deed in every eye, That tears shall drown the wind.—I have no spur To prick the sides of my intent, but only Vaulting ambition, which o'erleaps itself, And falls on the other.

-Shakspere.



Catholic Literature

[Conducted by Thomas Swift]

THE CASKET OF OPALS

A POEM BY GEORGE PARSONS LATHROP

BRIEF biographical sketch of the life and career of George A Parsons Lathrop appears in the Dictionary of Catholic Authors in this number of THE CHAMPLAIN EDUCATOR. The review of his literary career, which was all too short for the rich promise his high and varied talents gave, suggested an examination of his poems which probably are more characteristic of the genius of the man than are any other of his works. For, it may be observed that, both by inclination and natural literary talent, Mr. Lathrop was first of all a poet. His first volume was a book of poems, "Rose and Rooftree," published in 1875, and one of his latest—if not indeed his last—was a book of poems, "Dreams and Days," published in 1892, the year after his reception into the Catholic Church. Moreover, we are told that, during the latter part of his life, Mr. Lathrop was engaged in writing a number of poems which it was his desire to see published in one volume.

The poem we have chosen for our study is one of the more pretentious of those found in "Dreams and Days," and it possesses more scope and elaboration of plan than any of the others. It bears the attractive title of "The Casket of Opals." Its theme is the story of an unhappy marriage—a story only too frequently written on the pages of society nowadays—but it is here treated in a novel and very fascinating manner. A dim discernment of the author's purpose is evident in the title—"The Casket of Opals."

Opals, though much worn as articles of jewelry, are widely regarded as unlucky or fateful stones. In olden times the opal was believed to possess magical virtues, as the conferring of invisibility when wrapped in a bay leaf. On account of its brilliant play of changing colors, it is associated with inconstancy of devotion—the motif of the poem. In "Twelfth

Night" the Clown addresses his master, the Duke, who is very fickle of purpose because very much in love with Olivia, in the following terms: "Now . . . the tailor make thy doublet of changeable taffeta, for thy mind is a very opal." Hence it may be seen that the selection of opals here befits the nature of the theme.

The story is universal in its application, for even Catholics, bound by the indissolubility of the marriage tie and surrounded by the graces of a sacramental union, are not exempt from the temporary estrangements that are so frequently the death of true love. It is such a case the author deals with in "The Casket of Opals." He asks and very tersely answers:

"What ill befel these lovers? Shall I say?
What tragedy of pity, care and sorrow?
Ye all know, who have lived and loved; if nay,
Then those will know who live and love to-morrow."

In the introduction, which is very artistic and appropriate, the poet explains the instrumentality of the casket of opals. After describing the external appearance of the gems, with their wavering, varying gleams and glows—as if

"Some soul once human,—wandering, in the snare
Of passion had been caught, and henceforth doomed
In misty crystal here to lie entombed—"

he continues:

"And so it is, indeed. Here prisoned sleep
The ardors and the moods and all the pain
That once within a man's heart throbbed. He gave
These opals to the woman whom he loved;
And now, like glinting sunbeams through the rain,
The rays of thought that through his spirit moved
Leap out from these mysterious forms again.

The colors of the jewels laugh and weep
As with his very voice. In them the wave
Of sorrow and joy that, with a changing sweep,
Bore him to misery or else made him blest
Still surges in melodious, wild unrest.
So when each gem in place I touch and take,
It murmurs what he thought or what he spake."

Analysis of the Poem

The Introduction describes the general outward appearance of opals and the magic power of this casket of ten opals in particular, which tell of:



First opal—Love's declaration.

Second opal—Love's pleading and warning.

Third opal—Love's happiness.

Fourth opal—The rift within love's lute.

Fifth opal—The awakening.

Sixth opal—Love dead.

Seventh opal—Ignorance of each other's nature the fatal cause.

Eighth opal—Dead love cannot be revived.

Ninth opal—The real cause of estrangement explained—uncongenial natures.

Tenth opal—Love's devotion—Heaven's own gift—necessary

for true happiness.

The teaching of Lathrop's "Casket of Opals" would seem to be this—many a love bark freighted with life and hope and temporary happiness is wrecked on the shoals of misunderstandings or blindly dashed to pieces upon the rugged rocks of passion—that even love in the common acceptation of the term, such love as the majority of couples marry on, is not sufficient to ensure happiness, unaccompanied, as it so frequently is, by the spirit of a mutual unselfish devotion. It teaches the wisdom of not entering rashly into the marriage state, but to approach it with the care and earnest consideration due to an all-important step in life. It cannot be doubted that the appalling number of divorces in this country results from ill-conditioned matches, made hastily and between uncongenial parties—this, and the ease with which the marriage bond may be severed.

Bishop Spalding, of Peoria, writing in *The American*, says on the subject of reckless marriages:

"Reckless and senseless marriages are an inexhaustible source of evil. Many of our people enter into wedlock as thoughtlessly as they take a stroll or fall asleep, and the result is quarrels, contentions, divorces, and children reared in an atmosphere which blights their tender lives.

Hence crime among the young is increasing far more rapidly than the population grows. So long as this poison fountain remains open, so long will vice and pauperism continue to breed degradation and wretchedness.

"Homes which are hells thwart the wisest efforts to reform

abuses. They hinder the school, weaken the church, and undermine the social fabric. Our chaotic and lax marriage laws encourage and facilitate imprudent marriages."

The poem opens with the following exquisite description of the opal; the fidelity of the painting will be recognized by all, who are familiar with the appearance of the gem or the opalescent splendors of the sky at dawn or sunset:

"Deep, smoldering colors of the land and sea
Burn in these stones, that, by some mystery,
Wrap fire in sleep and never are consumed.
Scarlet of daybreak, sunset gleams half spent
In thick white cloud; pale moons that may have lent
Light to love's grieving; rose-illumined snows,
And veins of gold no mine depth ever gloomed;
All these, and green of thin edged waves, are there."

The separate murmurings of each of the opals at the poet's touch form a casket of poetic gems. The second opal sings thus:

"If from a careless hold,
One gem of these should fall,
No power of art or gold
Its wholeness could recall:
The lustrous wonder dies
In gleams of irised rain,
As light fades out from the eyes
When a soul is crushed by pain.
Take heed that from your hold
My love you do not cast:
Dim, shattered, vapor-cold—
That day would be its last."

There is a duality of spirit in this passage truly remarkable—a dual personality so to speak pervading it—intangible yet there—varying and opalescent. There is the spirit of the opal itself and there is the spirit of the man breathing from it. To the mind of the reader they have a separate but unified presence. The passage is figurative in the highest degree—the figures rounded and polished and of exquisite symmetry. The opal, in spite of its appearance of hardness, is not a crystal and is very easily broken—so is love if it be cast aside. There is the same picturesqueness and intensity of feeling in the confession of the fifth opal, which tells of the sad awakening to the reality:

"I dreamed my kisses on your hair
Turned into roses. Circling bloom
Crowned the loose-lifted tresses there.
'O Love,' I cried, 'forever
Dwell wreathed, and perfume-haunted
By my heart's deep honey-breath!'
But even as I bending looked, I saw
The roses were not; and, instead, there lay
Pale, feathered flakes and scentless
Ashes upon your hair!"

The cause, as given in two full, beautiful stanzas, is one of common occurrence—love grown cold. Love is a tender plant that will only flourish in the atmosphere of another love as warm and life-nourishing as its own. A one-sided love is an impossibility; coldness and scorn are the deadliest agents of destruction to its existence. The whole story is here, and a volume could not tell more. The sixth opal cries:

"The love I gave, the love I gave,
Wherewith I sought to win you—
Ah, long and close to you it clave
With life and soul and sinew!

My gentleness with scorn you cursed: You knew not what I gave. The strongest man may die of thirst: My love is in its grave!"

And the eighth opal moans:

"I did not know her eyes
Would so haunt mine after death,
Or that she could hear the sighs,
Low as the harp-string's breath.

But, ah, last night we met!
From our stilly trance we rose,
Thrilled with all the old regret—
The grieving that God knows.

She asked: 'Am I forgiven?'—
'And dost thou forgive?' I said,
Ah! how long for joy we'd striven!
But now our hearts were dead.

Alas, for the lips I kissed
And the sweet hope long ago!
On her grave chill hangs the mist;
On mine, white lies the snow."

. 1

But it is not merely in the region of sentiment that George Parsons Lathrop displays the master touch; his power of description shows an accuracy of observation, a care of detail and a humanness that are as pleasing as his descriptions are clear, vivid, true and exquisite. Take the birth or formation of the opal as described by the ninth gem in the casket as an example:

"In the mountains of Mexico,
Where the barren volcances throw
Their fierce peaks high to the sky,
With the strength of a tawny brute
That sees heaven but to defy,
And the soft, white hand of the snow
Touches and makes them mute.—

Firm in the clasp of the ground The opal is found. By the struggle of frost and fire Created, yet caught in a spell From which only human desire Can free it, what passion profound In its dim, sweet bosom may dwell!

So was it with us, I think,
Whose souls were formed on the brink
Of a crater, where rain and flame
Had mingled and crystallized.
One venturous day Love came;
Found us; and bound with a link
Of gold the jewels he prized.

The agonies old of the earth,
Its plentitude and its dearth,
The torrents of flame and of tears,
All these in our souls were inborn,
And we must endure through the years
The glory and burden of birth
That filled us with fire of the morn."

Here again the two-fold unity of spirit is apparent—the individuality of the opal and the personality of the unhappy lover. The simile, "So was it with us, etc.," is very beautiful and perfect—the "rain and the flame" being coldness and passion, and the opal born of frost and fire. It must be borne in mind, however, that the opal is an amorphous and not a crystal-



lized substance. Hence "crystallized" is a poetic license, used here as applicable to the opal as well as in another passage where the poet speaks of the opal as a "crystal," to enhance the beauty of the gem. It is also the fact that opal consists of silica and from three to nine per cent. of water, hence the appropriateness of "rain," "frost," "snow" and "tears" along with the opalescent fires that glow in the depths of the gem.

The tenth opal's story is the most picturesque and poetic of all. We give it in its entirety—another beautifully worked-out simile full of the richest music:

"Colors that tremble and perish, Atoms that follow the law. You mirror the truth which we cherish. You mirror the spirit we saw. Glow of the daybreak tender, Flushed with an opaline gleam. And passionate sunset splendor-Ye both but embody a dream. Visions of cloud-hidden glory Breaking from sources of light Mimic the mist of life's story. Mingled of scarlet and white. Sunset-clouds iridescent. Opals, and mists of the day, Are thrilled alike with the crescent Delight of a deathless ray Shot through the hesitant trouble Of particles floating in space. And touching each wandering bubble With tints of a rain-bowed grace. So through the veil of emotion Trembles the light of the truth; And so may the light of devotion Glorify life—age and youth. Sufferings,-pangs that seem cruel,-These are but atoms adrift: The light streams through, and a jewel Is formed for us, Heaven's own gift!"

Some of the most striking qualities of Lathrop's verse are its purity of language and consequent strength and lucidity. The delicate play of fancy running through this poem, as through nearly all of his poetry, if involved in less simple language, would be difficult to follow and far less appreciable. He com-

bined with a vivid imagination great skill in the technical working out of figures. "The Casket of Opals" is a connected series of exquisitely elaborated similes expressed ideally, though not strictly, in sonnet form. The introduction, however, consists of two passages—the first being almost a perfect and the latter a wholly perfect sonnet. The whole poem, in fact, is most artistic and instinct with the genius of poetry; it affords an exemplar of poetic æstheticism not often met with in the poetry of the latter half of the nineteenth century outside of Tennyson's works.

RONDEL

OW Time throws off his cloak again
Of ermined frost, and cold and rain,
And clothes him in the embroidery
Of glittering sun and clear blue sky.
With beast and bird the forest rings,
Each in his jargon cries or sings;
And Time throws off his cloak again
Of ermined frost, and cold and rain.

River and fount and tinkling brook

Wear in their dainty livery

Drops of silver jewelry;

In new-made suit they merry look;

And Time throws off his cloak again

Of ermined frost, and cold and rain.

—CHARLES D'ORLEANS. Tr. by Longiellow.



Exercises on General and Prescribed Readings

THE KULTURKAMPF IN PRUSSIA AND THE CENTRE PARTY

Questions on the Article

1. What was Bismarck's position in Germany at the beginning of the Kulturkampf? 2. What was his policy with regard to Church and State? 3. What was the Katholische Abteilung? 4. What was his policy with regard to education? 5. How did he regard the Centre Party? 6. Whom did he regard as his chief opponent in the Centre? 7. What was his idea of Windthorst? 8. Who answered Bismarck's attacks on Windthorst? o. Who was the "Pearl of Meppen"? 10. What were the "Falk or May Laws," and why were they so called? 11. What policy did the Centre adopt after passing the May laws? 12. When were the May laws signed? 13. What effect had their passing on the Catholic people and Catholic hierarchy and clergy in Germany? 14. How did they accept these laws? 15. When did Mallinckrodt die? 16. What was the "Kullmann" incident? 16. What effect had it on the Catholic situation? 17. What use did Bismarck make of the incident? 18. What religious society alone was allowed to remain in Germany-and why?

Research Questions

1. Who corresponds to Bismarck in France at the present time? 2. In what respects is the religious persecution now raging in France similar to that which raged in Germany? 3. In what respects is Combes' policy towards the Catholic Church like that of Bismarck's? 4. Their policies with regard to education? 5. Is there a Catholic party in the French Parliament like the Centre of Germany? 6. What example may the French Catholics take from the German Catholics? 7. Who is M. Combes' chief opponent? 8. Where is the Windthorst of France to-day? 9. What name has been given to the laws against the religious orders in France? 10. Compare the expulsion of the religious orders in the two countries. 11. How does the attitude of the French clergy towards the government contrast with that of the German clergy? 12. What recent incident has Combes availed himself of to pursue his hostility against the Church?

Topics Suggested for Supplementary Articles

- 1. The power of a third, independent, party in Parliament.
- 2. France following in the footsteps of Germany.
- 3. Catholicism in France and Germany contrasted.

- 4. Religious persecution has glorified the Catholics in Germany.
- 5. A Centre Party policy for the Catholics in France.
- The German Centre Party and the Irish Home Rule Party in Parliament compared.
- 7. The only effective way to fight tyranny is at the polls and in Parliament.

HENRY BOLINGBROKE AND HARRY MONMOUTH

Questions on the Article

1. What is the popular idea of royal personages? 2. What two exceptions to the rule does Shakspere afford us? 3. What is the special characteristic of Henry Bolingbroke and Harry Monmouth? 4. How did Bolingbroke regard his wayward son? 5. What was the nature of the young Prince's early life? 6. What is the most human and touching scene because of its naturalness, in "Henry IV"? 7. Give the substance of the heart-to-heart talk between father and son. 8. Whom does Henry hold up as a model to his son? 9. What effect has Henry's argument on Prince Hal? 10. How has the young Prince's conduct been accounted for? 11. How did his nobler nature show itself in his masquerading with his low companions? 12. What excellent qualities of character does he display? 13. Did Henry IV really believe that his son coveted the crown? 14. Is this assumption in keeping with the careless nature of the youthful Prince's life? 15. In what respect did the Prince show himself a good son and a true man? 16. How can you account for so sudden a change in his mode of life? 17. How does his character as king comport with that of his wild youthful days?

Research Questions

r. How does Shakspere generally view and picture royalty? 2. What other English kings has Shakspere brought into his plays? 3. "Henry IV" is the most human of Shakspere's historical plays—discuss this statement. 4. Is the Prince Hal of history the Prince Hal of the play? 5. What historical sources did Shakspere draw from in this play?

Topics Suggested for Supplementary Articles

- 1. Shakspere and royalty.
- 2. The redemption of a wayward son as shown in "Henry IV."

Dictionary of Catholic Huthors

George Parsons Lathrop (1851 - 1898) was born near Honolulu, the capital of the Hawaiian Islands. He obtained his education in New York City and in Dresden, Germany, where he remained for three years. He returned to New York and entered Columbia College Law School, but after one term there, he decided on a literary career. He married Rose, the second daughter of Nathaniel Hawthorne, now Rev. Mother Alphonsus Lathrop, O.S.D.

In 1875 Mr. Lathrop became associate editor of the Atlantic Monthly during the chief editorship of William D. Howells. For two years he was editor of the Boston Sunday Courier. In 1883 he founded the American Copyright League and, five years later, organized the Western Copyright League in Chicago, both of which were instrumental in bringing into being the International Copyright Law. During this period he was a constant contributor to the daily and monthly and quarterly press. His signed and unsigned contributions are varied and voluminous.

In March, 1891, Mr. Lathrop, together with his wife, was received into the Catholic Church by the Rev. Alfred Young, of the Paulist Fathers of New York.

His first published volume was "Rose and Rooftree" (poems), in 1875, and his second "A Study of Hawthorne," a biographical and literary portrait of his illustrious father-in-law, which for the first time made the real man known to the world. In the same year, 1876, he published his first novel, "Afterglow." His other novels are "An Echo of Passion," "In the Distance," "Newport," "Would You Kill Him?", "Two Sides of a Story," "Love Wins," "Gold of Pleasure;" his other books are, "Spanish Vistas," "History of the Union League in Philadelphia," a volume of short stories, and a volume of poems, "Dreams and Days."

Mr. Lathrop took a leading part in forming and assisting to direct the Catholic Summer School of America, now at Cliff

Haven, on Lake Champlain, near Plattsburg. He was one of the original organizers and an incorporator of this great institution, and for several years a member of the board of trustees and vice-president.

Isaac Thomas Hecker (1819 – 1888) was born in New York and educated in the same city. In his search after truth he became a member of the Brook Farm Association, and joined the Consociate Family, at Fruitlands, Mass. In 1845 he found in the Catholic Church the haven of his desires. He joined the Congregation of the Holy Redeemer and was ordained in London by Cardinal Wiseman. In 1858, with the assent of the Pope, he left the Redemptorists to found the Congregation of St. Paul, over which he continued to preside until his death.

The first work published by Father Hecker was "Questions of the Soul," which appeared in 1855. It is addressed to non-Catholics to whom it shows that only the Catholic Church adequately answers the questions raised in the soul about man's destiny and the means to attain it. "The Aspirations of the Soul," written two years later, may be regarded as a sequel to the "Ouestions."

Father Hecker established the well-known magazine *The Catholic World* and founded at the same time the Catholic Publication Society, the influence of which institutions in the spreading of good Catholic literature cannot be too highly estimated. One of his most remarkable articles in *The Catholic World*, to which he was a constant contributor, is "The Catholic Church in the United States," which appeared in 1879.

John England (1786 – 1842), Bishop of Charleston, bears the greatest name in the American Catholic literature of his time. He was born in Cork, Ireland, where he received his early education. He completed his studies at the Theological College of Carlow, Ireland. In 1812 he took a conspicuous part, as a political writer, in the discussion of the subject of Catholic Emancipation. In 1817, he was appointed parish priest of Bandon, where he remained until made by the Pope Bishop of the newly established see of Charleston, embracing the two Carolinas and Georgia.

One of Bishop England's first acts, on his arrival in Charleston, was the establishment of a theological seminary, to which a classical and scientific academy was attached, which won for him the title of Restorer of classical learning in Charleston. He established the *United States Catholic Miscellany*, and supplied its columns with a vast amount of original matter.

The collected works of Bishop England, extending to five large volumes, bear testimony to his literary industry and brilliancy of mind. These works treat chiefly of controversial and historical matters. Among his spirited addresses published in these volumes may be particularly mentioned those on Classical Education, on the Pleasures of the Scholars, on the Origin and History of the Duel, on the Character of Washington. His writings are marked by force and elegance of style, interspersed with an ardent Celtic wit.

Mrs. Annie Chambers - Ketchum recently deceased, was the youngest daughter of Major Benjamin Stuart Chambers and was born at Georgetown, Kentucky. Her education and reading made her equally at home in classics, belles-letters, natural sciences and languages. In 1855 she was appointed principal of the High School for Girls in Memphis. In 1858 she was married to Adjutant Leonidas Ketchum, who died in 1863, of a wound received at the battle of Shiloh. Upon the death of her son she went to Europe, residing several years in England and France. Upon her return to America she became a Catholic and a Capitular Tertiary of St. Dominic.

Mrs. Chambers-Ketchum was a typical Southern gentle-woman, possessed of all the grace and fascination peculiar to the type. She was the author of the famous Confederate war song, "The Bonnie Blue Flag." Her works consist of a volume of poems, "Christmas Carillons," "Nellie Bracken," a novel; "Gypsying," letters of travel, a large number of lectures on science, literature and art, and a large work on the botany of the South, as a text-book for academies and colleges.

Reading Circles

St. XAVIER'S READING CIRCLE, OMAHA, NEB.

We have received the following interesting report of this circle:

This Circle was organized October, 1903, by the Sisters of Mercy, of Mt. St. Mary's Seminary, Omaha, and it is now a brilliant coterie of sixty members. The aim of the Circle is to offer to the ladies of Omaha an opportunity of becoming familiar with the best thought of the best thinkers on ethical, religious and philosophical questions. The cause of truth being always furthered by moral and intellectual women.

At the first regular meeting a very glowing address was delivered by the eloquent Michael Stritch, S. J., of Creighton University. After which a resolution was passed determining a course of study for the first year, and adopting as a motto "Palma non sine pulvere." It was decided to review Catholic philosophy, to complete one of Bishop Spalding's works, and also one work of the great Bard of Avon. Accordingly three prominent leaders were chosen: Miss Sullivan, of the Omaha High School, a lady well versed in Shakesperean lore; Miss McCarthy, another teacher of broad culture, and Rev. P. F. McCarthy, as Professor of Philosophy.

Meetings were held every two weeks throughout the session, beginning with the first Sunday of October and ending with the first Sunday of June. All the members were studious and enthusiastic and by consequence a successful year's work was the result.

The subject of "Ontology" was completed, as were also Shakspere's "Macbeth," and Spalding's "Essay on Opportunity."

Three historical lectures were given throughout the course. "The St. Bartholomew Massacre," by Rev. Peter Gannon; "The Spanish Inquisition," by Rev. P. F. McCarthy, and "False Decretals," by Rev. P. McLaughlin.

The studies of the Circle will be resumed at the next regular meeting the first Sunday of October, 1904.

We are subscribers for and enthusiastic readers of your valuable journal, THE CHAMPLAIN EDUCATOR.

ST. VINCENT'S READING CIRCLE, BOSTON, MASS.

The closing exercises of the St. Vincent's Reading Circle were held Monday evening, when the circle entertained the Young Ladies' Library Association and the St. Vincent's Holy Name Club in the home of the former, E street, South Boston. Vocal and instrumental numbers were given by Miss Grimes, Miss May Martin, soprano; the Mandolin and Guitar Club, Miss Margaret Roach, contralto; Miss Marie Houghton,



soprano, and a five-part song by members of the Circle; also a reading, "Aux Italiens," by Miss Cassidy, with tenor obbligato by Mr. Charles Forrester. The scope of the Reading Circle work was well exemplified by two thoughtfully prepared papers, "The Life of Bishop Cheverus." by Miss Nora Sullivan, read by Miss Curran, and the "History of the Stage," by Miss Mary Kenney. The foregoing program was contributed by those identified with parish work, and fortunate indeed must be considered the parish which can present such a creditable showing. The address of the occasion was delivered by the Rev. Wm. H. Grant, spiritual director of the Holy Name Society, whose subject, "The Upbuilding of Character by Means of Self-Education," was especially fitting, and admirably delivered. By self-respect, moral courage, and conscience, he exhorted those present to mold their character, which is nature in its highest form, and by constant recourse to good books, "the kings of education," by the selection of good companions, and faithfulness to their religion, develop the mental talents with which they are endowed. while never neglecting the spiritual. He also said that while man is the dominant power, woman's influence, rightly directed, can shape the world's history, and in all things she should study and note the most advantageous channels in which to exert that power for good. At the conclusion of his address, Father Grant received an ovation, and he was followed by congratulatory remarks by the pastor, the Rev. George A. Patterson, and by the spiritual director of the Young Ladies' Library Association, the Rev. F. A. Brogan.

Miss Julia Murphy, president of the association, on behalf of her sister members, presented a memento of their esteem to the president of the Reading Circle, who responded most graciously. Guests from the several Reading Circles of Boston and vicinity, as well as many interested friends, were received by the officers in the reception room, and a social hour and refreshments concluded a pleasurable evening.

ST. ANTHONY'S LITERARY SOCIETY, OLDENBURG, IND.

We received the following report from this Society:

We thought it might perhaps be of interest to you as a promoter of the Reading Circle to know the subjects treated by the St. Anthony's Literary Society, Oldenburg, Ind., during the term 1903-04. In the beginning we pursued our old method of literary exercises, consisting of two speeches and our so-called "Literary Remarks," delivered extemporaneously by the members in alphabetical order on some historical subject, etc., proposed by the Ven. President. But since we are the recipients of your masterly Educator we have adopted an entirely different mode of procedure. Since February last we have taken up the "History of the Catholic Church in the United States" in consonance with the rules set down in your magazine, and may safely say that we have obtained a knowledge of our Church in this country not possessed by any one of us heretofore. We have reviewed the glorious history



of our Church in all the States bordering on the Atlantic, from the arrival of the first Franciscan in Florida until the present day, going as far north as Maine. Our main help in the acquisition of this knowledge has been the excellent history of John Gilmary Shea; our own Rev. Bonaventure's history in German; articles found in the Catholic World, the American Quarterly Review, etc., etc. We may say that this year has superseded all others in literary success. In conclusion I would remark that your Educator pleases us, one and all, and we think it unsurpassed in the literary line for any one wishing to acquire a solid English and literary education. The studies on "Macbeth" were short but excellent. We hope ever to see your magazine retain its present standard of excellence.

JOHN BOYLE O'REILLY READING CIRCLE, BOSTON, MASS.

This strong and energetic Circle has completed its fifteenth year of work. Its annual report is most interesting, reviewing, as it does, the work of the year. There was one change in their program from previous years. Instead of devoting two meetings of each month to the Bible Course, the Circle spent one evening in reviewing its acquaintance with standard authors and their works—the list of writers being decided upon by vote. Amongst the authors studied were George Eliot, Agnes Repplier, and Oliver Wendell Holmes.

The list of books coming under the notice of the members on fiction nights was large and varied. The lecturers comprised some of the ablest Catholic talent, including Miss Mary Catherine Crowley, on "The Madonna in Art;" Mr. Michael J. Dwyer, with a song lecture, "The Ballads and Songs of Shakspere;" Dr. James J. Walsh, of New York, on the "Thirteenth Was the Greatest of Centuries." Not the least interesting were the travel talks of Miss Mary C. Mellyn, and Mrs. Elva Staples Lougee.

THE SETON READING CIRCLE, NEW YORK.

The Seton Circle recently gave a progressive euchre at the Fordham clubhouse, at which nearly two hundred members and their friends were present. The euchre proved one of the most enjoyable social affairs ever given by the Setons, and much of this success was due to the excellent management of Mrs. John W. Barry, the genial president.

Refreshments were served by the steward of the club house, after which the members and their friends adjourned until the next meeting of the Circle in September. The officers are: Mrs. J. J. Barry, president; Miss Julia Lynch, vice-president; Miss J. Gibney, treasurer; Mrs. J. B. Underhill, financial secretary; Mrs. A. J. Griffin, recording secretary; Mrs. Mae Wagner, corresponding secretary; Miss Barrett, librarian; the Rev. Bernard J. Brady, moderator. Executive Committee—Mrs. Oliver, Miss L. Madden, Miss Mary Curtis, Miss K. Murphy and Mrs. Walsh.



Correspondence

EAR SIR: I would like to see an article in The Champlain Educator on the history of the great hymns and the canticles found in the liturgy of the Catholic Church. In your studies in Catholic literature you are doing good service to the Catholic cause; and it seems to me here is a great and interesting field for exploitation and instruction. In the meantime would you oblige by giving the authorship and date of composition of the following: The "Te Deum," "Dies Iræ," "Stabat Mater," "Adoro Te Devote," "Alma Redemptoris Mater," "Ave Maris Stella," "Ave Regina Cœlorum," "Pange Lingua," "Regina Cœlo Lætare," "Salve Regina," "Veni Creator," "Veni, Sancte Spiritus?"

The above communication certainly suggests a wide and interesting field of Catholic sacred literature. In a future issue we shall endeavor to comply fully with the request made and furnish the following answers to the last specific questions:

Te Deum: According to the legend, given in the so-called Chronicles of Dacius, it was sung in alternate verses by Ambrose and Augustine after the baptism of the latter. Dacius, Bishop of Milan, died about 555, but the Chronicle which bears his name is now known to be a late and worthless forgery, which, in important particulars, contradicts the confessions of St. Augustine himself. The Rule of St. Benedict seems to be the earliest document that mentions it. Gavantus found it. in an ancient manuscript breviary, attributed to St. Abundius. Usher attributes it to Nicetius, Bishop of Trèves. Abbo, an author of the sixth century, attributed it to St. Hilary of Poitiers. But the fact is, the author of the "Te Deum" is absolutely unknown; but it bears the signs of a very early date. According to one writer, Surius, it was sung at the coronation of Charles the Bald of France, A. D. 768, and even earlier under Pepin, A. D. 877, at the translation of the body of St. Germanus, Bishop of Paris. Its use in the office of the Roman Church came later than its use on festal occasions.

Dies Iræ: Composed by Thomas of Celano, a disciple of St. Francis, about 1250.

Stabat Mater: According to Wadding, was written by

Giacopone da Todi, a disciple of St. Francis in the thirteenth century. It is inserted in the works of St. Bernard as given in a manuscript copy at Utrecht.

Adoro Te Devote: By St. Thomas Aguinas (1225-1274).

Alma Redemptoris Mater: By Hermannus Contractus, a monk of the famous Benedictine Abbey at Reichenau on Lake Constance. Hermannus died 1054.

Ave Maris Stella: This beautiful hymn Cardinal Thomasi ascribed to Venantius Fortunatus, bishop of Poitiers, who died in 600. Other authorities think it is of a later date. Daniel places it between the sixth and ninth centuries, while Mone considers even this latter date too early.

Ave Regina Cælorum: Its author is unknown; it probably belongs to some period between the tenth and fifteenth centuries.

Pange Lingua: Probably by Venantius Fortunatus, bishop of Poitiers (600 A. D.). This Fortunatus was a distinguished Latin poet, the author of some 300 hymns, amongst which is the "Vexilla Regis."

Regina Cali Latare: Author unknown; it is assigned to the period between the tenth and fifteenth centuries.

Salve Regina: Cardinal Bona ascribes it to Hermannus Contractus, while others, with Durandus, attribute it to Peter of Monsoro, bishop of Compostella, 1054.

Veni Creator: This glorious hymn is commonly attributed to Charlemagne; but it was found in MSS. written before his day. It was most probably written by St. Gregory the Great.

Veni, Sancte Spiritus: Composed by the French King Robert, son of Hugh Capet, who died 1031.

DEAR SIR: Why is "Palestrina" so great a name in Catholic Church music?

In the sixteenth century it was deemed that the music in vogue in the churches was in need of reform, just as it is to-day. The causes of departure from the plain chant were (1) the use of measured rhythm, depending on the beat of hand or foot; (2) the introduction of counterpoint or harmony with its seductive beauty; (3) the mingling in the liturgy of popular worldly music, both vocal and instrumental. In these ways the me-



lodic simplicity and spiritual power of the plain chant were diminished or lost.

The Church assembled at the Council of Trent for the purpose, among others, of the reformation of discipline, was sensible of the need of it in her chant. The necessary genius was found in Palestrina and his pupil Guidetti, and in 1582 appeared the first printed monument of this work of reform—namely, the "Directorium Phori" of Guidetti. Its greatest monument, the "Graduale Romanum," printed by command of Paul V in 1614, is an abiding memorial of Palestrina's fame, though issued twenty years after his death. To him belongs the double glory of restoring the chant to its former grand and simple beauty, and of exhibiting contrapuntal or harmonized music as the vehicle of Christian thought in such marvellous power as to secure for it toleration in the liturgy.

Summer School Notes

THE THIRTEENTH SESSION OF THE SUMMER SCHOOL.

First Week.

THE Thirteenth Annual Session of the Catholic Summer School of America began on Tuesday, July 5th, with an initial attendance of over 250, and a promise of the most successful session in the school's history, both in attendance and in attractions, literary, social and athletic. The managers of the various cottages reported an unprecedented advance in the rental of rooms. With the exception of the Philadelphia all the cottages were open for the reception of guests.

The Summer School has been very happy in the personnelle of its officials. The new President, Rev. Dennis J. McMahon, D.D., of New York City, like his predecessor, Right Rev. Michael Joseph Lavelle, is a tried and able administrator, extremely popular amongst the patrons of the School, and loyal and enthusiastic in this particular department of Catholic education. The Rev. Dr. David J. Hickey, of Brooklyn, took the place of the Rev. John F. Mullany, LL.D., of Syracuse, who resigned in order that he might have more time to devote to literary work. No more popular gentlemen than these two priests have ever held office at the Summer School. Three notable additions were made to the Board of Trustees in the persons of Mr. Francis C. Travers, Mr. Michael E. Bannin

and Mr. George J. Gillespie, laymen, whose unswerving devotion to the Summer School cause merited this recognition. Mr. Gillespie is also President of the Champlain Club.

Mention must be made of the extensive and varied program of entertainment, prepared for visitors to the school, under the personal direction of Mr. Ralph Yoerg, of New York, a graduate of the American Academy of Dramatic Arts, the school under the patronage of Mr. Charles Frohman, and winner of the Belasco medal in 1900. For the regular Saturday night entertainment Mr. Yoerg made an unwontedly careful selection of one-act plays.

Mr. P. J. Finneran, of New York, is manager of athletics, an attractive feature of Summer School life.

The School grounds presented a fine appearance. The most noticeable improvement was in the Club annex, which gloried in new and imposing porches of the Colonial style, and a coating of white paint to make it more in harmony with the chief building, the Champlain Club. The Boston, the Restaurant and the New York No. One were also resplendent in new coats of paint. The third floors of the Boston and Algonquin cottages have been divided into rooms, giving increased lodging capacity.

The first tents of the College Campers were pitched on Tuesday, June 28th, when Mr. George Lawrence, of Flushing, L. I., assistant to Rev. John Talbot Smith, arrived with the first batch of students. At the opening of the School, a week later, the number of campers had increased to twenty-five, among whom were a comparatively large number of South Americans. Accompanying a group of campers who arrived on Wednesday, June 29th, was Rev, P. J. O'Carroll, S. J., Vice-President of Fordham College, New York City.

Several changes in the hostesses of the cottages were noticed—New York No. One being in charge of Mrs. G. N. Ford, of New York City; New York No. Two, Miss Ida Gallagher, of New York City, and the Rochester, Miss Alice Murphy, of Rochester, N. Y.

FORMAL OPENING OF THE SUMMER SCHOOL.

The formal opening of the Summer School at Cliff Haven took place on Tuesday, July 5th, with the largest attendance in its history. Exclusive of those attending the Teachers' Institute, boarding at Plattsburg, the population reached 250, whilst every train brought in fresh visitors.

The Auditorium practically contained the whole population to greet the new President of the School, the Rev. Dr. Dennis J. McMahon, on his first appearance in his official capacity. On rising to deliver his first address, Dr. McMahon met with the warmest applause. The address, though not long, was pointed and full of suggestion and encouragement to those undertaking the work of the session. Although the School was now established on a firm basis, he said, there was still need of sacrifice and of undaunted energy on the part of all. The results that had been





attained were great, but those yet to be realized were such that all should be stimulated to earnest endeavor.

Mrs. Margaret S. Mooney, of the State Normal College, Albany, N. Y., then opened the season's course with her first lecture on the Origin, Development and Purpose of the Medieval Drama. The theme of this lecture was "Modern Plays That Bear a Resemblance to the Mystery and Miracle Plays of the Middle Ages: The Passion Play at Oberammergau as given in 1900, the Opera of Parsifal, the Drama of Parsifal, and the Musical Dramas Under the Name of Oratorios.

The discussion included a review of Ben Hur, Mary of Magdala, and Christus; how instruction in Bible history and Gospel truth was given by the Church before the invention of the art of printing. The purpose of the study was to show that the people of the Middle Ages must have been familiar with Bible subjects.

On the evening of Tuesday, July 5, Mr. William P. Oliver gave a masterly lecture, with readings, on the works of James Whitcomb Riley, the Hoosier Poet. The text of his lecture was, "No poet since Burns has sung so close to the ear of the common people of the country." Mr. Oliver's lecture was bright and witty. He characterized Riley as a born poet, and gave a brief sketch of his early life and characteristics and established a likeness of the poet to Dickens.

RECEPTION TO THE KNIGHTS OF COLUMBUS.

The first social event of the Summer School season was a reception at the Champlain Club on the evening of Monday, July 4, of the Knights of Columbus, who on the same day received the Fourth Degree at Court Street Theatre, Plattsburg. The President of the School, the Rev. Dr. McMahon, welcomed the Knights in the course of a warm and graceful address. He emphasized the point that their Order and the Summer School were seeking like ends, the promotion of Catholic truth and Catholic sociability, which community of interests should serve to draw both together in a spirit of unity and mutual helpfulness. The Rev. President was frequently interrupted by applause.

The Knights provided two numbers of the enjoyable program. Mr. Lenihen, of Albany, recited "The Bells of Shandon," and the Grand Knight, R. J. Powers, replied to the President's address of welcome, with which he was in cordial agreement that the Knights and the School should be one in spirit and in work.

OPENING OF THE TEACHERS' INSTITUTE.

The opening of the New York State Institute for Teachers was the event of interest at the Summer School on Wednesday, July 6. The attendance of students, though not, perhaps, as large as was expected, was encouraging for the first year. All expressed themselves as delighted with the beautiful surroundings of Cliff Haven and the admirable arrangements made for their accommodation.



The second lecture of Mrs. Margaret S. Mooney on the Medieval Drama proved to be even more enjoyable than the first. The subject was, "The English Miracle Cycles."

On Tuesday evening an informal entertainment in honor of the faculty of the Teachers' Institute was given under the direction of Mr. Ralph Yoerg. Hon. John B. Riley, chairman of the Executive Committee of the Summer School and President of the Plattsburg Normal School, presided. Dr. McMahon, President of the Summer School, in a short address welcomed the teachers of the Institute to the Summer School, and Professor Sherman Williams, director of the Institute, made a cordial reply.

The school of Sloyd, in its cool position among the pines, was opened to visitors on Tuesday. It has been a center of interest ever since its institution two years ago. It is under the skillful direction of Miss Pauline Heck.

The chief result of a meeting between the Rev. President and the hostesses of the various cottages was a determination to preserve the privacy of the School grounds.

The concluding lectures of Mrs. Margaret S. Mooney on the Medieval Drama and the evening lectures on American Humorists, by Mr. W. P. Oliver, added to the reputation of both lecturers.

The most pleasurable entertainments during the first week were the musicale on the Fourth of July, the reception to the faculty of the Teachers' Institute and the regular hop at the Champlain Club.

Thursday showed a large increase in the attendance at the Summer School, the regular guests, with few exceptions, coming back; while about twenty-five more students had registered in the Teachers' Institute.

The English Mystery and Miracle Plays was the subject of Mrs. Margaret Mooney's lecture Thursday morning. The lecturer's intimate knowledge of her subject and her interesting way of presenting dry facts were continually impressed upon her hearers. Mrs. Mooney said:

"The original source of the Golden Legend which Longfellow has dramatized and a synopsis of the plot form the introduction to the third lecture. It is a miracle play. Saint plays, as distinguished from Bible dramas, are mentioned in the 'Life of Thomas à Becket.' The author, about 1182, writes, 'London has plays of a more sacred kind than the theatrical shows and performances on the stage in ancient Rome, representing the miracles which holy confessions have wrought, or the sufferings whereby the firmness of martyrs has been displayed.'

"The Passion Play in England became the central play of a cycle or chain of dramas composed of scenes from both the Old Testament and the New. The cycles that have been preserved in England are the Chester Whitsun Plays, the York Plays, the Coverley Plays and the Townley Plays. The religious drama of the five great nations of Europe may be likened to a great tidal wave that gathered force as it progressed and at its height represented the strongest and fullest beliefs and aspirations of the people. In its subsidence we see the inevitable decay of all human institutions before a new growth can begin."

On Thursday evening Mr. Oliver repeated his success of Tuesday. As he then caught the essential spirit of James Whitcomb Riley, so he succeeded in this second lecture with Eugene Field. Few could infuse it into the minds of their hearers as well as he. Eugene Field certainly had a most intelligent and most appreciative reviewer in Mr. Oliver. In his introduction the lecturer said:

"It is an interesting, whimsical, lovable character we are to consider this evening. A man with the heart and sympathy of a child, a great, big, overgrown boy; irrepressible, mirth-provoking and merry; an inveterate practical joker, a perennial fountain of fun, he has been called 'a frolic incarnate.' A typical court jester of the olden time, when the so-called fool with his cap and bells was the wisest among the nobles. But with all his clowning and practical joking, he never made an enemy or hurt the feelings of a friend. Dumb animals were fond of him because they knew instinctively he was fond of them. He had a great love for little children, whose friend and companion he was, and a respect for womankind, amounting to a veneration. Love was the bread he cast upon the waters, and it came back to him a thousand-fold. To our feeble understanding, it seems that he was cut off all too soon in the prime of life; forty-five is young; he was almost thirty before he wrote anything worthy of preservation, in his own opinion, and he said he expected to do his best work when he was a grandfather. The world was brighter while he was in it. There is a void because of his absence. A sweet singer is silent, but the echo of that voice remains, and will always be distinctly heard and remembered."

Saturday, July 9th, was chiefly devoted to the initial events of the athletic program, which proved to be of more than ordinary interest: Race for boys under thirteen—first, Philip Kunz; second, Salustiano Reyes; third, Edward Moore. One hundred-yard race for men was nearly a tie between Jose Hernandez and Frank Cornwall. In throwing the discus Wallace Braman of Plattsburg won first place with a record of 78 feet; George Walsh of Brooklyn was first in running bases. The principal events were the relay race, in which the winning team was Hernandez, Vanatta, Flanagan and Cornwall, and the half-mile run of which Flanagan and Cornwall were the winners.

High Mass on Sunday, 10th July, was sung by Rev. John J. Byrne, of Holy Name Church, New York. The preacher was the Rev. Thomas F. Delany, of New Orleans, La., who was on his way home from Rome, Italy.

The sermon, a forcible address on the Faith and the Love of God, was listened to with the deepest interest. The musical part of the service was of an exceptionally high order. Professor Camille Zeckwer presided at the organ, and the soloists were Rev. John Talbot Smith, Mr. Charles Carroll and Mrs. Marion Lopez, of New York City; Mrs. Lawlor, of Flushing, L. I., and Mr. Merrill Greene, of Boston. In the evening the first sacred concert of the session was given at the Champlain Club under the direction of Mr. Ralph Yoerg. A prominent



feature of the program was the reading of five scenes from Rostand's great tragedy, "L'Aiglon," by Mr. Yoerg, who was a member of Maude Adam's company when she played "L'Aiglon." Mr. Oliver was equally happy in his rendition of Edwin Coller's "The Blind Poet's Wife." Mrs. Marion Lopez gave a delightful interpretation of a selection from Gounod, admirably adapted to voice and talent.

SUMMER SCHOOL ALUMNÆ AUXILIARY.

At the last meeting of the Alumnæ Auxiliary Association of the Catholic Summer School, held at the Catholic Club, nearly all the directors were present. Addresses were made by the Rev. D. J. McMahon, D.D., President of the Summer School; Monsignor Lavelle and Mr. W. E. Mosher, secretary. The most important business transacted was the apportioning of the yearly assessment among the chapters of the association throughout the country. Three hundred and fifty dollars were subscribed for the payment of a course in literature at the Catholic Summer School at Cliff Haven for the session of 1904.

The Alumnæ Auxiliary Association of the Catholic Summer School is a body of women organized to promote the objects of the Summer School, and particularly educational courses, by providing a fund defraying the expenses of a course in literature at each session. The membership includes Catholic women throughout the country, the largest number of members coming from the Eastern States. In the large cities of the East there are local branches known as chapters. This association is one of the most practical auxiliaries of the Summer School in its development, not only intellectually, but socially and morally. The Right Rev. Monsignor M. J. Lavelle, V. G., is moderator of the association. The president is Miss Kate G. Broderick; first vice-president, Mrs. Charles E. Nammack, of New York; second vice-president, Miss Gertrude McIntyre, of Philadelphia, Pa.; third Vice-president, Mrs. John B. Riley, of Plattsburg. N. Y.; treasurer, Miss Eleanor G. Colgan, Brooklyn, N. Y.; secretary, Miss Vivien M. Hart, and assistant secretary, Miss Mary P. Jones, of New York.

In this day of the woman question and its many phases, a Catholic body of women, working on expansive lines, in touch with the highest and best in a world's advancement and yet distinguished between true progress and license in the noblest sphere of the sex, means more than an influence for good and an example of possibilities within church circles. Farther than this, a great world is instructed and enlightened regarding a woman's true status as portrayed by true Christian principles and moral attitudes, and in no phase of auxiliary church work are these principles more truly and effectively exemplified than in the work of the Alumnæ Auxiliary of the Catholic Summer School.

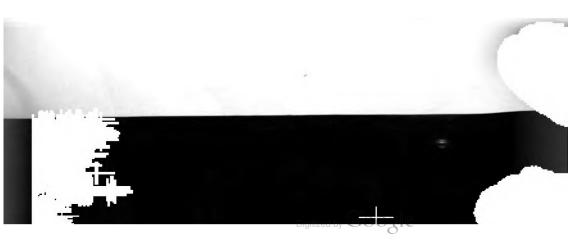
Current Life and Comment

The Catholic Summer School of America, according to its prospectus, is instituted for the purpose of providing the Catholics of the United States with the means of meeting during the summer months in a place where, amid the delights of natural beauty, the pleasures of social intercourse and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength, to enlarge the scope of their education and to get correct views upon the many important questions incident to Catholic life in our country.

Hence it appears that in addition to the three cardinal virtues of Christian education for the individual, viz., the culture of soul, intellect and body, the Catholic Summer School possesses immense capabilities for the development of society along the lines and under the influence of Catholic ideals. If ever there was an educational institution more admirably designed for the uplifting of society, and for the leavening of it, with a love for the Catholic faith, Catholic home-life and Catholic culture, then we have yet to hear of it.

The Catholic Summer School, viewing it in its purpose, is the growth and expansion of a single idea—the realization of the perfect type of Catholic manhood and Catholic womanhood, and, as a logical consequence, of the ideal Catholic community. To spend a few weeks there is the most healthful, improving, restful and refreshing holiday that can be conceived or desired. In its social, intellectual, physical and æsthetic attractions and possibilities it cannot be surpassed. Nature and human ingenuity have combined to make life at Cliff Haven a thing of beauty and a joy to be repeated.

It is, therefore, with the keenest pleasure and satisfaction that we note the auspicious and very successful commencement of the thirteenth session of this admirable and useful institution. The number in attendance on the opening day was the largest in the history of the school, while the numerous applications



for residential quarters augur a record-breaking aggregate attendance for the session.

The most conclusive test of the Cliff Haven Summer School's popularity is the hold that a season's residence there obtains upon the affections of the visitors. The sojourn there is so delightfully pleasant that a very large percentage of them return again and again, while their expressed enthusiastic attachment to the School induces others to visit it. Thus it has the stability of a permanently flourishing little town, together with the variety obtained from the floating population of a high-class summer resort.

It must be a source of the greatest satisfaction to the promoters and patrons of the Cliff Haven Summer School, who have labored so long and faithfully in its interests and progress, to see the substantial evidences of appreciation of their efforts in the direction of Catholic education and sociability.

The Reverend President of the institution in his opening address sounded the keynote of future endeavor in pointing out that, although the Summer School is now established on a firm basis, there is still need of sacrifice and of undaunted energy on the part of all interested in it and its work.

Loss of directions directions

Judging by the frequency with which the subject is discussed in the public press there seems to be little doubt that, outside of the pale of the Catholic Church, there is a great and growing loss of religious con-

victions in this country. In seeking for the causes of this Catholics are too apt to fall back on the Godless system of education in the common schools. Doubtless, this is one cause of it; but there are others, one of the chief of which is the acquirement of the new knowledge which knows not constituted authority in matters of religion or in any department of learning, save its own oftentimes misguided opinion. The religious chaos that exists outside of the Catholic Church is largely responsible for this, which, in the case of the more learned, is ably assisted by the handmaiden of religious chaos, viz., intellectual pride. These apply the same methods of research into religious as into ientific matters; and consequently seek to establish religion hience rather than as a faith. The supernatural is relegated







as far as possible to the background, conviction being sought for and not faith, the child of God's grace. So that the tendency is no longer to accept the existence of God as a fact—the greatest fact in the universe, but to fritter away belief in Him in their vain endeavors to establish His existence in a manner satisfactory to individual intelligence.

A second sure cause of the loss of religious convictions is the new idolatry—the idolatry of wealth. "No man can serve two masters. . . Ye cannot serve God and mammon," is the Gospel warning. It is thus that Milton describes this master spirit of the world:

"Mammon, the least erected spirit that fell
From Heaven; for ev'n in Heaven his looks and thoughts
Were always downward bent; admiring more
The riches of Heaven's pavement, trodden gold,
Than aught divine or holy."

In no country in the world is wealth worshipped as it is in this; nowhere have so many colossal fortunes been made so rapidly. The feverish striving to accumulate wealth is the dominant feature of American life, a distinguishing phase of the national character. It has made us a mighty, but not, on the showing of our most earnest-minded men, a religious people. It is a proof of the verity of the Scriptural warning, "Ye cannot serve God and mammon."

A third cause flowing from the second is the new pleasures. With wealth came increased possibilities of spending it. The simple life of revolutionary days disappeared before the marvellous material advancement made during the nineteenth century, and the consequent changes in the conditions of every-day life. The pursuit of pleasure, so much of which tends away from God and ignores religion, has become a necessary adjunct of every-day life. "Why don't the men go to church?" has been an interesting topic of discussion for weeks in the columns of the press. This dereliction from duty was assigned to various eauses; but it would appear from the bulk of the evidence produced that the pursuit of pleasure and ease on the part of the individual is the most formidable foe the pulpit has to contend with.



"Ill fares the land to hastening ills a prey
Where wealth accumulates and men decay."

—Oliver Goldsmith.

France is worrying over her peasant property problem. The rapid increase in the number of large properties, and the disappearance of the peasant's farm, have dangers which seem immediate and far-reaching, says a writer in the Revue de Paris. The whole tendency of the times he declares is to aggregate land into large properties and force the peasants to become mere employees of the landed proprietors, thus destroying their independence as citizens.

The chief and most salutary condition of the land system of France is its extensive peasant proprietorship of small holdings. But the day of trusts seems to have struck France, and of all monopolies a land trust is the worst. A combination of wealth devoted to the buying out of the peasants will place at the disposal of an unscrupulous government a most effective instrument for the further enslavement of the departments to its will. It will control the land trust, which in turn will control the yeoman vote. Republic as she is—in name at least—France is pursuing an ignoble policy directly opposed to the principles of sound democratic government. In allowing land trusts to be formed, she is doing what the Irish people in Ireland have been trying to undo for the last century.

Literary Notes and Criticism

NEW society called the Marquette League has recently been formed in New York by a number of prominent Catholic laymen to aid in behalf of our Catholic Indian schools and missions. It is to be an adjunct and an auxiliary to the Society for the Preservation of the Faith Among Indian Children. Its aim is to interest the wealthier Catholics in the work. Its membership fees are \$2 per annum and the full scope of its work "To preserve the Catholic Indians in the United States in their faith and to bring its consolations to the thousands still living in paganism." Of the 270,000 Indians in the Republic 106,000 are Catholics, but more than 100,000 are still living in paganism.

A booklet descriptive of the League and its work may be obtained at Room 420, United Charities Building, Fourth Avenue and Twenty-second street, New York City.

N HIS recent volume of Shakespearean studies Mr. Churton Collins speaks of Shakespeare as practically "a theistical agnostic who reverences Christianity as embodied in Protestantism." In another place in his book Mr. Collins refers to the "orthodox Christian Protestantism of Shakespeare." We had thought that the question of Shakespeare's religion had been threshed out until not another grain of evidence one way or other could be obtained, with the net result in favor of him being a Catholic.

Mr. W. S. Lilly, in *The Fortnightly Review*, takes issue with Mr. Collins on this subject and, after demolishing the latter's theory, furnishes such a clear and attractive argument in favor of Shakespeare's leanings towards Catholicism that we make no apology for reproducing it, feeling sure that it will be read with interest by all admirers and students of Shakespeare. Mr. Lilly writes as follows:

"In 'Henry V' he gives us a well-nigh perfect type of a Catholic hero, all whose public acts bear a religious impress, 'who believes in Purgatory, in alms-deed, prayer, fasting, pious foundations, as satisactory works for the souls detained there;' and 'whose Catholic faith and worship appear like the flowers of true devotion, not the weeds of superstition.' In Priar Lawrence we have 'one of his kindliest creations.' In "Much Ado About Nothing," writes Mr. Knight, 'it is the friar who, when Hero is accused, vindicates her reputation with as much sagacity as charitable zeal. . . . In "Measure for Measure" the whole plot is carried on by the Duke assuming the reverend manners and professing the active benevolence of a friar. In an age when the prejudices of the multitude were flattered and stimulated by abuse and ridicule of the ancient ecclesiastical character, Shakespeare always exhibits it so as to command respect and affection.' In 'As You Like It,' 'an old religious man,' a hermit, it is, by whom the usurping Duke

"'was converted, Both from his enterprise, and from the world."

"In 'All's Well That Ends Well' we find—more daring still—a tribute to one of the most beautiful and touching doctrines of Catholicism in the recognition of the power of the Blessed Virgin's intercession.

"'What angel shall
Bless this unworthy husband? he can not thrive,
Unless her prayers, whom Heaven delights to hear,
And loves to grant, reprieve him from the wrath
Of greatest justice.'"

"It is certain that his youth was passed amid Catholic influences, for there seems no room for reasonable doubt that his father was 'a Popish recusant,' and suffered many things as such. In Mr. Gillow's 'Bibliographical Dictionary' mention is made of a very ancient Catholic tradition that he was 'reared up' by an old Benedictine monk, Dom Thomas Combe, or Coombes, from 1572. This is the more probable as it would account for the knowledge which he possessed of things Catholic, and especially of Catholic philosophy. That he was married in a Protestant church, that his children were baptized in a Protestant church and that he was buried in a Protestant church, proves nothing about his religious opinions or practices. There can be no question that those who welcomed the change in religion and those who detested it, earnest Protestants and zealous Catholics, resorted alike to the clergy of the Anglican establishment, during many years after the accession of Elizabeth, for baptism, marriage and burial. Nor is this surprising. Baptism is held by Catholics to be valid, if the matter and form are duly applied, whether administered by lay or cleric, Protestant or Papist. In marriage the parties themselves are the ministers of the sacrament. The burial of the dead is one of the corporal works of mercy, which may be performed by any one. There is no evidence that Shakespeare practised the Catholic religion during his lifetime. Whatever may have been



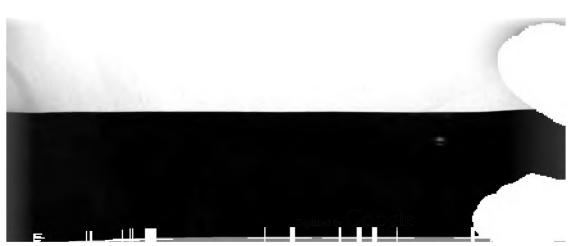
his private leanings toward it, I think it probable that he occasionally attended the Protestant services prescribed by law."

THE latest important addition to Catholic magazine literature is the St. John's Quarterly, published at Syracuse and edited by Rev. John F. Mullany, LL.D. It is advertised to contain articles on the leading questions and events of the day—on the great Church festivals and historic personages, essays, Bible studies, stories, poems, editorial notes, comments, reviews of new and old publications, literary expressions and a biographical dictionary of Catholic authors; and it may be said that the first numbers amply fulfil these enumerated conditions. The high literary attainments and ability of Dr. Mullany are sufficient guarantee for the excellence of the contents of the St. John's Quarterly which, on its merits, should meet with a generous measure of success.

A SELECTION of the poems of John Boyle O'Reilly is to be published by Paul Elder & Co., San Francisco, in their series of "Impression Classics." Other additions to appear in the early fall are "The Holy Grail" by Tennyson, "Golden Wings" by William Morris, selections from Epictetus and Longfellow's "Evangeline."

A POPULAR edition of Cardinal Newman's best-known work "Apologia pro Vita Sua or The History of His Religious Opinions" has been published and is accessible to all readers. The "Apologia" is the greatest Catholic classic in the English language. It is the entire story of the religious opinions of Cardinal Newman from his earliest years until his conversion. It was written in reply to Dr. Kingsley who had accused the great convert of insincerity. The literary style will always attract readers who may not be interested in the subject matter. Catholics should rejoice at the publication of this popular edition and should avail themselves of the opportunity to secure copies. The Catholic Truth Society of San Francisco has undertaken the work of distribution in order to spread the best Catholic literature.

Copies at 25 cents each may be had from Room 87, Flood Building, San Francisco.



IT is characteristic of the Japanese that the most popular foreign book with them is Andrew Carnegie's "Empire of Business" and that they are forsaking the novel for the high-class newspaper.

R. G. STANLEY HALL in his great work, "The Psychology of Adolescence," places great stress on the educative value of the Arthurian Epic. He says: "At the dawn of adolescence I am convinced that there is nothing more wholesome for the material of English study than that of the early mythic period in Western Europe. . . . The value of this material makes it almost Biblical for the early and middle teens, and is increased, from whatever point of view we scrutinize it, for this purpose. . . . It teaches the highest reverence for womanhood, piety, valor, loyalty, courtesy, munificence, justice and obedience. The very life blood of chivalry is heroism. Here we find the origin of most of the modern ideas of a gentleman, who is tender, generous and helpful, as well as brave; the spirit which has given us Bayard and Sidney, as well as the pure, spotless, ideal knight, Sir Galahad. These stories are not mechanically manufactured, but they grow slowly and naturally in the soul of the race. They, too, shape and direct fear, love, pity, anger, essentially aright. The Anglo-Saxon writer never legislates more wisely for the feelings or for the imagination than when he is inspired by and uses this material well." With all of which we are inclined to agree; it is much better for youth to be dreaming over the idyls of the King than probing into the doubtful depths of the novel of purpose or problem as it maintains to-day.

PRESIDENT ARTHUR T. HADLEY, of Yale University, strikes a sound note when he says that the college professor who claims that freedom of teaching is an absolute and unlimited right, claims something which no educational institution, public or private, has ever yet been able to allow.

Book Reviews

Kupper's Lives and Stories Worth Remembering. By Grace H. Kupfer, M.A. American Book Company, New York. Price, 45 cents.

This volume of the "Eclectic School Readings" is intended for supplementary reading for pupils of the third year. It is a bundle of interesting stories, admirably told for their purpose and illustrated. It aims to make children familiar with some of the master-pieces of literature and with some of the world's most inspiring men and women. It is a pity, however, that the author did not submit the sketches on Catholic subjects to some competent Catholic critic before publishing them, as, from the Catholic standpoint, they contain inaccuracies and misrepresentations—more particularly the story of the "Martyr of Canterbury."

MARDEN'S STORIES FROM LIFE. By Orison Swett Marden. American Book Company, New York. Price, 45 cents.

This is another volume of the "Eclectic School Readings," intended for fifth and sixth year pupils. It contains brief life stories and incidents from great lives showing how success was obtained amidst the most discouraging surroundings. These stories are stimulating, interesting and well written. The volume is illustrated and adapted for school and home reading purposes.

ESSENTIALS IN ANCIENT HISTORY. By Arthur Mayer Wolfson, Ph.D., in consultation with Albert Bushnell Hart, LL.D., Professor of History, Harvard University. American Book Company, New York. Price, \$1.50.

This is the first of a series of four histories for secondary schools. It is intended to serve as an outline of the most important episodes in ancient history. The design is to bring out the things which have really been significant and vital in the development of nations. Personalities and events to which undue importance is frequently attached are omitted in order that the essentials may be more clearly presented.

The volume follows the plan recommended by the Committee of Seven, and embraces the essentials of history from the earliest civilization in Egypt and Mesopotamia to the establishment of a western empire by Charlemagne. It presents the work for one school year, and an effort has been made so to divide the work that a week may be devoted to each chapter. Two series of questions are found at the end of each chapter—one question on the chapter, and another, research questions. It is an admirably printed and bound volume, profusely illustrated, and reflects great credit on its publishers.



THE BEGINNER'S LATIN BOOK. By James B. Smiley, A.M. (Harvard) and Helen L. Storke, A. B. (Vassar). American Book Company, New York. Price, \$1.00.

This book differs in some essential points from every other designed for beginners now in use in our schools, which is a reason for its publication. Its vocabulary is made up largely of words common to Cæsar, Nepos and the Viri Romæ and will lead to the easy mastery of these texts.

Carefully graded reading lessons, fifty in number, are an important feature of the book. About three-fifths of these are based on Cæsar, about one-fifth consists of fables, and the rest of a Latin version of the Labors of Hercules. There are brief useful exercises on word formation running through the book. So much depends on a thorough grounding at the beginning, and it seems to us that this Latin Book is well designed to accomplish its purpose. It is very neat in appearance and well bound.

Universal History—An Explanatory Narrative. Vol. II.—Early Medieval History. By Rev. Reuben Parsons, D.D. Fr. Pustet & Co., New York.

This is the second volume of Dr. Parsons' great work, "Universal History." It is a handsomely bound book of 715 pages, covering the period from the fall of the Western Empire until the end of the Crusades. The introduction consists of general considerations on the Middle Age and an estimate of some of its historians.

Throughout its length every page bears the impress of that wide research and deep learning for which Dr. Parsons is so noted. The style is energetic, dignified and always lucid and engaging. There is a remarkably good chapter on "The Irish," in which the author reviews Pagan Ireland, the Conversion of the Irish, Early Irish Missionaries of the Cross, and the Irish from their Conversion to the English Invasion. Dr. Parsons' "Universal History" is developing and extending into a remarkable work that promises to be one of the greatest contributions to historic literature. One of the most interesting features of the work is the short sketches of the pontificate of each Pope during the period.

A New School Management. By Levi Seeley, Ph.D., Professor of Pedagogy in the State Normal School, Trenton, N. J. Hinds & Noble, New York. Price, \$1.25.

This is a teacher's book from beginning to end, designed to improve methods, facilitate work and make the school room both for teacher and pupil a bright, pleasant and profitable place to be in. It is especially adapted to young teachers, and teachers in small schools.

THE OLD RIDDLE AND THE NEWEST ANSWER. By Rev. John Gerard, S. J., F.L.S. Longmans, Green & Co., New York. Price, \$2.00.

This volume of Father Gerard's is an inquiry as to how far modern

science has altered the aspect of the problem of the universe. It is ably written and perfectly printed and bound.

According to the author's view, the votaries of science claim too much for her when they rush to the conclusion that she has solved the riddle which from the beginning of time Nature has offered to every thinking mind—"or at least that what her searchlight cannot illumine must forever remain unknowable." It is certain that there was a beginning of the world. What was there before? is the great problem to be answered by reason and science. In summing up Father Gerard shows that reason leads to conclusions which physical science cannot reach; that the recognition of a First Cause beyond the sensible universe is an intellectual necessity, and that knowledge of this Cause is attainable by reason.

It is a very learned work and an able and scientific argument.

WHAT SHALL I Do? By John Sidney Stoddard and the author of "Preston Papers." Hinds and Noble, 31-35 West 15th St., New York. Price, \$1.00.

In answer to the question, What shall I do? the author describes fifty profitable occupations for boys and girls who are undecided as to how to earn their own living. The choosing of an occupation is one of the most important things in youth, and how often it is really no choosing at all. Many young men and women either drift or are pushed into occupations rather than make an intelligent choice. The gist of the matter is expressed in the following sentence found in the introduction to this volume: "If parents would seek for their children, not that which seems best or most expedient for them to do, but that which they can do best, we should not have so many jaded, joyless workers." The book is written in a lively, pleasing style and contains a variety of solid information of practical account on these fifty walks of life. It is interesting and profitable to parents, teachers and young boys and girls.

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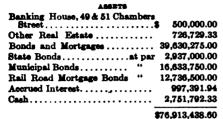
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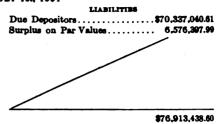


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STATEMENT, JULY 1et, 1904





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THE CHAMPLAIN EDUCATOR

Vol. XXIII

AUGUST, 1904

No. 8

THE CATHOLIC CENTRE PARTY

By Rev. Nicholas Stubinitzky

THE VICTORY OF THE CENTRE

(Concluded)

THE minister of worship Dr. Falk declared during the discussion of the May-laws, "that these measures were the only means to attain peace between Church and State." But they did not bring peace. On the contrary, the antagonism of the opposing parties became more bitter and the debates in the Parliaments assumed a sharper character. But the great aim of the Centre and its leaders was to obtain an honorable peace to insure the position of the Church. Windthorst expressed this longing for peace in almost all his speeches in the Reichstag, even when attacking most severely the government. Yet he knew well enough that the only man able to bring peace was the man who was the soul of the fight, Prince Bismarck. But he also saw that power alone could impress the man of power. Hence it was Windthorst's constant aim to strengthen the Centre and to enfeeble or break the coalition.

The organization of the party was perfected throughout the empire and, side by side, bishops, clergy and people fought the great battle in union with their representatives, the members of the Centre. At last success smiled upon them. By the elections of 1878 the Centre became numerically the strongest party in the Reichstag, while the National-Liberals, the principal supporters of the anti-Catholic policy of the government, were reduced to two-thirds of their former strength. Of 150

seats they were able to retain only ninety-seven. In consequence of the numerical power of the Centre, Baron von Franckenstein, one of its most gifted members, was elected first vice-president of the House, a fact which would have seemed to be impossible a few years before. The Chancellor, Prince Bismarck, had to count with the change affairs had taken. He needed the support of the party that kept the balance of power. He had to adopt a new course of action; he had to abandon the Kulturkampf policy. All that was needed was a fitting pretext to cover his retreat, his march to Canossa. This pretext he found in the accession of Pope Leo XIII to the throne of St. Peter.

The new Pope announced his election to the German Emperor, expressing his hope that peace of conscience would be restored to the considerable part of his majesty's subjects, and that the Catholics would certainly not fail to show themselves loyal and faithful to their Emperor. The answer of the Emperor, March 24, 1878, also breathed reconciliation, requesting at the same time His Holiness to use his powerful influence with those German Catholics who "disrespected" the laws of the country, to follow the example of their loyal fellow-citizens. It was clear the government was tired of the Kulturkampf. So were the Catholics.

Bismarck, determined not to let this occasion slip by, endeavored to persuade the Papal Nuncio, Mgr. Masella, in Munich, to come to Berlin for further negotiations. This was refused but it was agreed later on to meet on neutral grounds, at the well-known watering-place Kissingen. The meeting took place in June, 1878, and, although it had not the desired results, it was the first important attempt at a reconciliation. The Chancellor had now made his first step towards Canossa, which he had formerly declared emphatically to be an impossibility.

The strained relations between the Centre and the government, between Windthorst and Bismarck, began now to relax a little. May 3, 1879, a little incident caused quite a commotion. His "Little Excellency" L. Windthorst appeared for the first time at the so-called parliamentary soirée given by Prince Bismarck. The Chancellor, seeing his old opponent, hurried towards him and carefully conducted the leader of the

Centre to the salon, to present him to his wife. Then they soon were seen to be in deep conversation. Nobody of course dared to disturb the two leaders, but when Windthorst left the presence of Bismarck, he was immediately surrounded by a large number of representatives who proclaimed him jokingly as the leader of a new party. But the "Little Excellency" had only one answer, which he gave with a rather comic dignity: "Extra Centrum nulla salus"—Outside of the Centre there is no salvation. This in itself unimportant event caused no small excitement and no little discussion. It was regarded as very significant "that the chief of the ultramontane forces, with shining decorations of the dethroned king of Hanover on his breast, the best hated man in the Wilhelmstrasse, was invited and brilliantly received by the Chancellor, whose policy he had opposed with as much skill as perseverance. (Cf. Knopp, L. Windthorst, p. 180.)

It soon became clear that Bismarck was changing his attitude towards the Centre and his ecclesiastico-political plans. He was forced to recognize the Centre, although even up to his retirement very little love was lost between the two. But he needed the deciding party in his economic and tariff policy. When Baron von Franckenstein in the name of the Centre submitted a resolution to the House regulating the distribution of the duty receipts, Bismarck rather favored this bill, than the one submitted for the same purpose by his old allies the National-Liberals. In consequence the Centre, supported by the Conservatives, gained its first victory over the coalition, the "Kartell."

Although the attitude of the Chancellor was now a little more favorable to the Centre, he never became a friend of it. His negotiations with Rome were several times interrupted, because "the attitude of the Centre makes it impossible to obtain satisfactory results"—as he stated. He even appealed to Rome, but the Pope declared that he had no influence upon the policy of the Centre. The government now declared its willingness to revise the ecclesiastical laws, but without the Centre. Yet the Centre was not discouraged. It succeeded in changing and ameliorating quite a number of resolutions and laws submitted to the Parliament by the government.

The first "law of peace" was brought before the Reichstag by the government, May 20, 1880, demanding the power to set aside certain regulations of the May-laws. It was adopted by 206 against 202 votes. January 12, 1882, another bill was submitted to the house by the Centre, demanding the annulment of the law of expulsion and banishment from the empire. The Reichstag passed it by 233 against 115 votes, but the "Bundesrat" rejected it. January 16, 1882, the government in a new bill proposed considerable modifications of the regulations concerning the instalment of bishops and the appointments of priests. It passed by 280 against 130 votes, June 25, 1883, a bill setting aside interference of the State in parochial matters, and the jurisdiction of the State in spiritual affairs. It passed by 224 against 108 votes.

These laws were mostly submitted by the government, but often in a form which could not be accepted by the Centre. With constant application and hard work in the Parliament and in the committees, the Centre as a rule succeeded in framing them in an acceptable manner.

The hardest and most violent battle was fought in 1887. The law concerning the religious orders was to be modified and certain regulations of it were to be repealed, so that it was made possible for them to return to Germany. Also the measures concerning the administration of dioceses, the management of Church property, notification of the government of changes in the parishes, were to be re-examined, the celebration of Holy Mass and the administration of the sacraments were to be permitted to all the priests, appointed with or without the consent of the government. The hottest discussion and debate in the history of the Reichstag occurred on account of this law. The veterans of the Kulturkampf violently denounced the bill, which threatened to be the ruin of all those laws fought for so hard even before the Kulturkampf. The scientist Virchow, Dr. Gneist, E. Richter, and many prominent leaders in the war against the Church, now accused Bismarck of treason, of selling Prussia to Rome. They reminded him of his promise never to go to Canossa. But not only were they opposing this law, but also a large number of members of the Centre. Some thought that certain features of the law were not in harmony

with canon law, others demanded a resolution more sweeping, doing away with all the rest of the Kulturkampf legislation. There was especially the clause giving power to the government to apply these regulations or not which seemed to be unacceptable to many Centrists. Bishop Kopp, who had been created a member of the House of Lords, stated, that he deplored the deficiencies of the bill, but that the rejection of it would mean a defeat of the peace party, an interruption, if not a total cessation, of the work of peace which had been inaugurated between Church and State, and that such a responsibility was too heavy for his shoulders. The attitude of Bishop Kopp influenced the greater number of the Centrists. They voted for it in the preliminary reading of the bill.

In the meantime Rome had been appealed to. Pope Leo XIII, in a letter to the Archbishop of Cologne, decided that the bill was "a not-to-be-despised remedy and should be regarded as a step toward the long-desired and so painfully worked for peace." With this decision from the Pope, all doubts were swept away and the Centre unanimously voted in favor of the bill at its final reading in the Parliament. May 23 of the same year, Pope Leo XIII, in an allocution to the Cardinals, expressed his great satisfaction with the progress of the negotiations with Germany. He found words of high praise for the Centre and its leader—"Those men who have proved themselves to be the most stanch defenders of the best cause, from whose impressive perseverance and harmony the Church gained no small advantages and hopes to gain the like advantage in the future."

By the adoption of this law an end had practically been put to that most bitter conflict which at first wounded the Church, but afterwards strengthened her, won her esteem from all the world, and placed her in an exalted position, the foretelling of which would have been regarded as folly a few years before.

The Centre party, the tower of strength born out of this conflict, took firmer root among the people from day to day. Its leaders became stronger in the heat of the battle and truly surpassed themselves. Mallinckrodt, who fell on the field of honor, when the storm was fiercest, was succeeded by Windthorst, who led his followers to victory. The Centre being in the beginning the most hated, the most reviled of all parties, suc-

ceeded in gaining slowly but surely a prominence which forced esteem even from its adversaries. It now held the power of deciding vital questions, it held the balance between the Right and the Left in Parliament.

THE POLITICAL ACTIVITY OF THE CENTRE

The attention of the Centre during the first decade of its existence was principally directed to the ecclesiastico-political legislation, but other, purely political questions, were by no means neglected. Whenever there was a question of importance to be decided, it was always found in the front ranks. Although it was attacked and provoked by the government as no other party, the Centre did not remain constantly and always in opposition. It weighed and examined carefully and upheld that which it deemed best for the welfare of the people. Thus it became a check to all extravagant attempts of the government and its allies. It was the steadfast champion of justice and right, of common-sense in legislation.

Germany's position in Europe demands a standing army. Hence the constant aim of the government to perfect its means of defence. From time to time, as the political situation favored such a proceeding, a new increase of the army was asked for. The Centre, always warning against extremes, opposed the arbitrary burdening of the people by constant new military demands. The most serious conflict arose in 1887. About 41,000 men were declared to be necessary. By this the standing army would number 468,409 officers and soldiers, a number that should be maintained for at least seven years; hence the bill was called the "Septennate." Three times before a septennate had been granted by the Reichstag, in opposition to the Centre. But the elections of 1884 had resulted in a majority of opponents of the new septennate. In spite of this, the Chancellor hoped to gain his point, with the support of the Centre, which he intended to force to adopt his plan through the intervention of the Pope. The Centre forced the most serious crisis, which almost led to its dissolution. Only the masterful tactics of Windthorst prevented such a misfortune from the German Catholics, and even strengthened the position of the Centre in an unlooked-for manner.

November 25, 1886, the government introduced the new Septennate bill. The committee formed for this purpose, composed of members from all parties and under the leadership of Count von Ballestrem, a member of the Centre, reported unfavorably to the government, rejecting not only the septennate. but also the increase of some odd 41,000 men. Then the Centre endeavored to have adopted a compromise, granting the full number of men demanded for one year, and 20,000 more for the next three years. The government refused to consider the new proposition. Windthorst, anxious to comply with the wishes of the government, as far as possible, declared himself willing to vote for the total strength demanded, limiting it to three years. "All the difference between us and the government," said Windthorst, "would be that the government wants seven years and we only three. . . . I repeat it that we have agreed to everything, to every man, to every penny, only under the condition to examine again in three years." This resolution was accepted by the Reichstag, January 14, Bismarck immediately declared the Reichstag to be dissolved. Now the whole dispute became a question of power. In order to force the Centre to his side, the Chancellor, through the Prussian ambassador, v. Schlözer, at the Vatican, requested the intervention of the Pope in his favor, insinuating that only thereby the attitude of the government toward the Church could be improved. Hence the Papal secretary of state, Cardinal Jacobini, addressed a letter to the Nuncio, Mgr. Di Pietro, in Munich, stating the wish of the Pope that the Centre should favor in every respect the military "septennate" as proposed by the government. This letter was to be communicated confidentially to Baron von Franckenstein, chairman of the Centre, to L. Windthorst and a few other leaders of the party. The letter stated: "It is well known that the government sets a great value upon the acceptance of this bill. If it, therefore, should succeed in removing the danger of a new war, the Centre would have gained great merit for the fatherland, humanity and Europe. In the opposite case, the hostile attitude of the Centre would be regarded as not patriotic, and the dissolution of the Reichstag would cause the Centre not a few difficulties and uncertainties. By the consent of the Centre to the 'Septennate'



the government would become more favorable not only to the Catholics, but also to the Holy See."

Windthorst, Franckenstein and the most prominent members of the Centre, to whom the contents of the letter of the Holy Father had been communicated, were convinced that to accede to the wish of the Pope meant the ruin of the Centre. Besides they were of the opinion that the party was independent even from Rome on purely political questions. Such a change of front in this conflict would be hailed by their opponents as the most welcome weapon to undermine the esteem in which the Centre was held, and even cause its ruin. Hence Baron von Franckenstein, in a letter to the Nuncio in Munich, explained the situation: "I need not say that the Centre always was happy to follow the instructions of the Holy See, if there was question of ecclesiastical laws. But I have permitted myself, even as early as 1880, to advert to the fact that it is absolutely impossible for the Centre to follow given directions in matters not pertaining to the Church. In my opinion it would be a misfortune for the Centre and an abundant source of annoyance for the Holy See if the Centre should request instructions from Rome in questions which do not touch the rights of the Church." In conclusion the Baron remarked that if His Holiness were of the opinion that the existence of the Centre was no longer necessary, neither he nor his friends would permit themselves to be re-elected. January 21, Cardinal Jacobini answered this letter, advising again to vote in accordance with the wishes of the government.

All these communications had been confidential and were not intended for publication. But February 5, when L. Windthorst with his friend Dr. Bock entered the train at Hanover, to attend the great convention of the Centre at Cologne, the newsboys shouted, "The Pope in favor of the Septennate, the Pope against the Centre!" Windthorst, in consternation saw in the "extra" the full text of the second note of the Papal Secretary of State. No more embarrassing time could have been chosen for its publication. All Germany, if not all Europe, was watching the Cologne convention, was eagerly expecting the great speech against the Septennate by the leader of the majority of the dissolved Reichstag. Now, Windthorst found himself in the dire necessity of speaking, not against Bismarck, but against

the Pope. "We may just as well leave the train," he said to his friend and sank back into a corner of his seat. He remained silent for several hours, then all at once he straightened up and said: "The die is cast." Indeed, the fate of the Centre had been decided during those few hours on the train from Hanover to Cologne. Thousands and thousands had assembled in the spacious hall of the "Gürzenich" in Cologne; thousands had to leave, disappointed. There was no more room.

Windthorst was received with jubilant enthusiasm. Then he made his speech, the masterpiece of the great diplomat and parliamentarian. Windthorst himself stated soon after this event: "If it is permissible to say that I ever have been inspired, then it was the case February 6, in Cologne. When I stepped on the threshold of the Gürzenich, I suddenly saw everything in a clear light, not what I had to say, that had been settled, but how I had to say it. I simply took the note of Cardinal Jacobini and explained the wishes of the Holy Father, but in a reversed order."

Here are a few of the more important points of that speech. "The Holy Father recognizes in this manifestation that the Centre has merited thanks in a high measure for its splendid defence of the Church and her rights. . . . The Holy Father expresses his conviction that the Centre must continue to exist now and in the future. Can we ask for anything better? This answer was given by the Pope to the chairman of the Centre, who assured His Holiness that the Centre would disband immediately if such an action were in the interest of the Church. The answer of the Pope is a clear and definite 'No.' He, therefore, approves even of the persons who up to now have been members of the party. . . . Then our Holy Father utters a very important principle, viz., that in questions of a secular nature the Centre, as every Catholic, is perfectly free and may judge and vote according to his own convictions; that the Holy Father does not interfere in such matters. We have to stand by this principle firmly and under all circumstances, because if we did not act according to it, then that would happen which the friends of the Kulturkampf constantly, from year to year, reproach us with; namely, that we act and vote in all matters only according to the orders of the spiritual superiors of the Church. For this reason we rejoice over the approval of our principle by the Holy Father, because it is the basis of our political existence. . . . Now our opponents say that we have not acted according to the wishes It is certainly true that our Holy Father expressed of the Pope. the desire to see this law accepted. But his reasons are not taken from the intrinsic and material value of the bill, but from diplomatic considerations. He expresses this clearly enough. Undoubtedly the Holy Father had good reasons—and I think, if it had been possible, we should have realized of our own accord the fulfilment of his wishes. But only if it had been possible. . . . But it was not possible to consent, except with the sacrifice of our own existence. . . . The Centre has fought constantly, at all times and with all the means in its power, the attempts to increase the burdens of militarism. the strength of this programme, the Centre has been elected to the Reichstag, and if we should break our promises on account of other considerations, we would rob ourselves of the confidence of our constituents. The Centre exists only by the confidence of our people. . . . I am convinced that the Holy Father, since he stated expressly the necessity of the Centre, if we lay before him our reasons, will not be angry with his faith-I maintain to-day, here, on the banks ful sons. of the Rhine, in Cologne: There has been no moment during this century when the authority of the Pope has been recognized so much by all the world, by all the people, by men and little ones, as it is to-day. That is so remarkable, because it was attempted to destroy the Papacy. If the authority of the Holy Father is recognized in such a measure, if he is called upon to decide between nations when there is question of peace or war, if his help is sought in international affairs, should we not rejoice thereat? While rejoicing over the victory of the Papacy, I declare here publicly that, if the Federal German government requests the Holy Father to act as an arbiter in this military bill and all and everything it contains, we gladly will support such a motion in the Reichstag. Then not only Mr. Schlözer would have a chance to speak and to explain, but we also, and then it might be shown, that Mr. Schlözer represented this affair from his point of view, but not from ours." (Cf. Knopp, L.Windthorst, p. 209, ff.) This speech was decisive. The elections resulted in a considerable increase of the votes for the Centre. But when the Septennate bill was presented, it abstained from voting; hence it was accepted by an immense majority, 223 against 48 votes.

Near the end of the eighties the ecclesiastico-political legislation and its revision was closed in its main features. There certainly remained a remnant of hostile laws, but the Kultur-kampf as an offensive campaign against the Church had found its end. There were not a few who believed that with the Kulturkampf the Centre would pass out of existence. They were mistaken. The Centre not only remained, but developed in such a manner that even its most bitter enemies had to call it "the ruling party."

In 1891 L. Windthorst died. He passed away, like Mallinck-rodt, in the midst of his parliamentary work. The relations of the Centre to the government at that time, the great esteem in which Windthorst was held, were shown by an order of the Emperor to open the "Brandenburger Gate" for the funeral procession of the dead leader, an honor that was ordinarily conferred only upon princes.

The mantle of Windthorst fell on the shoulders of Dr. A. Lieber. Under his leadership the Centre continued to advance on the same principles that had been laid down by Mallinckrodt, so vigorously defended by Windthorst, which had made it the party admired by foe and friend. The government, under General Leo v. Caprivi, the successor of Bismarck, who had retired to his estate in the Sachsenwald, was careful not to offend the party, but neither did he make any concessions by which the opposition would have been annoyed. The Centre, on the other hand, supported the government whenever it could do so consistently with its programme and principles. By this it did not become the government's party, but it gained such a position, especially after the remarkable increase of the Socialists, that without the "ultramontane" votes nothing positive could be accomplished. It became more than ever before the "ruling party." This was seen at the occasion of the eightieth anniversary of Bismarck's birthday in 1895. Conservatives and National-Liberals submitted a motion to the Reichstag to tender an official congratulation of the Parliament to the old



Chancellor in the Sachsenwald. The resolution was couched in such terms that it was impossible for the Centre to accept it without repudiating its own policy for the last twenty-five years. It voted against it and the motion fell. The president of the Reichstag, von Levetzow, and the second vice-president resigned in consequence. Both places were filled from the ranks of the Centre. Baron von Buol-Berenberg was elected president. It had been considered in certain circles an absolute impossibility that a member of the Centre, an ultramontane, should ever attain the highest honor which is bestowed by the hands of the German people. In spite of the most sinister prophecies from some of the old veterans of the Kulturkampf, the "clerical Baron" succeeded in conducting the sessions of the Parliament and managing its affairs so remarkably well that at the end of his term his adversaries as well as his friends saw him go with deep regret. He was succeeded by the present President of the Reichstag, Count von Ballestrem, so that the "black flag of clericalism and of the ultramontane Centre" is, even now at the threshold of the enlightened twentieth century, floating above the house of representatives of the German people, of whom two-thirds look up to Luther as their spiritual father. The same party that was formerly denounced as harboring dangerous "elements," enemies of the empire, is now looked upon as the strongest bulwark against the ever-increasing flood of socialism, as the most reliable champion of the constitution, of justice and right. And it kept this position even after death claimed in 1902 the last of its great leaders, the last of the war-beaten veterans of the Kulturkampf, Dr. A. M. Lieber. For it is due only to the importance and influence of the Centre that the Bundesrat, the federal council of the German empire, at last listened to the often repeated demands of the Catholics and repealed, March o. 1904, the second paragraph of the anti-Jesuit law. Chancellor v. Bülow, being attacked for this most severely by the fanatical "evangelische Bund" (Evangelical Alliance), whose only aim is war against Rome, and by a few of the old-time liberals, could do nothing else but answer: "Show me a way to govern against the most powerful party!" Yes, the "Centre is trump" and "outside of the Centre there is no salvation" for the government.

THE PHARISEES OF THE GOSPELS

By Rev. Edward F. Curran

RUCIFY Him, crucify Him," was the reiterated shout that caused Pilate to hand over Our Lord to the Jews for death. It was the war cry of the Pharisees, that class of Jews which showed most hatred and yet most fear of Our Saviour. They hated and feared Him, not only because of the manner in which the Jews thronged to hear Him, but principally because His doctrines were directly opposed to theirs. In order then to prevent the spread of Christ's teaching, so destructive to their reign, they brought about that awful tragedy of the Crucifixion, which succeeding ages have shuddered to think on.

The Pharisees, about the year 144 B.C., became a distinct sect with well formulated doctrines. From that moment they began by insidious methods to draw the Jewish people into their toils. For these some one hundred and fifty years they were ever setting their nets around the Jews, ever formulating their doctrines to suit their aims, and ever on the watch to seize every possible vantage ground in the nation, that they might strengthen their political power. So dexterously did they work, and so great was their success, that at the time of Our Lord's coming they were the most powerful class in the Hebrew nation. They were astute enough to bolster up the pride of the Jews by claiming as their one great ambition the rôle of upholders and defenders of the Jewish constitution, and the conservers of the national customs. By playing thus to the national pride, they obtained complete mastery over the people; so complete that as Josephus (Ant. iii, 117) tells us, "When they said anything against the king, or against the high-priest, they were presently believed." They had, as he tells us in another place, the multitude on their side. From this we have an easy explanation of the success of the cry, "Crucify Him, crucify Him."

The power they had over the people was not used, as we

well know, for good purposes. At this we need not wonder, for the career of the Pharisees is but what history has repeated again and again since the first ages of the world: Wherever unbounded and unchecked power is, there corruption will be. That the Pharisees were corrupt we have but too many instances in proof. Witness the story of King Alexander Janneus, who, when dying, called his wife and advised her as to the means she should adopt to preserve the crown for herself and her children. The only way, in his opinion, that she could succeed, was by abasing herself before the Pharisees. She was to go to Jerusalem in triumph, as upon a victory, and put some of her authority into the hands of the Pharisees, from whom she would receive help in return for the honor she would thus have conferred on them. They "would reconcile the nation to her; for he told her they had great authority among the Jews, both to do hurt to such as they hated, and to bring advantages to those to whom they were friendly disposed, for that they are then best believed of all by the multitude when they speak any severe thing against others, though it be only out of envy at them." (Ant. bk. xiii, ch. xv, 5.)

They had effected such a confused state of things concerning the teaching of the Old Testament that it was impossible for the people to know what really was and what was not taught in Scripture. They overturned, sometimes openly, but generally covertly, the doctrines of the Old Law by the argument that their tradition was for the opposite. It was this that caused Our Lord to rebuke them when they complained of His disciples not observing a trivial point of custom. "Why do you," He said to them in reply, "also transgress the commandment of God for your tradition?" (St. Matt. xv, 3.) This tradition, and the manner in which they interpreted Holy Scripture by means of allegories, gave rise to the greatest of abuses in their teaching and practices. In addition to the ceremonies prescribed by the Mosaic Law-sufficiently extensive and minute -they added innumerable ones of their own. These are what Our Saviour called "heavy and insupportable burdens," which they "lay . . . on men's shoulders; but with a finger of their own they will not move them," as He declared when putting the people on their guard against the sect.

Doctors of the Law, expounders of the Law, is the derivation accorded by some writers for the term Pharisee. from the Hebrew phoresh. Others derive it from pharush, the select or chosen ones. By this name, Pharisee, the chosen one, which they arrogated to themselves, they placed themselves in a different sphere from that of the people, and, like the Stoics of ancient Greece, claimed that they were not bound by the laws of ordinary mortals. Hence they dispensed themselves from the necessity of recognizing the commandments given by God to Moses. But they were clever enough to hide this teaching from the masses; to keep up a sanctimonious exterior, and to follow out an apparently virtuous path in life; whilst at the same time they were "full of rapine and uncleanness." Hypocrites they were, "like to whited sepulchres," as Our Lord declared, "which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness." (St. Matt. xxiii, 27.) Conveniently expounding the sixth commandment, they made short work of sins of desire, of impure thoughts, and even of acts forbidden by God in this commandment.

Our Blessed Lord specially directed one of His discourses against the extravagances and vices of the Pharisees and refutes those errors of theirs which were openly taught; one of which was the denial of the binding power of oaths made by creatures; that an oath was to be treated as a matter of slight or even no importance. In St. Matt. ch. v, 34, Our Lord teaches the contrary, and declares that this wanton levity in taking oaths is forbidden. Again, in His discourse recorded in the same Gospel, chapter 23, He reverts to this subject and goes into details which, being taken as the contrary of what the Pharisees taught, lead us to the knowledge of their false teaching.

"Woe to you Scribes and Pharisees, hypocrites . . . woe to you blind guides, that say, whomsoever shall swear by the Temple, it is nothing: but he that shall swear by the gold of the temple is a debtor. Ye foolish and blind: for whether is greater the gold or the temple that sanctifieth the gold?

"And whosoever shall swear by the altar, it is nothing: but whosoever that shall by the gift that is upon it, is a debtor.

"Ye blind, for whether is greater the gift or the altar that sanctifieth the gift?

"He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it.

"And whosoever shall by the temple, sweareth by it, and by him that sitteth there.

"And he that sweareth by Heaven, sweareth by the throne of God, and by him that sitteth thereon."

Those in the ranks of the Pharisees for the most part must, indeed, have sunk to a low degree when the meek Saviour had recourse to such scathing denunciation. The cool, deliberate way in which they acted outwardly makes it easy for us to understand the cruelty and treachery which are evinced in the history of the Sacred Passion. And so great was their vanity and love of ostentation that they at times went to the squares, preceded by a trumpeter blowing a trumpet to call the attention of the people to the fact that they were on their mission of mercy to give alms to the poor. Such publicity was necessary, they said, in order that the poor would know when to receive assistance. But its real aim was that they wished to show to the nation their magnanimity, generosity, charity and justice; that for these supposed virtues they would be extolled by the people.

At the time of Josephus, who nominally was a member of the sect, they numbered in all about six thousand. Although as a class they richly deserved the denunciations of Our Lord, yet amongst this number there were undoubtedly honorable men endeavoring to follow out the letter and the spirit of the Law of God. And one or two of the Pharisaical doctrines, such as the existence of angels, the immortality of the soul, free will, drew towards Christ those of them who were honest and virtuous at heart. Josephus gives a glowing account (which may be taken for what it is worth) of the sect, in the fourth book of the Antiquities. "The Pharisees . . . live meanly and despise delicacies in diet, and they follow the conduct of reason . . . and whatsoever they do about divine worship, prayers and sacrifices, they perform them according to their direction: insomuch that the cities gave great attestations to them on account of their entire virtuous conduct,

both in the actions of their lives and their discourses also." In Holy Scripture we have mention of three of them who were prominent, Nicodemus, Gamaliel and St. Paul, the first of whom, on account of his honesty and straightforwardness, earned from his confrères the spiteful sneer, "Art thou also a Galilean?" Of St. Paul who was a disciple of Gamaliel, nothing need be said here, as every Christian knows his history.

In the course of time large numbers of Pharisees became converts to Christianity, but unfortunately after their conversion they had in them the leaven of the old state of things. Disputes soon arose as to whether the law of Moses was to be observed or not. For the most part the converted Pharisees were of decided opinion that it was obligatory on Hebrew and Gentile members of the Church alike. This is, perhaps, what is referred to by St. Paul in his first Epistle to the Corinthians xi, 18. ". . . I hear that when you come together in the Church, there are schisms among you, and in part I believe it." At Jerusalem scarcely had the Church begun to grow, when trouble was caused by this same class. "There were some of the sect of the Pharisees that believed, saying, They must be circumcised and be commanded to observe the law of Moses." (Acts xv, 5.) Such dissensions were sure in the end to cause a schism, for the tenacity of the Jews to their preconceived ideas was not easily overcome and broken down. "I am afraid of you lest perhaps I have labored in vain among you," wrote St. Paul to the Galatians (Gal. iv, 2); and in the next chapter he denounces openly the errors which the Judaizing Christians held and taught. "If you bite and devour one another take heed you be not consumed one of another." (Gal. v, 15.) Their bickering over the value of the Law of Moses is what the Apostle strikes at.

But even a greater evil was hidden under those apparently innocent and trivial dissensions. The convert Pharisees went so far as to cast a doubt on the divinity of Our Lord. A heresy that was afterwards openly embraced by the Ebionites,* who held that Our Saviour was conceived and born like other men, being the son of Joseph; but that because of his singular sanc-



^{*}Whence the name is not quite clear. It may be the followers of one Ebion, as St. Alphonsus accepts; or merely the general Hebrew term Ebionim, meaning detachment from earthly things.

tity He was adopted by Almighty God as His Son. It is but just to mention that all the Ebionites did not teach this, for Origen tells us that some of them held Christ to have been miraculously born of a virgin. St. John refuted the Ebionites, who also taught like the Judaizing Christians that the law of Moses was binding on the converts. "In the begining was the word, and the word was with God, and the word was God . . . the word was made flesh and dwelt among us." Here in his Gospel and in his Epistle he clearly lays down the Godhead of Christ, his eternity, and his Incarnation. He thus strikes home the falsehood contained in the teaching of the followers of the Petrine Ebion, who doubted the Divinity of Christ. in the 17th verse of the first chapter of his Gospel, he also opposes the attitude, and refutes the errors of the Pharisaical Judaizers. "For the Law was given by Moses, but grace and truth came from Jesus Christ."

It was not long before the convert Pharisees joined hands with the Ebionites, and afterwards all were merged in the sect of the Essenes, which had already existed at the coming of Our Lord. Of these latter Josephus gives us a description. doctrine of the Essenes is this, that all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the Temple, they do not offer sacrifices, because they have more pure lustrations of their own: on which account they are excluded from the common court of the Temple, but offer the sacrifices themselves; yet is their course of life better than that of other men? and they entirely addict themselves to husbandry." It is probable that the continuation of this description applies to the Essenes when they had become Christians, for A. Lapide assures us that they made excellent converts, because of their purity of morals. He shows that they, in fact, became the first Christian monks under the Evangelist St. Mark. This will make clearer Josephus' description which is too good to be omitted. "It also deserves," he continues, "our admiration how much they exceed all other men that addict themselves to virtue, and this in righteousness; and, indeed, to such a degree that it hath never appeared among any other men, neither Greeks nor barbarians, not for a little time, so hath it endured a long while among them. This is demonstrated by that institution of theirs which will not suffer anything to hinder them from having all things in common, so that a rich man enjoys no more of his own wealth than he who hath nothing at all. There are about four thousand men that live in this way; and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves, they minister one to another. They also appoint certain stewards to recover the incomes of their revenues, and of the fruits of the ground, such as are good men and priests, who are to get their common food ready for them." (Ant. xviii, 1, 5.)

The Jewish Pharisees have disappeared from the world, but many things point to the fact that their spirit exists to-day in some of our Christian sects. A study of the Bible, and a particular study of the Pharisees, would cause many persons to see that the ancient methods of religious deceit have been closely copied by some of our own day, and with good results financially. It is humiliating, yet somewhat amusing, to see how poor souls are drawn on through a maze of errors by cunning leaders, who afterwards jingle in their pockets the gold which their dupes have been quietly relieved of. But there is a more serious matter to awake our anxieties when we watch an increasing number of disciples of one of the Pharisaical doctrines, to wit, the non-binding power of oaths. We cannot close our eyes to the fact that this pernicious doctrine is continually finding new devotees. It is a serious thing to consider, since an increase of perjury in law courts means a corresponding decrease in the fulfillment of the ends of justice, and a loss of that protection which should necessarily come from the laws of the In too many cases the honest man has to bear the brunt of outrages committed in the name of law, outrages which are brought about by the perjurer who disdains the binding power of the oath he has just taken. This spells nothing less than the beginning of the reign of a mild form of anarchy.



Catholic Literature

[Conducted by Thomas Swift]

DION AND THE SIBYLS A CLASSIC NOVEL

By Miles Gerald Keon

WITHIN the last half-century there have been published four exceedingly notable novels, dealing for the most part with the times that immediately succeeded the Death on Calvary. They are, in the order of their publication, "Salathiel," "Dion and the Sibyls," "Ben Hur," and "Quo Vadis?" Of these the most scholarly, the most profoundly philosophic and didactic, and perhaps the most majestic in design and execution is "Dion and the Sibyls," by Miles Gerald Keon.

Thousands who have read "Ben Hur" and "Quo Vadis?" have never heard the names of "Dion and the Sibyls" and "Salathiel;" and yet the last two are in very important respects and effects superior to either of the first two.

In this sphere of fiction Catholic writers led the van. splendid series of three, Cardinal Wiseman's "Fabiola," Newman's" Callista," and "Aurelia," have been the models of the Christian epic novels. Then some fifty years ago appeared "Salathiel," a story of the Wandering Jew, a remarkable work in every way, found in many Catholic libraries of the time, but little known or read by the world at large. Recently an effort was made to revive interest in this splendid story, and an enterprising English publishing house brought out an edition de luxe of it, but without any apparent great success. world of novel readers of to-day run to the novels of the day, to which they are led by the advance electric light of pre-publication advertising and the flattering review notices accorded the works on their appearance. They rush to read what everybody is reading and talking about, and have little zest for what has once become dead letter. "Salathiel" was out of keeping with the times in which it appeared. Dickens and Thackeray,

Lytton and Trollope then held sway. The times were passing from the romantic to the utilitarian; people cared little for romances of the dawn of Christianity, and "Salathiel" missed the mark due to its intrinsic as well as artistic merit. Had it appeared fifty years later, under the happy auspices of up-to-date publishing and marketing, it would, doubtless, have taken rank as one of the greatest novels of the latter half of the nineteenth century.

So, too, twenty years later, when "Dion and the Sibyls" was given to the world, public taste in English fiction did not run in the direction of Calvary, ancient Jerusalem and the Rome of the Cæsars. In this case, as in that of "Salathiel," the age in which they appeared was impatient of what did not seem to have direct bearing on the questions in which it was itself chiefly interested. Dickens and Thackeray had given to fiction a new impetus and a new trend. George Eliot embodied in her marvellous genius and works both the new trend and the new impetus. Novels dealing with the inner life of the English nation, that laid bare the home, the family in its complexity of bonds, and the human heart, formed and guided public taste and literary talent. Novelists multiplied exceedingly—many catching the trick in a more or less eminent degree. "Dion and the Sibyls" did not suit the popular taste of the day.

But even had Gerald Keon's masterpiece been more in accord with the prevailing popular taste in fiction, it is doubtful if it could ever have achieved even the measure of success and popularity gained by many much inferior works. styled by the author himself "a classic novel," and it cannot be denied that it is full worthy of the title. But this fact would not in its day, any more than in ours, make for success. The classic, even in fiction, does not win the multitude. appeals to the educated, the learned, the scholar. In short, "Dion and the Sibyls" is too much of a classic ever to attain that popularity which on its merits would seem to be its due. It is a very learned and scholarly work; it is a minute history in itself; it is a philosophic treatise; it is a compendium of ancient classic literature and antiquities—all of which militate against its popularity among the multitude of readers of to-day. Read it would be, were it more widely known, by

an ever increasing circle of readers; worthy it is of the highest praise and appreciation; classic it may yet come to be recognized; but it will never be a favorite with the multitude. The modern novel has made that impossible. The very strength of "Dion and the Sibyls" is, in these days of intellectual enervation, its weakness.

The author of "Dion and the Sibyls" was born in Ireland and educated at Stonyhurst, the famous English Jesuit college. He had a varied career, at one time being a "soldier of the legion" with the French in Algiers, then by turns a lawyer, diplomat, litterateur and man of the world in the gayest capitals of Europe. By education, travel and experience, as well as by native genius, he was admirably qualified for his undertaking. From the pages of his book it can be gathered that he was well versed in Aristotelian philosophy as propounded by St. Thomas Aquinas, and possessed the positive convictions resulting from such study. His purpose was high—to promulgate the truth; bold—to do so in the popular form of the novel; effective—because of the lucidity and simplicity of his arguments, which should prove as convincing to the infidel as they are confirming and delightful to the faithful.

"Dion and the Sibyls" was published in 1870, and dedicated as follows: "I dedicate the following work to Edward Bulwer, Lord Lytton, not only in appreciation of one of the most searching, comprehensive, independent, and indefatigable thinkers, and one of the truest and highest men of genius, of whom it has ever been the lot of his own country and of the Englishspeaking races to be proud, and the fate of contemporary nations to feel honorably jealous; not only in admiration of a mind which nature made great, and which study has to the last degree cultivated, whose influence and authority have been steadily rising since he first began to labor in literary fields more varied than almost any into which one person had previously dared to carry the efforts of the intellect; but still more as an humble token of the grateful love which I feel in return for the faithful and consistent friendship and the innumerable services with which a great genius and a great man has honored me during twenty years."

In the preface to a new edition of the book, brought out

by Benziger Brothers, of New York, there is a brief but happy comparison instituted between Gen. Lew Wallace's "Ben Hur" and "Dion and the Sibyls," which may induce people acquainted with the former to read the latter. It is said: "Both works get their interest from the coming of the Saviour; in both, Rome and Jerusalem are the chief localities. General Wallace's hero is a Jew; Keon's, a young Roman noble. Both plots are fascinating and the descriptions of historical places and personages brilliant and scholarly; but 'Dion' is richer in sentiment and sounder in thought."

The story opens in the thirty-eighth year of the reign of Augustus Cæsar, when the Circus Maximus and the Coliseum were at the zenith of their popularity. Christ, "the long-expected of nations," had come and was then in his eleventh year. It was the most momentous period in history, the dawn of Christian civilization.

Paulus Æmilius Lepidus, a nephew of the triumvir Lepidus, accompanied by Agatha, his sister, and his Grecian mother, Aglais, comes to Rome to recover the sequestrated estates of his father. Paulus incurs the enmity of Tiberius Cæsar, the future emperor, who strives in vain to compel the young Roman noble on account of his great physical dexterity to become a Paulus later, to purchase the life and freedom of a slave, voluntarily undertakes to tame the man-eating horse Sejanus, in the amphitheatre. After this feat he enters the service of Germanicus, the greatest Roman general of the time, whom he accompanies on an expedition against the Germans and is intrusted with the delicate task of conveying an immense sum of money from Rome to the army for the pay of the legions, in which undertaking he succeeds by an ingenious trick to thwart a band of robbers. During his absence with Germanicus, Tiberius Augustus, who has cast his evil eye on Paulus' sister, Agatha, after much plotting and counter-plotting, succeeds in abducting her. The rescue of the young maiden is one of the most stirring episodes in the story. Finally Paulus, having risen rapidly in the service and estimation of Germanicus and the Emperor, recovers his ancestral estates.

And who is Dion?

To obtain any adequate idea of Dion, dear reader, you must

read Gerald Keon's masterpiece. Dion is not the hero, but the very genius of the story—the shining sun shedding a new spiritual light over all things dark. Dion is one of the most complete and fascinating characters to be met with in serious fiction. He is, in the story, John the Baptist and St. Paul both in one. He is a brilliant disciple of Plato and Aristotle, and the highest development of Grecian civilization and Grecian learning, who from things material deduced the existence of a Supreme Being and a spiritual order, simply because such to his keen, penetrating and thoroughly logical mind was a Supreme Necessity. Thinker, philosopher, orator, teacher, the most accomplished purely human product the world had so far seen—Dionysius, the Athenian Areopagite and, as legend has it, afterwards the evangel of Gaul, the glorious St. Denis of France.

Dion has little to do with the plot or current of the story proper, but whenever he appears on the scene, there is a new and beautiful light shining forth, a new influence at work on the minds and hearts of men, a new power before which all men bow, that mocks at resistance and conquers slave, philosopher and emperor alike—the dawning light, influence and power of Christianity. The "long-expected of nations" was come, and nations outside of the unhappy chosen of God, the Jews, quivering under the mystic spell of twilight promise, cherished and strengthened into belief even by the heathen oracles, were expecting they knew not what; for it had gone abroad throughout the length and breadth of the Roman Empire and even to the far eastern lands of the Magi that the time had come. Kings trembled upon their thrones. Dion was the forerunner of Christ to the Roman Empire; at least such seems to be the purpose of his being in Gerald Keon's beautiful story. He fulfilled the words of our Lord: "Blessed are they that have not seen and have believed."

And what of the "Sibyls"?

There is only one, the tenth and last of the famous school of prophetesses, who had kept alive in the heathen gentile lands the belief in the advent of a Divine Being. Dion believed in the words of the Sibyls. But the mystical relation of the two will best be discerned from the following passage:

"But why do you use the words of perpetual farewell?" asked Paulus.

"As he spoke, Dionysius, who had slept in a neighboring apartment, entered noiselessly.

"The Sibyl moved toward the door, and, seeing the Athenian, fixed her gaze upon him as she answered the question of his friend: 'Because,' she said, 'you will see me no more. The time appointed for me has almost passed away. I am journeying even now to a holy land; for perhaps it will be granted to me to behold with these bodily eyes before I die him whom we have all announced. But you have deemed our words to be as ravings, and the hopes to be false, which we have declared to be true.'

"'Not I,' said Dionysius.

"She took a small roll of papers from a fold in her mantle, and, handing it to him, said:

"Read, and remember this. Your name already is coupled with that of the beautiful and famous city which is the very capital of human genius and the centre of intellectual pride. You are Dionysius of Athens—of Athens, the lamp of Eastern Europe. But a race in the West, more famous and more polished than the Greeks, with a capital greater and more beautiful than Athens, will claim you one day as theirs also, and, for fifty generations after you shall have died, a warlike people will continue to shout forth your peaceful name over fierce fields of battle in a language now unspoken. Your reputation spans the past and the hereafter of two distant nations, like an arch, coming in honor out of antiquity and the East, and settling in a glory, never to grow dim, over the future of unborn millions at the opposite side of Europe.

"You are deemed its child by the fair city of the past, which connects its name with yours; you will be held among its parents by the still fairer city of the future—a queen city, where in many temples he will be adored whom your Athens at present worships with a simple statue as the unknown God: for He has come. Yes, my son, He has come."

According to the Roman Breviary, Dionysius the Areopagite, the last of the great Greek philosophers, was converted and baptized by St. Paul. He was placed over the Church at Athens, but afterwards went to Rome whence he was sent by Pope Clement to Gaul to preach the Gospel.

In "Dion and the Sibyls" are passages unsurpassed in the English language. The speech of Thellus, the gladiator, is one of wonderful fire, pathos and sarcasm, a scathing arraignment of the social conditions that gloried in the brutal exhibitions of the amphitheatre. Very powerful too is the ghastly description of the demons given by Piso's wife, Plancina. taming of the horse Sejanus by Paulus in the amphitheatre is a scene of its kind only paralleled by the description of the chariot race in "Ben Hur." The symposium before Augustus, in which Dion, by the light of reason alone, establishes the existence of a Supreme Being as a Supreme Necessity, and triumphantly answers all objections to his Divine thesis, stands alone in its simplicity, intelligibility and completeness as a polished specimen of logical reasoning. This passage to the more serious or thoughtful reader will prove of intense interest. A delightful series of stirring adventures is recorded in connection with the conveyance of the treasure to Germanicus Cæsar; thrilling also is the rescue of Agatha from the power of Tiberius. Very beautiful is the meeting of Paulus with Christ and St. John; and graphically is depicted the dancing scene of the daughter of Herodias, ending in its revolting spectacle of the newly severed head of the Baptist. The working out of the acrostic of Erythræa the Sibyl, the purpose that took Paulus to Jerusalem, is skilfully and impressively accomplished.

A much more extended review of "Dion and the Sibyls" might be given, but enough has been written to direct attention to, and arouse interest in, a magnificent work of literature that as yet has not received a tithe of its full measure of justice.

Dictionary of Catholic Huthors

John Dryden (1631-1700), one of the greatest masters of English verse and of English prose and styled by Dr. Johnson the father of English critics, was the son of Sir Erasmus Dryden, Bart., and was born in Northamptonshire, England. He was educated at Westminster School and Trinity College, Cambridge. Little is known of his college life except that his favorite study then was history and not poetry. At the age of twentyeight, being thrown entirely on his own resources, he took to dramatic writing because it offered financial returns. Between 1662 and 1694 he produced twenty-seven plays, many of which are conspicuous with all licentiousness of the times. After his conversion to the Catholic faith, which occurred in 1686, Dryden expressed his sorrow and regret for the immorality and obscenity he had thus published. In 1670 he was appointed poet-laureate, in succession to Sir William Davenant, with a salary of £200 a year, raised towards the end of Charles II.'s reign to £300. His acknowledged superiority amongst men of letters and the dread of his satire caused him to be both envied and hated. In 1682, three years before he joined the Catholic Church, Dryden published his Religio Laici, a poem written in defense of the Church of England against the Dissenters. In it he reveals a sceptical spirit with regard to revealed religion. His religious doubts, however, were dispelled when he had embraced the Catholic faith. Satisfied with the prospect of an infallible guide, he wrote:

"Good life, be now my task-my doubts are done."

The first public fruit of Dryden's conversion was a controversial poem of great force and beauty of versification, which remains to-day one of the masterpieces of English literature—"The Hind and the Panther." The milk-white Hind is the Catholic Church; the spotted Panther, the Church of England; while the Independents, Quakers, Calvinists, and other sects are represented by bears, hares, wolves, and other animals. In form the poem is an allegory, but over the greater portion of it there is no second meaning in reserve; the obvious sense is the

only one. It furnishes a marvelous exhibition of the power of reasoning and arguing in verse.

At the Revolution, Dryden was deprived of the office of poet-laureate and royal historiographer, and the position given to one of his most bitter enemies. For the remainder of his life he was more or less harassed by the ills of poverty, but his genius did but shine out the brighter as the end drew near. He died in May, 1700, in the profession of the Catholic faith, with submission and resignation to the Divine Will. His body was interred in Westminster Abbey, next to the tomb of Chaucer.

The sincerity of Dryden's conversion has been impugned by his enemies, but his life, whilst a Catholic, and his death are the best answers that can be given to his traducers.

Mr. Saintsbury (see Morley's English Men of Letters) briefly presents the case thus:

"Given a man to the general rectitude of whose private conduct all qualified witnesses testify, whilst it is only questioned by unscrupulous libellers—who gained, as can be proved, not one penny by his conversion, and though he subsequently lost heavily by it, maintained it unswervingly—who can be shown, from the most unbiased of his previous writings, to have been in exactly the state of mind which was likely to result in such a proceeding, and of whose insincerity there is no proof of the smallest value. What reason is there for suspecting him? The literary greatness of the man has nothing to do with its question. The fact is that he has been convicted, or rather sentenced, on evidence which would not suffice to convict Elkanah Settle or Samuel Pordage."

Dryden's chief poems are: "Annus Mirabilis;" "Absalom and Achitophel;" "Religio Laici;" "The Hind and the Panther;" "Translation of Virgil;" "Alexander's Feast," and his "Ode to St. Cecilia." His works were edited by Scott in eighteen volumes in 1808.

Michael O'Clery, the principal of the Four Masters, was born in the county of Donegal about the year 1580. He was a Franciscan friar, who by choice remained a lay brother of the Order. Some men by their talent for research are the great help to others who come after them. They furnish the material on

which other men base their greatest achievements. Such was this humble Franciscan brother. His superiors encouraging his antiquarian tastes, he spent fifteen years in his search of documents bearing on the history of Ireland. In January, 1632, with the assistance of three associates—two of them like himself of the family of the O'Clerys, and one O'Mulconry—he began to compile the documents he had gathered, and in August, 1636, finished the gigantic work known by the magnificent title of "The Annals of the Four Masters." It is written in Irish characters and partly remained in manuscript till the year 1851, when the great Irish scholar, Dr. O'Donovan, published a complete edition in seven quarto-volumes, comprising the Irish text, a carefully executed translation in English, and a vast amount of valuable notes. Not only, it is said, must "The Annals of the Four Masters" form the basis of all fruitful study of the history of Ireland, but even the history of Great Britain without them could never be regarded as complete.

Charles Constantine Pise, D.D. (1802–1866), was born at Annapolis, Maryland. He was ordained priest and exercised the holy ministry in the dioceses of Baltimore, New York and Brooklyn. For a time he held the office of chaplain to the United States Senate. Dr. Pise was a man of the highest culture and held a distinguished position among the Catholic writers of his time. Besides a number of poems of merit, Dr. Pise published "Father Rowland," a religious story of great interest; two other works of fiction, "The Indian Cottage" and "Zenobius;" a large "History of the Church from Its Establishment to the Reformation," and "St. Ignatius and his First Companions."

Francis Scott Key (1779-1843) was born in Frederick County, Maryland. Having been admitted to the Bar, he practised law in Washington and ultimately attained to the position of attorney for that city. This lawyer and poet will forever be remembered in this country as the author of that stirring patriotic song, "The Star Spangled Banner," which in rhythm and language so well reflects the thrilling circumstances that gave it birth. It should not be forgotten that Francis Scott Key was a Southern Catholic.

Correspondence

DEAR SIR: In the course of my reading I have met with the two conflicting statements that Dr. Lingard, the great Catholic historian of England, was a cardinal in petto, and then again that Pope Leo XII would have made him a cardinal had not Lingard shown himself averse to the dignity. Do you know if there is any foundation for the truth of the former of these statements? It would certainly redound to the name of Leo XII if it could be demonstrated that he honored or sought to honor with the highest dignity in his gift a man so eminent in learning, in worth and in his work in the cause of Catholicism.

It is certain that Leo XII upon Lingard's second visit to the Eternal City in 1825, made many efforts to induce him to take up his abode in Rome, and asked if there was anything he could give that would prevail on him to comply with this desire.

Whether Lingard was actually created a cardinal in petto by Leo XII has been much debated, and the matter is difficult to decide. According to the "Centenary Memorial," of Ushaw College, England, edited by the Rev. Robert C. Laing, in which the matter is very ably dealt with, these are the facts:

"At a consistory held in 1826, at which the Pope created a number of cardinals, he concluded his allocution by declaring that he had created a Cardinal of the Holy Roman Church 'a man of great talents, an accomplished scholar, whose writings, drawn ex authenticis fontibus, had not only rendered great service to religion, but had delighted and astonished Europe,' whom, however, he reserved in petto.

"Did this refer to Lingard? If so, he was really and truly a Cardinal. In Rome it was generally so understood, at any rate among the friends of Lingard. Cardinal Wiseman, however, in his "Recollections of the Last Four Popes," is strongly of the opposite opinion, and maintains that the person whom the Pope had in view was a very different character, the celebrated Abbé de Lammenais, and that his subsequent fall from the faith prevented the public announcement of his creation. It may be observed that Pope Leo died only three years after, in 1829, and it was not till the reign of Gregory XVI that the lamentable apostasy of the brilliant Frenchman took place.





"There is only one authority worthy to be set against such an opinion, so deliberately, though reluctantly, expressed and that is the authority of the very man in question. Lingard would have been the last person in the world to assume that the Pope's words referred to himself, and accordingly, when he is found actually taking them in this sense, it is difficult to resist the conclusion that some hint had been privately conveyed to him of the Pope's intention. On the 14th of September, 1840, he writes to an intimate friend a letter, which, apart from its interest as bearing on this question, is an excellent specimen of the playful humor of the writer. In it he speaks of Leo XII as 'the greatest pontiff that Rome has seen since the days of St. Peter.' Why so? Because he was the only one who has ever had the sagacity to discover the transcendent merit of J. L. He patronized my work, he defended my character against the slanders of Padre Ventura and the fanatics; he made me a Cardinal in petto; he described me in his consistory as not one of the servile pecus of historians, but one who offered to the world historian ex ibsis haustam fontibus. Are not these feathers in his cap, jewels in his tiara? Dr. Povnter solicited from him a medal as a mark of his favor. Leo gave to him one of silver. The Vicar of Hornby (Lingard) asked for nothing, and Leo gave him a similar medal of gold. In return I fell upon my knees and kissed his toe; that medal is now at Ushaw, do you the next time you see it fall upon your knees and kiss his face."

Summer School Notes

REPORT OF THIRTEENTH SESSION (Continued)

Second Week

N the evening of Monday, July 11, a very enjoyable Title Party was given at the Marquette Cottage.

The selection of Rev. William Stephen Kress, of Cleveland. Ohio, as a lecturer at the Catholic Summer School, was a peculiarly happy one, because of the intimate connection this clergyman has had with the Reading Circle movement, the parent of the Summer School. The indirect obligations of the school toward Father Kress were interestingly narrated by Mr. Warren E. Mosher, who presented the distinguished lecturer to the audience.

His first lecture on Practical Phases of the Discussion with Socialists was largely introductory. After reviewing the more recent changes in our industrial system, he took up the present-day problems of labor and quoted our Commissioner of labor, C. D. Wright, recommending that religion enter into their discussion, that the solution, based upon just principles, prove satisfactory and final. The same labor report spoke of Leo XIII.'s encyclical, "On the Condition of the Working Classes," as giving the foundation for social science in this century. President Roosevelt added his tribute in a conversation with Rev. A. P. Doyle, of New York, on November 13, 1902, when he said of the late Pope's encyclical: "I read it with profound interest. It is full of wisdom, and in the present mine strike it contains principles for the practical settlement, which in my judgment exactly meet the difficulty. I wish it were better known, for I know of no document that so fully conserves the rights and duties of both capital and labor as it does; I know of no enunciation of ethical principles, which are so far-reaching in their practical application to the labor troubles, as the principles so clearly set forth by the venerable pontiff." In his discussion with Socialists, Father Kress makes the papal encyclical his text book. The study of the labor problem is not easy, but we have a safe guide in Leo.

It is always of great interest to the uninitiated to learn how a successful worker has attained his success, but it is seldom that the opportunity is offered. Such was the treat prepared for Summer School students last evening when Miss Mary Catherine Crowley spoke on "The Evolution of the Novelist." Miss Crowley is now regarded as one of the foremost of Catholic writers. She was born in Boston and educated in New York City. Her books for young people are well known, as are also her short stories and contributions to the standard magazines and to the press.

The lecture on "The Evolution of a Novelist" was prepared for the Summer School audiences from a sketch written at the request of the Twentieth Century Club, of Detroit, one of the most noted non-Catholic literary clubs of the West, who tendered Miss Crowley a charming social reception in recognition of her work in preserving the romantic traditions of that city.

Miss Crowley began by saying facetiously that, although an author should have wit enough to escape the pillory, she frequently found herself set up as a warning to others by being asked what kind of training will help a writer to produce a fairly successful novel. She referred to the attempts of inexperienced writers in fiction and then described how success is won by slow, patient effort. "The writing of short stories is excellent practice, and talent is sure of recognition in due time. The book is part of the author's life, a reflection of his personality. For his work he must have an interesting environment. Yet a writer often finds that environment, where to others his surroundings may appear commonplace, a knowledge of character is a necessary element of success. also the gift of imagination. In the training of a novelist, a certain experience in journalism is valuable, because it brings the writer in close touch with actual life; yet the haste of journalism sometimes mars a good literary style. Miss Crowley declared every life to be an interesting study. She described how a work of fiction may take form, giving instances from her own experience in the construction of her novels-"A Daughter of New France," "The Heroine of the Strait" and "Love Thrives in War." The problem novel oftener represents the mediocre imagination run riot and an indifference on the part of the author to the moral effect of what he writes rather than either great literary gifts or ability. It has become the fashion with certain critics to decry the historical novel; nevertheless, publishers are still seeking good novels of American history, and we can hardly presume that in issuing their novels publishers are actuated only by patriotism. As a matter of fact, the reading public still wants historical novels.

There was a delightful progressive euchre at the Algonquin on Tuesday evening, July 12. On the same day the Philadelphia Cottage was opened.

Miss Crowley's lecture on "The Romance of an American City," the city being Detroit, was of unusual interest, coming from her, because she more than any one else has, by her writings, brought into public notice the interesting history and traditions of that great city. A synopsis follows:

Many people think of romance as associated particularly with the cities of the Old World, and so speedily do we tear down ancient landmarks that, were it not for the historical novelists, we might forget that we have in truth a history replete with romantic incidents.

Around no settlement dating from Colonial days does this glamour of romance linger more alluringly than about the beautiful city of Detroit, which was founded by French chevaliers from Quebec before William Penn bought from the Indians the land that is now the site of Philadelphia.

Radisson and Des Groseilliers, two French explorers, were the first visitors to the Strait that forms the gateway of the Northwest. Dollier de Casson, formerly a soldier with Marshal Turenne, but at this time a Sulpician missionary, and his companion, De Gallinee, came next, and nine years later, La Salle and Hennepin visited the fertile region that borders on the Detroit River. The first permanent settlement there was, however, the French military post, established by de la Mothe Cadillac, Knight of St. Louis, in 1701. He was accompanied by the Recollet Father Del Halle, who had renounced an illustrious name and a princely inheritance in Florence, Italy, to become a missionary.

Cadillac's party comprised a band of about 100 soldiers, coureurs du bois, voyageurs and colonists, many of them adventurers, yet among the throng there were also sons of proud Canadian seigneurs, who were resolved to seek their fortune in the wilderness.

Miss Crowley described with spirit and enthusiasm the setting out of the expedition and its arrival at Detroit, on whose green banks the Cross was erected. Beside the symbol of Christianity was reared the white standard of the grand monarque, Louis the Fourteenth. One of the first acts of the settlers was to build a chapel of forest boughs. The foundation stones of the city were industry and religion. As soon as might be after the establishment of the post, Madame Cadillac journeyed from Quebec to join her husband. She was escorted by a band of hardy French-Canadians and in her company came also several of the soldiers' wives. The arrival of the women gave to Cadillac's experiment the element of stability; thenceforth the military post became a colony.

The Teacher's Institute at this date had developed a great success—the attendance having reached the one hundred-mark.

On Wednesday evening, July 13, the usual weekly hop was given at the Champlain Club and was a great success.

On the same date, Rev. W. S. Kress delivered a lecture on the moral aspect of Socialism before an increased and highly interested audience. The lecturer said in part:

"I have been asked repeatedly why the Catholic clergy are opposed to Socialism. I have said in answer that if Socialism were a purely economic movement, giving definite promise that no natural or divine right should be invaded, including the rights of parents to educate their own children, the right of every individual to worship God according to conscience's dictates, together with all that such right implies—clergy. churches, freedom of ecclesiastical education and government and freedom of religious association; the sacredness and permanence of the marriage relation, and full compensation for all property that is to be confiscated; then no objection could or would be raised by the Catholic clergy on theological grounds.

"But the Socialist party has given none of the promises asked for; on the contrary, through its endorsement of the principles of International Socialism and the outspoken declaration of its accredited organs and acknowledged leaders, we are given plainly to understand that very opposite provisions will be enforced.

"The right of God will be set aside summarily by denying His very existence. Socialists expatiate a good deal on the rights of men, but give little thought to the rights of God. They consider man a mere material being. Says Appeal To Reason (May, 1903), 'When Marx analyzed society and found that ethics, morals and religions are all the products of economics or material conditions, he was able to predict with certainty the future conduct of society, even as does the astronomer predict the coming of an eclipse.' According to this we are no more capable of intelligent or free action than the stars in the heavens. Now we know very well that we are free and intelligent agents and that our moral code and our Christian faith are not the product of material conditions. Both the one and the other are of divine origin. Marx's view is the view of Socialist leaders generally. It need not be pointed out that that view is in irreconcilable conflict with the Catholic or Christian view. You will understand from this why priests and ministers, joining the Socialist movement to give it a Christian direction, are soon obliged to give over their hopeless undertaking, or failing to get out the movement, lose whatever belief in Christianity they possessed before.

"While Socialists will frequently disclaim adhesion to the materialistic or atheistic principles underlying Socialism, they are all agreed upon one the immoral feature that alone is sufficient to put the Socialist outside the category of legitimate political parties or honest economical associations—the proposal to confiscate land and all active capital."

On July 14, the registration of the school had reached a point very much higher than that of two years ago, and higher than that of a week later last year.

Rev. William S. Kress lectured on the phases of Socialism on Thursday, July 14, and after reviewing the conditions of life prevailing in the Socialist colony of Separatists that existed in Ohio for some eighty years, he in conclusion told of a communication he had addressed to the late convention of the Socialist party. In this communication he asked the convention to put itself on record on the following propositions:

- (a) "In proposing to 'transform the means of production and distribution into collective ownership by the entire people,' do you propose to compensate the present holders of active capital to the full extent of the confiscation? If so, how do you propose that it shall be done?
- (b) "Is it the sense of your convention that labor checks, or whatever your medium of exchange may be, shall be for use by the earner alone or be transferable at will?
- (c) "It is charged by many that Socialism aims to disrupt the family and make love the only bond of union between husband and wife. One gets such a notion from reading Marx, Engels, Bebel, Owen, Morris, Hyndeman, Bok, Carpenter, Noyes, Kerr, Herron. Appeal to Reason



(February 21, 1903), etc. Will not your convention go on record as repudiating all such teaching?

- (d) "When you affirm and re-affirm adherence to the principles of International Socialism, do these principles include the materialistic concept of history and economic determinism?
- (e) "Do you agree with the proposition, said by official reports to have won the approval of the recent Dresden Convention, that 'no religious instruction of any kind shall be given to children under the age of sixteen?"
- (f) "Do you believe in absolute democracy; that the vote of the majority shall be supreme in all things, even to the extent of over-riding God's revealed will?"

Miss Helena Goessmann, a lecturer well known to Summer School audiences and one of the most ardent promoters of the Cliff Haven institution, spoke on Thursday evening, July 14, on Studies from an old-fashioned Library. She said in part:

"There are traditions which need no monuments, and the realms of literature, the good books written, keep alive the memory and traditions of the writers in the ages that follow, beyond the stone and tablet. Terance influenced the style of Thoswirta of Gauderstiem, and in the monastery halls of that Saxon seat of scholarship, she, writing, reading and shaping a contemporary history into permanent form, was directing a cult which even a Shakspere did not overlook in his day.

"The ideals of moral teaching found an echo in the walls of the Wartburg in the thirteenth-century revival of songs of honor, valor and nobility, and another woman, jewelled, crowned, sharing a throne, made her day and century but a chapter to place in the world's great history.

"The patron of letters, the settlement worker, the wife and mother, Elizabeth, stands side by side with her sister of an early day in the gallery of an enduring fame. But perpetuated by a poet, tried beyond her kind at Kimbolten a few centuries later, a moral martyr wrote in her noble adherence to principle a new chapter of history. Wronged and rejected, she triumphed over a king whose hardly wrung tribute is the best that has been given her.

"In a simple German garden, a good wife helped, by her kindly heart, to weave a new joy in the songs of her mate. Simple her life, uncrowned queen, in an unpretentious home, she ranked none the less among good women of her century. Her ideals were echoed along the lines, and though remote in interest, we find two more poets and leaders of a social world, fearing a similar cult of those who love the power of their land. The poetry of suffering and of the prose of empty lives appealed to them, and through them to the millions around them. A playwright, a philanthropist, a dethroned queen, a gentle wife in the home of a poet—two women with the maternal strongly developed in them, and we have a series of fascinating features.

"Intellectually, practical charity, patience and loyalty, simple purity of heart and a Christlike love for the poor, make a composite ideal amid the volumes of our old-fashioned library; but it is not an impossible ideal in the age when side by side with a fierce unfaith goes the heroism of a great and vital hour."

The musicale and dance given by Mrs. N. Curtis Lenihen and her guests at the beautiful Curtis Pine Villa proved to be an elaborate and exceedingly pleasant social function.

There was an exceedingly enjoyable progressive euchre at the Rochester on the evening of Friday, July 15.

Miss Goesmann's second lecture on Books was very largely attended, the title of her lecture being Some Books, a Few Readers and a Tradition.

To write a strong book is to create an epoch. The writer of all books must have three controlling elements in his work, a message to give, an ideal to reach, a result to count upon. The ideal realized is the greatest of the three. The success of a book is denoted by the quality and then the quantity of its readers. A truly great book is never superior to its writer. Such monuments as "Paradise Lost," "The Idylls of the King," "The Redemption of Faust" and "King Lear" prove this.

Men and the books they read denote more truly their character than speech. There is a difference between the well-informed reader and the reader of the newest. A love story is great only where it is spiritualized as it progresses. Cant never made a hero and powder and love a heroine. Johanna Ambrosino Voigt says of the making of a book: "The heart dictates, the mind does the work, and the soul sings the rhythms.

Father Kress, at the conclusion of Friday morning's lecture, received a hearty ovation from those who have thoroughly enjoyed his course on Socialism and the Labor Problem. This has, indeed, been a notable course of lectures, one long to be remembered in the annals of Cliff Haven.

The subject of his final lecture was Christianity's Remedy from Social Conditions. He pointed out the fact that, although there is no country in the world where less cause is given for social unrest than our own, yet there is a certain degree of unrest among the laboring classes, and the discontent is being industriously fanned by Socialist agitators. There is one sovereign remedy, declared this lecturer, for the cure of social discontent, viz., the reawakening of that faith which will make the poor more content and the rich more considerate. Religion is so necessary that Voltaire declared a God would have to be created, if none existed, to hold the human family in restraint.

Among the arrivals Saturday, July 16, was the Rt. Rev. Mgr. M. J. Lavelle, former President of the School, who was heartily welcomed wherever he went.

The entertainment in the auditorium on Saturday evening, under the directorship of Mr. Ralph Yoerg and Miss Catherine Flemming, of Cohoes, deserves a special word of praise. It was varied and most interesting in character, and ably carried out by the numerous performers taking part in it. The chief item on the program was the "Grand-



mother's Convention," a unique little act in which ten pretty little girls took part. The perfect unconsciousness of the little maids, their acting and reciting were delightful. Probably the prettiest feature of the performance was the old-fashioned minuet danced by the children with remarkable grace.

The most important part of the program was the presentation of a farce, called "The Highartville Shakspere Club," which depicted the meeting of a society of young blue stockings, their futile attempts to rehearse portions of Shaksperean drama without accident, and at last the sudden and confused adjournment brought about by the advent of burglars.

Those taking part in the farce were: Miss Isabel McCartney, Miss Anita Jones, of New York; Miss Loretta Gorman, Miss Mae Corey, Miss Lavinia Ford, Miss Pauline Crosby, Miss Jennie McCartney. The large audience heartily applauded the performance as fully equal to professional standards.

On Sunday morning, July 17, the first solemn High Mass was celebrated in the Chapel of Our Lady of the Lake by Rev. Thomas F. Burke, C.S.P., assisted by Rev. James F. Quinn, of Brooklyn, as deacon, and Rev. James Honeyman, of New York, as subdeacon. The music was exceptionally good. The sermon was preached by Rev. F. J. Glynn, of St. Mary's Church, Melrose, Mass. Father Glynn based his sermon on the gospel of the day, the parable of the unjust steward. In the course of it, he presented two pictures in strong contrast—one of the moral conditions of the present, and the other of those of the Ages of Faith. He exhorted his hearers to learn the lessons of the past, particularly because many of those present were called to positions of high responsibility and influence, for which they must sooner or later be called upon to render an account of their stewardship.

The usual Sunday night sacred concert was held at the Champlain Club. A program of high artistic order was prepared for it by Mr. Ralph Yoerg, director of entertainment.

Third Week

The third week of the session saw the Summer School with a population of five hundred, over half the capacity of the accommodations on the grounds.

On Monday morning, the first of a course of lectures on The Historical Study of the Council of Trent was given in the Auditorium before a very large and appreciative audience, by the Rt. Rev. Monsignor Loughlin. D.D., one of the leaders in the movement to establish the Summer School, an eloquent speaker and an accepted authority on Church history. Dr. Loughlin defined the subject of his admirable effort as follows:

"In the prosecution of our studies in Church History, we have reached the period of the so-called Reformation. We must compliment the reverend chairman of the Board of Studies that, instead of forcing us to tell once more the oft-told tale of the origin and progress of Protestantism, he has asked us to confine our attention to the great Council of Trent, in which the Catholic Church reaffirmed her ancient doctrines and established salutary canons of discipline, abolishing inveterate abuses and enabling the Church to face modern conditions with renewed energy. Protestantism, as a positive form of religion, has almost ceased to exist; but the Catholic doctrine elaborated at Trent is as vigorous to-day as in the sixteenth century.

"We shall take a rapid survey of the political, social and religious condition of men during the generations immediately preceding the revolutions of the sixteenth century in preparation for the direct subject of these lectures."

In the evening a most hearty welcome was accorded Dr. James J. Walsh, when he appeared to deliver his first lecture on Recent Biology, taking for his subject Evolution and Adaptation.

On Monday, there was the usual morning tally-ho ride, a pleasant innovation for the season of 1904. There were also a baseball game between the campers and the young clergymen, which ended in favor of the campers—the score being 8 to 7, and a most enjoyable euchre and dance in the evening at the Philadelphia.

On Tuesday morning, in his second lecture, Monsignor Loughlin reviewed in detail the causes of the delay of a quarter of a century in convening the Council of Trent. The chief opponent of the Council was Francis I., king of France, who saw in the discordant state of Germany a valuable aid in his persistent hostility to Emperor Charles V. He also showed that the Christian world was then divided into a Catholic and a Protestant section, the boundaries being determined by the religious attitudes of the rulers. After numerous futile attempts Pope Paul III. finally declared the Council open at Trent in December, 1545, with 47 prelates present.

As might be expected, the attendance at Dr. Walsh's second lecture on "Recent Biology" was very large. Heredity vs. Environment was an exceedingly interesting subject under discussion. An abstract follows:

Dr. Walsh began his lectures on Recent Biology with a discussion of certain failures of Darwinism to explain observations that have been made in recent years. Regeneration, for example, that is the power to grow new organs where old ones have been destroyed, is the prominent faculty in the life of certain lower animals. The crayfish, for instance, will grow a new limb when one is removed. The salamander will even grow a new lens for its eye in case one should be destroyed. Natural selection has nothing to do with this wonderful power, which would seem to depend rather on a memory in the organism of the form of the removed portion and then the direction of energy so as to reproduce it. Mimicry, or the power that certain animals have of looking so like their surroundings that they are not readily discovered by their enemies, is said to be sometimes due to natural selection.

Polar bears are said to be white because this enables them to steal upon their prey with less chance of detection. It must not be forgotten. however, that in the cold regions there is tendency to develop less pigment, and that the Scandinavian races have very light hair. However, this has nothing to do with their life or its preservation. Certain butterflies imitate leaves so closely as to make it impossible to detect them. It is yellow leaves, however, that they imitate, and the butterfly has its existence at the time when the leaves are nearly all green, so that its yellow color, instead of being protective, would make it more common. Then there are many races of birds and insects that are brilliantly colored, so as to be very easily captured by enemies, yet they have succeeded in maintaining themselves. Many of the popular arguments by which Darwinism is accepted are founded on this supposed protective power of mimicry, which dwindles almost to nothing when carefully analyzed. The origin of species is being explained now on the principles of Mendel's law rather than of natural selection, and Darwinism may very well be said to be passing. Distinguished authorities in Biology insist that many of the followers of Darwinism now make so many exceptions and reservations in their acceptance of the Darwinian theory that it is evident that Darwinism has become a dogma that is interfering with progress in Biology.

Two coaching parties on Tuesday went from Cliff Haven to Ausable Chasm. One was made up largely of the guests at the Algonquin, the other of guests at the Champlain Club.

On Wesdnesday morning Monsignor Loughlin delivered his third lecture. It was entitled "The Earlier Sessions of the Council of Trent." In the course of it, he said:

"The purposes of the Council were three: to discuss Doctrine; to reform Abuses; to secure peace among Christian Princes.

"Although the Emperor urged the attendance of Protestants, the year 1545 marked the cleavage of Europe into Catholic and Protestant divisions as they exist to-day. The discussions were carried on by the Theologians on questions of Doctrine, and by Canons on questions of Reform.

"The questions involving Doctrine were: Tradition and Scripture; Canonical Books of the Bible; Authority of Editions; Translations into the Vulgar Tongue, and Original Sin. The decrees gave:

"The living tradition of a living Church has the same respect as the Scriptures, Canonical Books were defined in the fifth century and the decision was reaffirmed.

"The Vulgate was the approved edition; Translations must bear the imprimatur of the Bishops.

"The question under reform pertained to Jurisdiction, Power of Bishops, Apostolic Delegate, the Roman Court, Indulgences, Abuses, Duties of Bishops. These matters were definitely settled as far as the times permitted. This session lasted twenty years, during which time twenty-five public sessions were held."

The weekly dance, given the same evening by the members of the Club, was a brilliant affair, at which the whole population of the School, children and grown-up people, was represented.

On Thursday afternoon, a musical treat of the highest order and merit was given by the Troy Vocal Society—one of the best musical organizations in the country—in the ball room of the Champlain Club. Both solo and part singing were perfect and aroused the greatest enthusiasm amongst the large audience. Rev. Dennis J. McMahon, D.D., President of the School, complimented the members of the Vocal Society on the excellence of their work and duly thanked them for the pleasure they had afforded to the members of the Summer School.

Mgr. Loughlin had a large audience in attendance at his morning lecture on Thursday, which was full of information presented in attractive form. The lecture dealt with the more important decrees of the Council of Trent—on the doctrine of Justification and on the Sacraments.

In the third lecture of his course on Recent Biology, Thursday evening, Dr. James J. Walsh spoke of the instincts of animals. Animals learn from nature and not from one another. If birds are placed in the nests of other birds and all their experience is only of an entirely different kind of nest from that which their family ordinarily builds, they will, nevertheless, in their turn build the family nest, though they may never have seen it. Dr. Walsh stated that the study of insects is bringing people more and more to a realization of the failure of Darwinism to explain animal evolution.

The closing lecture of Dr. Loughlin's course on "The Council of Trent" concerned the last session of this famous gathering. He spoke in detail of the doctrinal promulgations on the Holy Eucharist, Holy Orders and Matrimony that resulted from these deliberations. The questions of the validity of communion of one kind, of divorce for adultery, of the sanctity of the priesthood and of the authority of the Holy See in such matters, were definitely settled. "Yet," he added, "the breach with Protestantism was not healed. The abuses in the Church were eradicated, the doctrinal declarations were made absolutely lucid and unmistakable. yet there was no sign of reconciliation. The division was not so much on points of doctrine as on points of constitution, yet even in these there could be no change. But the results were nevertheless infinitely good. The Church continued on its career with increased usefulness, because of the strength it had gained from the constitution of reforms and from the support of firmly established doctrine. God at this time had raised up such saints as Charles Borromeo and Ignatius, to be a prop to the noble work of the Holy Church."

Dr. Walsh in his fourth lecture on Recent Biology discussed the argument from design, that is the argument which concludes the existence of a creator of the universe from the existence of so many qualities in living things which necessarily indicate the presence of an intelligent creator. Lord Kelvin, who is at the present time one of the greatest of living scientists, says that "science positively affirms creative power and

makes every one feel a miracle in himself." He tells the suggestive story of his meeting long ago with Liebig, who was at that time the greatest of living chemists, and their conversation on this subject. While they walked one day, Lord Kelvin picked up a flower by the wayside and asked Liebig if he thought it possible that this flower could have come into existence by chance. Liebig replied that he would as soon consider that the book of botany describing the flower had come into existence by chance as the flower itself. Not long ago Lord Kelvin insisted at a public meeting that "there is nothing between absolute scientific belief in creative power and the acceptance of the theory of a fortuitous concourse of atoms" as the origin of creation. He concluded by the forcible expression that "nothing is so absurd as that a number of atoms by falling together by chance can make a sprig of moss, a microbe, or a living animal."

On Monday, July 25, the attendance at the Summer School was reported to be six hundred. The largest number of arrivals from any one place was from Philadelphia.

On Saturday night, July 23, a large audience was present in the Auditorium at Mr. Yoerg's second entertainment, in which the program was even more varied and interesting than the first.

High Mass was celebrated on Sunday, July 24, by Rev. William Stephen Kress, of Toledo, Ohio, assisted by Rev. William F. Dooley, of New York, as deacon, and Rev. George W. Eckel, of Rochester, as subdeacon. The sermon was preached by Very Rev. E. A. Pace, D.D., Professor in the Catholic University of Washington. He sought to show what were the "Words of eternal life," which Peter mentioned in his response to a question by Our Lord. He showed how inadequate, how hopeless and how fleeting were the solutions of life's enigma as expressed in the terms of the materialist, the atheist, the agnostic, the unbeliever and the worldly-minded. He completed his point by demonstrating that the Church alone offers the true solution in the words of power and strength that were the expressions of Christ himself.

La Hache's Mass was sung, with Professor Zeckwer at the organ. In the evening a reception was given to the Rev. Dr. Pace at the New York Cottage, during which addresses were delivered by the guest of the evening, by Rev. J. Talbot Smith and Rev. William S. Kress.

Fourth Week

In beginning the course in Experimental Psychology, Dr. James J. Walsh, on Monday, July 25, insisted particularly on the fact that many of the elements of the science are not so new as they have been considered. While modern Experimental Psychology is an outgrowth of Weber's work and Fechner's psychophysics, together with Wundt's laboratory developments, many of the illusions and observations that are especially the subject of laboratory study were known and practically applied long ago. The Greeks in their architecture introduced the so-

called optical refinements, corrections that were meant to prevent perspective from making the lines of architectural work look different to what they really were. The pillars of the Parthenon, for instance, are not exactly conical, but increase a little bit less in size as they approach the base. The pillars are not exactly parallel, but if prolonged would meet at a distance of about a mile. These refinements were necessary to prevent certain looks of irregularity. A corresponding series of corrections were introduced into medieval Gothic cathedrals. These were unknown until rediscovered by the camera and the plumbline by Professor Goodyear less than ten years ago. Aristotle called attention to what is known as Aristotle's illusion, namely, that a pea held between the crossed first and second fingers seems to be two peas. In the same way the lip illusion, by which a pencil held on the lower lip, if the lip be twisted out of place, seems to be two, was also known to the Greeks. The old scholastic philosophers insisted on the necessity for using more than one sense whenever illusions were possible by the use of a single sense organ. Modern experimental psychology is only a development of these old-time observations with regard to the necessity for correcting illusions of the sense.

In the evening, Dr. Sherman Williams, the popular conductor of the Teachers' Institute, delivered an intensely interesting lecture on the Iroquois Confederacy, in which he reviewed the migration of the Indians, their settlement in what is now New York State, their division into tribes, the confederation of tribes for the purposes of self-defence against their neighbors, the coming of Champlain and the feud between the Iroquois and the Hurons and the French in Canada.

On Tuesday morning, Dr. Walsh's lecture on "Seeing" proved to be one of great practical value. It expressed in that clear manner characteristic of this brilliant lecturer, the advanced knowledge on the subject viewed from the standpoint of the experimental psychologist.

In the evening, Professor Camille Zeckwer gave a lecture recital on "National Music." All the piano and vocal solos rendered illustrated the work of the composers mentioned. The piano solos were played by Mr. Zeckwer; the soprano solos, sung by Mrs. Marion Lopez; the tenor solos, by Dr. W. P. Grady. The lecturer said in part:

"In all music since Liszt, there are curious resemblances and curious differences. The greater number of composers have been educated in the Leipsic conservatory, almost the only exception of this rule being the Frenchman, St. Saëns, and the American, Gottschalk, so that we naturally find in the majority of cases that their music is at first influenced by the German atmosphere, so that music has become a cosmopolitan language, and only occasionally some national traits are found to distinguish one country's productions from another.

"Since the Romantic Period of Berlioz, Liszt and Wagner, whose music is still called by friend or foe 'the music of the future,' there has been, nevertheless, some progress made in the divine art and a progress which many claim to be more pure and quite as vigorous.

"One of Wagner's theories was that a composer should not be confined to any given succession of keys, that he should be free to 'swim in a sea of tone;' but many who have tried to swim have drowned therein. Naturally, so great a talent as Wagner would be followed and imitated, for Wagner aroused enthusiasm to all belonging to his period. All he did was unique and a fitting development of the Romantic in poetry and music, but those who have tried to out-Wagner Wagner, have failed, and are lost in chaos, as such composers can exist but once. Art has many varieties of sides and aspects, yet music is spiritual and the language of our thoughts, and descriptive only within limits; so we find in this last century quite an evolution to something different. So the new school, which we have to-night to deal with, retains the classic form of Schumann and Mendelssohn, while yet employing Wagner's advanced romantic theories."

On Wednesday evening, July 27, the first formal dance of the season was given by the Champlain Club.

In the third lecture of his course on Experimental Psychology, Dr. James Walsh established certain analogies between the mental perceptions of sounds and sights.

The visit of Mr. Augustus S. Downing, Third Assistant Commissioner of Education, to Cliff Haven, was signalized Thursday evening by the formal reception at the Champlain Club. On this occasion the members of the Summer School were also the guests of the faculty of the Institute—a pleasing return of hospitalities. The receiving party consisted of Mr. Downing, the faculty of the Institute and the following men and women: Dr. and Mrs. Sherman Williams, Mr. and Mrs. Warren E. Mosher, Mr. and Mrs. George J. Gillespie, Mr. and Mrs. Charles H. Murray, Hon. John B. Riley and Mr. William F. O'Callaghan.

After the guests had all been greeted, time was taken for addresses of welcome from the President of the Summer School, Rev. D. J. McMahon, D.D., and from the Conductor of the Institute, Dr. Sherman Williams, and for a response from Mr. Downing.

In his fourth lecture on "Feeling," Dr. Walsh discussed the elements that go to make up the sense of touch in its relation to corresponding mental operations of feeling. While touch is supposed to be a comparatively simple sense, analysis shows that there are at least five senses in the skin. These are the pressure, pain, touch and the sensations as to cold and heat. If a pair of dividers with the points somewhat separated are set down on various portions of the skin, in different parts it would be necessary to separate the points much more than in others, before they would be recognized as two. On the tip of the tongue the distance is very short, and on the tip of the finger comparatively short, and on portions of the back or on the heels, points may have to be separated more than an inch before recognized as double. In other words, the nerve endings which convey the sense of touch are distributed, numerously in certain parts and scantily in others. If the blunt point of a pencil be drawn down the back of the hand, flashes of cold will be felt

at various points. In between there is no sensation. This shows that the nerve endings for cold are distributed over certain areas and absent in others. If the point of a pencil be heated and then held over the back of the hand in the same way, it will be found that flashes of heat will be felt. Careful mapping shows that the heat spots do not correspond to the cold spots, but are quite distinct. These observations are confirmed in certain diseases in which the sensation for touch remains unchanged, so that those for heat and cold may be lost. In a word, the sense of touch is complex and not simple.

Mr. Zeckwer gave the second of his lecture recitals Thursday evening at eight o'clock. He spoke on "The National Music of America." An abstract follows:

The germs of American national music are found in the congregational singing of the early English settlers. When we recall the fact, that the singing of God's praises by "note" was considered impious, if not blasphemous, naturally great confusion arose. No attention was paid to time, consequently two words were often sung apart and the noise produced was hideous and bad beyond description. Besides this their Psalms were of great length, one, dating back to 1595, contains 176 verses, which were sung while standing. Plutarch tells us that Solon excited the Athenians to war by singing his elegy of 100 verses. What would not a discordant chant of 176 verses excite but rebellion and reform? Little by little, order was drawn out of this chaos; singing by note was gradually introduced, and after years, organs were allowed in the churches. Each stage of reform was ardently accepted by the young and as strenuously opposed by the old.

Mr. Zeckwer concluded by saying that American music is in the formative and developing period. He prophesied that in the coming century music supremacy and inspiration will rest in America.

The second annual reception and ball given Friday night by the guests of the Albany cottage to the members of the Catholic Summer School and invited friends, was on so splendid and magnificent a scale as to give this popular house an enviable reputation for hospitality. No affair ever held at Cliff Haven equalled it in beauty of decorations, in variety and excellence of program, and in splendor of scene.

The decorations were most elaborate. The concert for the first hour in the evening, by the band and orchestra of the Fifth U. S. Infantry, was a very attractive feature of the program. The second hour the ball room was given up to the children. The ball proper began at 10 o'clock P. M. and was kept up by as brilliant a throng as ever graced the Champlain Club ball room.

In his fifth and last lecture in the course on Experimental Psychology, Dr. James J. Walsh discussed the experimental feature of memory with some reference to the influence of memory upon the acquirement of knowledge and of suggestion of various kinds upon action. He showed by demonstrations that there is an unconscious exaggeration of things remembered which explains some of the stories that our friends

tell, without necessarily forcing us to a conclusion that they are telling falsehoods. Memory is the faculty of intelligence which is evidently more closely associated with matter. It is, too, the faculty which is most shared by the animals. The memory of a faithful dog may be much better than that of very dear friends. The story of Argus in Homer's "Odyssey," recognizing Ulysses after twenty years, when all others had forgotten him, is well known. It is well known that injuries to the brain may produce marked changes in the memory. At times, when there may be an apparent complete loss of memory requiring a new education of the individual, later on there may be a recurrence of the memory for former things, with the assertion of two sets of memory objects often spoken of as a secondary personality. It has been known that apoplexy caused forgetfulness of a language learned late in life. though the memory for languages learned in early years still remained. This phenomenon of forgetfulness of useful things, with a very clear remembrance of events long past, is typical of old age. Memory plays a large rôle in influencing subsequent knowledge, for, as has been well known, our education at any different time depends upon what has preceded it.

Saturday, July 30, was Flag day at the Cliff Haven Summer School. The blessing and hoisting of the National banner at the Champlain Club was a beautiful and impressive ceremony. The Rev. President of the school solemnly blessed the handsome new flag, the gift of Mr. Frank C. Travers, and Col. Adams of the Fifth U. S. Infantry, assisted by his staff officers, slowly raised the flag while the soldiers in the distant field fired salutes and the band played the "Star Spangled Banner."

At the conclusion of this inspiring ceremony the Rev. John Talbot Smith delivered an eloquent and patriotic address on "The Flag, Our Country and the Noble Fifth," from which we quote the following fine passage:

"I am certain that there is not one of us here present to-day who has not been moved most deeply by the ceremony that has just taken place. For we are Americans, and therefore we have a natural pride and glory in our country's past and a justifiable exultant hope in her future. For us nothing half so clearly or half so adequately expresses our deep patriotism as does that dumb, insensate cloth now raised between earth and heaven—that symbol of our country's power and our country's greatness. It tells to us a tale of struggle with the powerful forces of tyranny, of barbarism and of slavery, but it likewise tells us the story of triumph of right over wrong, or moral law over mere physical force. As it is our country's history that is revealed in that flag, there is small wonder that our hearts have been deeply stirred. For the history of our country is the history of the only nation on the face of the earth that has stood firmly and strictly by the undying principles of liberty. Witness the oppression of the Indians in the East by the British, the cruel laws passed against a portion of their country's people by the French, and the downtrodden



condition of the lower classes in Spain and in Italy, and then note the state of the people wherever the American flag floats triumphant. It brings to our minds that notable thought first uttered by President McKinley on our own grounds: 'The Constitution follows the flag, and wherever the flag goes it will be sustained.'

"To us and to our countrymen this flag is the symbol of the onward march of civilization attended by the moral law of God.

"And who have been the standard bearers in this march of progress? This honor belongs to our army, scarcely 100,000 strong, but invincible on land and sea. For they are the instruments not of the tyranny of an absolute monarch, nor of the even worse tyranny of a reckless mob, but the agents and executors of law and justice. To these men before us, to their predecessors and to their comrades throughout the country belongs much of the glory of our country's achievements. To them we can truthfully and most sincerely say: 'The Constitution follows the Flag and the Army shall sustain the Constitution.'"

On Sunday, July 31, the celebrant of the High Mass was the Rev. Gerald J. McShane, S. S., of Montreal. He was assisted by the Rev. Andrew Roche of New York City, as deacon, and Rev. F. O'Neill of Hoboken, as subdeacon. The sermon was preached by the Rev. Bertrand Conway of the Paulist Fathers. He spoke on the subject of "Faith," which he introduced as follows:

"In a time like this when the average man in the street declares that it makes no difference what a man believes, provided he be good and honest and kindly, it is good for Catholics to have an accurate notion of what faith is, and to appreciate its absolute necessity, if one would make the first step on the road to life eternal. With the old-fashioned Protestant, for instance, the Lutheran of the Northwest, or the Methodist of the South, faith means the trust of confidence of the Christian in a personal Saviour—the hope that through the death of Jesus they may be saved—the apprehending of the infinite merits of the Saviour through the emotional side of our nature, as evidenced in the revivals of the evangelical churches.

"With the non-believer, faith is synonymous for credulity, superstition, weakmindedness. It is from his view-point the blind acceptance of improved hypotheses about a world of the unseen—the stupid attempt to sound the ocean of the infinite Being and His divine plan by the plumbline of Greek, Latin or Anglo-German Christian formulas—the credulous adherence to the mysterious and the incomprehensible, because of the cowardly aversion to thinking for one's self.

"What is faith, then, according to the teaching of Jesus Christ? It means one thing only—the acceptance of truth on the authority of another. If that other be man, we have human faith; if that other be God, we have divine faith."

The argument was set forth with the simplicity, lucidity and force characteristic of the Paulist preacher.

THE MARYLAND CATHOLIC SUMMER SCHOOL FIFTH ANNUAL SESSION.

The Maryland Catholic Summer School completed with great success its fifth annual session at Mount St. Mary's, Frederick Co., Maryland. During the session it was a conspicuous center of intellectual attraction.

Situated in a delightful part of the country, the attendance each year has grown in numbers, and the lectures which form the principal attraction have grown in importance.

A course on pedagogy, for the benefit of teachers, is an important part of the curriculum this year. This subject was assigned to John N. Haaren, LL.D., District Superintendent of Schools, New York, and Instructor in Pedagogy in the Catholic University at Washington,

Professor Maurice Francis Egan, of the Catholic University, delivered four lectures on Shakespeare in the closing days of July. The subjects were "The Supernatural in 'Hamlet,'" "The Sanity of Hamlet," "The Musical Quality in 'As You Like It,'" and "The Feminine Quality in 'The Merchant of Venice."

Professor J. C. Monaghan, of the Department of Commerce and Labor, contributed to the general stock of information in five lectures (August 1-5) on "The Consular Service," "England and Italy in Trade," "Germany in Trade," "The East, Russia and China in Trade," and "The United States in Trade."

Dr. Thomas Gaffney Taafe, of the College of the City of New York. gave a course of five lectures (August 8-12) on Gaelic literature, embracing the following subjects: "The Mythological Cycle," "The Heroic, or Red Branch, Cycle," "The Fenian or Ossianic Cycle," "Anglo-Gaelic Literature," and "The Present Revival."

Rev. M. J. Riordan, of Pikesview, Md., two lectures (August 15 and 16) on "The Life of Christ" (illustrated), and "Education."

Dr. Charles O'Donovan, professor of Children's Diseases in Baltimore Medical College, lectured in July on "Principles of Sanitation" and "Applied Sanitation."

Dr. Condé Pallen, of New York, lectured from August 8 to 12 on "Dante," Newman's "Dream of Gerontius," "The Novel," "The Great Century of Christendom," and "The Greatest Catholic Layman."

Rev. Thomas B. Hughes, rector of St. Agnes' Church, Catonsville, Md., wound up the practical work of the session with two lectures (August 18-19) on "Wireless Telegraphy" and "The Telephone."

The Maryland Summer School has been regularly incorporated: Rev. Father Fletcher, rector of Baltimore Cathedral, is president, and William J. Gallery, a leading Catholic bookseller and stationer in the Monumental City, is secretary.

The new president, the Rev. William A. Fletcher, was inaugurated last Monday evening. An address was given by the Rev. Father Trageser, rector of St. Anthony's Church, Mount St. Mary's, on behalf of the people of the vicinity. Dr. Marc F. Vallette, of Brooklyn, spoke in behalf of the school. The president also delivered an address.



NEW CATHOLIC COLLEGE FOR WOMEN

With the opening of St. Angela's College, in New Rochelle, on September 12, there will be an opportunity for the first time in New York State for Catholic girls to obtain a college education under Catholic auspices. The charter for the college was granted by the State Board of Regents early in July, the application being presented and recommended by Mr. Eugene Philbin, a member of the Board.

The Ursuline Seminary at "Leland Castle," New Rochelle, has been taken as the nucleus of the new college and the setting is ideal. The main part of the building was built years ago as a private residence. So imposing was it that it became widely known as "Leland Castle," the thick walls with battlements and towers giving it something of a feudal appearance.

When the Ursuline order bought the Leland property several years ago the castle was enlarged to about twice its original size, but the architectural scheme was carried out so well that it looked merely as if the smaller castle had been replaced by a large one.

From the long French windows of what was once a spacious drawingroom, but is now a succession of school-rooms that can be thrown into a long assembly room, one looks out upon a wide expanse of lawn, shaded with fine old trees in the rear. Half way down the central walk there is a large cross covered with ivy. Tennis courts and croquet grounds provide for outdoor pastimes.

Each department of the college will be in charge of a lay professor, who will be assisted by Sisters especially trained in the respective branches. It is announced that Mr. Condé Benoist Pallen will have charge of the department of English.

The trustees are Catholics of prominence who are deeply interested in this new step toward the higher education of Catholic women. The Rev. M. C. O'Farrell, of Holy Innocents' Church, New York, is president, and the Rev. Thomas P. McLoughlin, of the Church of the Blessed Sacrament, New Rochelle, vice-president. The other members of the Board are Adrian Iselin, who has done so much for other Catholic institutions of New Rochelle; John D. Crimmins, William H. Buckley, of Albany; Condé B. Pallen, Judge Morgan J. O'Brien, A. J. Keogh and E. E. McCall.

Regular four-year courses have been planned, upon the completion of which baccalaureate degrees will be given.

Since college degrees have become so generally required for all high school teachers, young women educated in the Catholic schools have been handicapped in their attempts to obtain positions. St. Angela's College will enable them to fulfill all the requirements and compete with the graduates of Barnard, Vassar and other colleges for women. It will be

the third Catholic college for women in the United States, the others being Trinity, in Washington, D. C., and the one in Madison, N. J., under the direction of the Sisters of Charity.

THE URSULINES.

The Ursulines are one of the most famous teaching orders in the Catholic Church. It was founded by St. Angela for the better education of women in 1535, about the same time that the Jesuit teaching order for men was established by St. Ignatius Loyola. The first Ursuline convent in America was located in Quebec in 1639, the first in the United States in New Orleans in 1727.

For a little more than a year, about 1812, the Ursulines conducted a school in a quaint old building that stood on the site of the present St. Patrick's Cathedral, at that time so far up town that the journey to reach it was bitterly complained of by those in the city. The Ursulines were incorporated under the laws of the State by an act of the Legislature in 1814.

Ten Ursuline nuns came from St. Louis in 1855 and established an academy and boarding school in Morrisania. The school prospered exceedingly and in 1892 the mother house was moved to Bedford Park, where Mount St. Ursula is now one of the most imposing convents in the vicinity of New York. The Ursulines also organized parochial schools at Mott Haven and St. Teresa's, in Henry street. In 1888 a school was established by this progressive order at Middletown, N. Y., and now they have gone a step beyond and have the honor of giving to Catholic girls the advantages of the higher education that the times demand.

Current Life and Comment

The Catholic Summer School of America, at Cliff Haven, as may be gathered from the report of the proceedings there published in the pages of this issue of The Champlain Educator, has been one of the most successful in every way in the history of this splendid and most useful institution. It is impossible to do justice in words to its many attractions, both as an ideal summer resort and an educational center for Catholics, young and old, and all the way between.

To form any adequate idea of them, of the Summer School as a whole and of the great work it is doing, it is necessary to spend some time there, to mix with its life, its associations and its religious and social spirit.

Whilst education is a prominent feature and tone of the Summer School, as indeed it should be, so charming are the natural surroundings, so fascinating the social atmosphere, that were lectures and lessons altogether eliminated from its activities there would yet remain a Catholic uplifting influence sufficient to work wonders in the Catholic life of this country, simply by bringing together and making one in mind and sentiment as they are one in faith, the Catholic clergy and laity.

But as in the past, so this season the lectures were of the highest order of merit, and attended faithfully by large audiences. In fact, the intellectual side of the life at the School has never been more prominently of spontaneous self-assertion. Even the most disinterested observer could not fail to be struck with the air of intellectuality and refinement, of energy and regularity in physical existence, of practical religion, and most apparent of all, of unity of purpose and effort, that pervades the Cliff Haven Summer School and its surroundings. Its past has been one of careful planning, assiduous effort and much self-sacrifice, all of which seem to be forgotten in the ever increasing success and development of the institution and its purpose. The future is ripe with promise—promise of a larger and wider recognition, of still

greater results in the uplifting of the intellectual and social status of American Catholics and of the ever strengthening ties that bind the Catholic clergy and laity together.

The Jubilee extraordinary extended to the faithful by Pope Pius X on the occasion of the approaching fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception will be regarded by the Catholic world as a season of special grace and spiritual favors. So dear to the Catholic heart is the Immaculate Mother of God that this jubilee in her honor will be welcomed with unusual joy and love, for did not her Divine Son, when dying upon the cross, bequeath her to us through the beloved apostle as our Mother also?

So, when on December 8, 1854, Pope Pius IX, in the presence of more than two hundred bishops, issued his solemn definition that the Immaculate Conception of Mary was a truth contained in the original teaching of the Apostles and an article of divine faith, the whole Catholic world hailed the dogma with the utmost enthusiasm and devotion. In fact no dogma of the Church was ever so immediately and so universally accepted by the episcopate as that of the Immaculate Conception—hardly one less questioned before promulgation.

The doctrine of the Immaculate Conception appeals to the Catholic mind and heart in a peculiar way. Apart from the known existence of the belief in the Church before the doctrine was defined, and apart from the proofs upon which the doctrine rests and the infallibility of the Vicar of Christ, there is an inherent feeling in the Catholic heart that the Virgin Mother of God was conceived free from the stain of original sin.

SightSecing

If his Grace of Canterbury, Primate of all England, now on a visit to these Western shores, wishes to see how much the American Protestant Episcopal Church, which is doctrinally an offshoot of the English establishment has not grown in comparison with and by the side of the once proscribed Catholic Church, a journey through New York's thoroughfares on a Sunday morning will furnish him with an object lesson and plenty of food for reflection after his





return to the historic see of St. Thomas à Becket. It is not only in size and numbers that the Catholic Churches in New York are impressive, but especially in the teeming congregations that issue from them not once, but after the every-hour services on Sunday mornings.

Here are no glaring notices of "welcome to strangers"—the doors of the Catholic Churches are open to everybody and at every hour of the day. Here is no announcement, "Closed for the summer"—the Catholic churches cannot afford such a spiritual luxury. Here are thousands and thousands of devout Catholic worshippers, American-born and from the older countries, in the full exercise of their religion in a free country.

In New York alone (including Brooklyn) his Grace of Canterbury will find nearly two millions of Catholics, while the total number of communicants at least of the Protestant Episcopal Church in the entire United States of America is hardly over one million. Or again, if he wishes to dip into the religious statistics for this country he will probably be surprised to find that, in the number of communicants—or those in the open, practical profession of their faith—the Catholic Church in the United States out-numbers all the distinctively Protestant Churches together.



Literary Notes and Criticism

A FIRM of publishers who are to bring out in this country a certain American professor's first novel, are distributing samples of the work neatly printed. Nine of the thirty-one chapters are thus circulated. As the story is also being published serially, this professor figures as the best advertised novelist, without as yet a novel in book form. Is it not possible that so much notoriety may hurt the sale of the book when it appears?

THAT there is a great demand for serious books of a practical character in this country is evident from the fact that the National City Bank of New York, the largest bank in the United States, is reported to have exhausted its first edition of "National Bank Organization," and a second edition is now in press.

IN "Elizabethan Critical Essays," edited by G. Gregory Smith, M.A., which Henry Frowde is bringing out at the Clarendon Press, the editor says of the first critical essays in England:

"Elizabethan criticism arose in controversy. The early essays are 'apologies' for poets and poetry against the attacks of a vigorous Puritanism. Some are direct answers to onslaughts on special forms or on individuals; all have the common purpose of upholding the usefulness and pleasure-giving power of poetry. It is noteworthy that the greater forces which stimulated this literary defence were themselves unliterary. They denounce poetry because it is often lewd, the theatre because it is a school of abuse; their argument is social, political, personal. Their importance—and it should not be underestimated—lies in the fact that they called forth a reasoned defence, and compelled their opponents to examine the principles of poetry. They thus defined the first problem for English criticism."

THERE is probably no writer on this side of the Atlantic who is doing more to reconcile science and religion than Dr. James G. Walsh, M.D., Ph.D., of New York City. A medical practitioner and a scientist himself, he not only speaks with a certain personal authority, but also never fails to support his contentions—always reasonable, clear and definite—by undeni-

able facts. In a recent article in *The Catholic World*, he does much to demolish the bugbear, which prevailing impression has fashioned for its idol, that "science is practically always, and indeed almost inevitably, associated with unorthodoxy in religious views." In the sciences of biology and electricity he shows that the master minds have been far from being un-Christian or infidel in thinking. In biology he names Schwann, discoverer of the cellular constitution of all living things; Lamarck, the greatest modern father of evolution; Johann Mueller, whom the Germans delight to call the father of modern medicine; Claude Bernard, the great French physiologist; and Pasteur, undoubtedly the greatest of modern biologists—all of whom were faithful members of the Roman Catholic Church.

"Besides these," says Dr. Walsh, "it must not be forgotten that many of the distinguished biologists, who were not Catholics, were yet faithful Christians, and believed not only in Revelation, but also in all that Christianity means for the solution of our great social problems, present and future."

THE CONSERVATIVE element, which is the best and most earnest element of Christianity, cling tenaciously to the Biblical story of the creation of Adam and Eve, in spite of the desperate attacks on it made by evolutionists, infidels, and the so-called higher criticism.

"It is possible and perhaps probable that the world is to witness shortly among nominally Christian people one of the most resolutely contested intellectual conflicts between belief and unbelief that has been known since the dawn of the Christian era," says Prof. Luther T. Townsend, of Boston University, in a new book entitled "Adam and Eve," in which he pursues the inquiry as to whether the first chapters of Genesis are history or myth.

It seems certain that the trend of scientific inquiry to-day is running with an ever increasing volume and force against the destructive criticism that followed upon the exploitation of the Darwinian theory. The readjustments of astronomical and geological theories and the remarkable discoveries in archeology during the last twenty-five years have done much to reconcile revelation and science

It is peculiarly gratifying to the Catholic mind, which in the

immediate past has, in the face of the temporarily triumphant onslaught of advanced thought, held fast to revealed truths to have voiced by an eminent American non-Catholic authority the essentially Catholic opinion that the orthodox believer is more than ever entitled to assume that "a passage of Scripture is to be interpreted as literal, unless a figurative meaning is clearly intended by the inspired writer."

Professor Townsend thus sums up both the negative and positive arguments for the credibility of the Biblical story of Adam and Eve:

"What may be insisted upon, therefore, is this: There is no evidence of any kind that Adam, who throughout the Bible is spoken of as an authentic person, was not the first man. There is no evidence that he did not have a perfect body and fully endowed intellect; there is no evidence that he could not give appropriate names to the animals brought before him; there is no evidence that his son Cain did not build a city; there is no evidence that his grandson Jubal did not handle the harp and organ, and there is no evidence that Jubal's brother, Tubal-Cain, and grandson of Adam, was not a worker in brass and iron.

"But there is no need of stating these matters in negative terms, for all discoveries in the last twenty-five years or more are in harmony with the Bible record that the first beings on earth that wore the human form had a body just as perfect and a brain or an intellect just as capable of working, and a language just as complete in expressing thought as those of any man now living. These are not philosophical nor theological speculations, but conclusions based upon established facts and reached by approved scientific methods."

In A SIMILAR manner literary men and women, with the exception of a few malcontents, are loath to part with the belief that Shakespeare wrote Shakespeare's plays. The attempt to rob the Bard of Avon of the immortal honor that glorifies his name and specifically to place his laurels upon the very clever pate of Sir Francis Bacon, seems to depend wholly on the fact that so little is known about the former and so much—vastly too much for the limits of credibility—about the latter. The latest supporter of any special eminence of the Baconian theory is Judge Webb, Regius Professor of Laws in the University of Dublin, whose latest contribution to the subject is entitled, "The Mystery of William Shakespeare: A Summary of Evidence."

Mr. John Churton Collins, in his recent "Studies in Shake-speare," against the promulgators of the Baconian theory, takes

Judge Webb to task and in doing so points out an element in literary criticism that tends to make narrow-minded pedants rather than broad-viewed scholars, namely the element of morbidity in criticism. He says:

"Of all the frivolities and follies now epidemic in the present too general degradation of literary criticism, the monstrous myth of which Dr. Webb has constituted himself the apologist is by far the most mischievous. It is not merely that names which are the pride and glory of our country are becoming associated with the buffooneries of sciolists, cranks, and fribbles, and thus gradually acquiring a sort of ludicrous connotation; but for the sane and intelligent study of our national classics is being substituted a morbid scrutiny for evidence in support of paradoxes, and an unsavory interest in hypothetical scandals about their private lives."

To approach the study of a classic in such a spirit is to be unfair to the author and unjust to the student. A qualification of fruitful study in the student is to make his mind a tabula rasa for the impressions to be made by the first reading. Hypercriticism, suspicion, pre-antagonism to the author divert the mind from the proper end of reading and generally end in unfounded prejudice, dissatisfaction, and unprofitable effort.

Mr. Collins classes the Baconian authorship of Shakespeare's plays with such fruitless contentions as that Solomon wrote the "Iliad;" Nausicaa, the "Odyssey;" Medieval Monks, the "Æneid" and the "Odes of Horace;" a syndicate of writers. "Paradise Lost;" King Alfred, the "Beowulf;" George III, the "Letters of Junius;" and Emily Tennyson, "In Memoriam"—all of which absurdities have been gravely maintained, and surprisingly ingenious arguments and curious erudition brought forward in their support. This critic very truly says:

"What the Baconians forget is that, even in its less extraordinary manifestations, there is no analogy between genius and talent. That a lad of seventeen, without education and in absolute solitude, should have produced the Rowley Forgeries; that a Scotch peasant, with Nature only as his teacher, should have produced what is most exquisite in the poetry of Burns, are equally beyond the range of possibility under normal conditions."

A T THE RECENT meeting of the State Bar Association of Indiana, its President, Hon. William P. Breen, delivered a powerful plea for state abolition of divorce. He stated that in all the great commonwealths which are the constituent parts of the Union, save in South Carolina are to be found statutes per-

mitting divorce, and in that state divorces have been conspicuously few. In all the states it is observable that the frequency of divorces has fast outpaced a material, industrial and commercial growth unprecedented in the world's history. Mr. Breen places divorce in the same category as the other arch-enemies of the family, viz., death, disease and war.

M. W. J. ONAHAN contributes one of his most brilliant pieces of historical descriptive writing—that on Patrick Sarsfield—to "Irish Literature"—that monument to Irish genius and national spirit which is just about appearing from the press of John D. Morris & Company, of Philadelphia. It is in ten volumes, fully illustrated, and has been compiled and arranged under the editorship of the Hon. Justin McCarthy, M.P., assisted by Dr. Douglas Hyde, Lady Gregory, James Jeffrey Roche, editor of The Pilot, Boston; Maurice Francis Egan, Professor of Literature at Washington University; with Charles Welsh, the biographer of John Newbery, friend and publisher of Goldsmith, as managing editor. It presents a complete view of Irish literature from the far-off days of the fifth and sixth centuries, when Ireland was "the School of the West, the quiet habitation of sanctity and literature," as Dr. Johnson says, down to our own day, when Ireland becomes a nation once again, and is employing its own tongue as a medium of literary expression.

The national spirit of Ireland, as expressed in her literature—the mythology, legends, fables, folk-lore, poetry, essays, oratory, history, science, fiction, travel, drama, humor and pathos of the Irish race—is the noblest monument she has reared, and to unveil this monument to the world is one of the objects of the library of "Irish Literature." Irish literature is the most readable literature in the world; it is witty, entertaining, bright, sunny, poetical, tasteful, and written with an ease and a fluency which has been the salt which has seasoned the whole body of English literature.

The opening paragraph of Justin McCarthy's introductory article indicates the intent and purpose of the work. He says:

"IRISH LITERATURE" is intended to give to the reading world a comprehensive, if only rapid, glance at the whole development of literary

art in prose and poetry from the opening of Ireland's history. I may say at once that when I use the words 'opening of Irish history,' I do not intend to convey the idea that the survey is limited to that period of Ireland's story, which is recognized as coming within the domain of what we call authenticated historical narrative. The real history of most countries, probably of all countries, could be but little understood or appreciated, could indeed hardly be proved to have its claim to authenticity, if we did not take into account the teachings of myth and of legend. This is especially to be borne in mind when we are dealing with the story of Ireland. Only by giving full attention to the legends and the poems, the memory of which has been preserved for us from days long before the period when the idea of authentic history had come into men's minds, can we understand the character and the temperament of the Irish race."

WE are in receipt of the advanced sheets of a valuable work by Condé B. Pallen, M.A., Ph.D., the well-known Catholic scholar, writer and lecturer. This book, which is published by the American Book Company, is an essay in interpretation and entitled "The Meaning of the Idylls of the King." It consists of an excellent series of studies on Tennyson's masterpiece and bears the written commendation of Tennyson, who assured Dr. Pallen that he had, with a peculiarly fine insight, interpreted the poet's meaning. A fac-simile of this letter is incorporated in the book. The book is to be offered at a reasonable price and should prove of great assistance to all students of Tennyson.

Book Reviews

CHRISTIAN THAL. A novel, by M. E. Francis (Mrs. Francis Blundell).

Longmans, Green and Company, New York. Price, \$1.50.

This is an up-to-date story of social life, with a tincture of Bohemianism in it, but wholly free from anything that can be rigidly stamped as objectionable. The hero, Christian Thal, and the heroine, Juliet Lennox, are tried by the fire of temptation and both conquer through the resolute, uncompromising virtue of the latter. Juliet Lennox is an English girl of a sweet, firm disposition, who places duty and right-doing before everything. There is the true sense of virtue in her. She never plays with fire, never dallies with temptation, but meets it firmly and puts it aside at any, even the greatest cost. Christian Thal is of weaker fibre, and is only saved from wreck through his own passions by the strength and purity of character evinced all the way through the story, which is a good one and well-told, by the heronie. There is in it a little harmless Bohemianism of continental life, and a theme of music running through its chapters. It is finely printed and well bound—worthy of its house of publication.

THE LITERARY GUILLOTINE. Published by John Lane, The Bodley Head, New York. Price, \$1.00 net.

This richly humorous volume purports to be a report of the proceedings of the Literary Emergency Court, presided over by Mark Twain, with Oliver Herford as Justice of the Court, and Charles Battell Loomis as prosecuting officer, where, during nine sittings, execution is duly done upon the popular authors and poets of the day.

It is a very clever piece of satire. The criticisms are keen and humorous without being bitter or malignant. The author, for obvious reasons, withholds his name from the public

Amongst the many jokes in the book is one against the author of "The Literary Guillotine" himself, presuming that he is a man. On page 135 he brings the following charge against Marie Corelli: "Who but a second Bentley would have had the brilliant audacity thus to force a Latin verb to so novel a use, as in the noble and lofty sentence from your pen which I shall now read: 'I do not address myself,' you say in righteous anger, 'to those who have made their cold adieux to God; to them I say pitifully, Requiescat in pace!' Miss Corelli, only those devoid of all sense of reverence will stop to ask, What is the singular subject of requiescat! To them I can only repeat your thrilling words: 'Requiescat in pace!'"

Surely the author of "The Literary Guillotine," with his keen sense of humor will see the nonsense of the quotation he puts into the mouth of Mark Twain on page 245. "Timeo Danaos et dona ferentis." Pray what position has ferentis in this sentence? What does it refer to? It used to be ferentes. What will Marie Corelli say?

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THE STORY OF THE CATHOLIC SUMMER SCHOOL

A CHARMING RETREAT—FROM NEW LONDON TO LAKE CHAMPLAIN—HISTORY AND DEVELOPMENT—WORK AND PLAY—THE DELIGHTS OF THE MIND—INTELLECTUAL, SOCIAL AND RECREATIVE ASPECTS—PLEASURE AND PROFIT—THE PEOPLE'S UNIVERSITY—AN IDEAL LIFE—A SUMMER PARADISE.

"And near him stood the Lady of the Lake,
Who knows a subtler magic than his own—
Clothed in white samite, mystic, wonderful.
She gave the King his huge cross-hilted sword,
Whereby to drive the heathen out."

-Tennyson, "Idylls of the King."

THE Lady of the Lake of Tennyson's song is the Catholic Summer School lady of to-day. Without flattering her too much we may truthfully say that the latter-day Lady of the Lake—Lake Champlain—knows a subtler magic than that of her brother, be he king or citizen of the United States; that it is pre-eminently her duty and privilege to place in the hands of others the "huge cross-hilted sword" of Truth, "whereby to drive the heathen out"; that is, the false standards and tendencies of our day, which many think are more befitting a heathen or pagan civilization than our own Christian age. And this work is to be done in some measure through the men, and especially through the women, who have fully grasped the idea of the Catholic Reading Circle movement, and its outgrowth, the Catholic Summer School of America.

APPEALS TO THE CULTURED CLASS.

As we know, the idea of the Summer School appeals chiefly to the more cultured class of Catholic young men and women. The Reading Circles, as we saw, were so many annexes to our educational system.



In them reading is no longer carried on in the desultory way; it is rather conducted on definite lines mapped out by competent scholars; the reader passes from the easy to the difficult, from the agreeable to the severe; he learns how to carry such a course of reading to its conclusion; he acquires a habit of sustained thought; the mind becomes thus subject to wholesome discipline. The members of these Reading Circles render mutual aid; they discuss the topic, the author, the book; what is an obscure point to one, may be comparatively clear to another, and thus by interchange of views is new light thrown upon the whole subject. Above all it is of the highest value that the reading be so arranged as to prepare the members for the lecture courses to be delivered at the mext coming session of the Catholic Summer School. Surely this system is admirable in its conception, admirable in its methods, and admirable in its results.

STORY OF THE CATHOLIC SUMMER SCHOOL.

Almost spontaneously, before even its projectors had realized its great power and influence as an intellectual and social force, this school sprang into existence and received from the beginning a cordial reception from the laity and hierarchy; and now, in its thirteenth year, it has become an object of abiding interest among the Catholics of America. It has come to stay and to work out its mission for all that is highest and best, most refining and intellectual in our Catholic life.

WHAT THE SUMMER SCHOOL IS.

The Institution is too young to be understood by all; it is too great a departure from old lines not to be still regarded with some suspicion and not to meet with some criticism. Let me briefly define its scope and character. It is not a school in the strict sense; it is rather an assembly of cultivated people who meet to talk, chat and listen to the discussion by eminent scholars of things of the mind. It is not a Sunday-school gathering, though there is a calm, beautiful, devotional atmosphere in the place; it is not a school of special studies in which, within a limited time and by concentrated efforts, proficiency may be made in any one branch; it does not pretend to give a complete course and issue a diploma. Later on it may grow to any or all of these, but at present it is none of them.

ITS PRIMARY IMPORT.

The primary import, the main purpose of the Catholic Summer School, is this: To give from the most authoritative sources among our Catholic writers and thinkers the Catholic point of view on all the issues of the day in history, in literature, in philosophy, in art, in political science, upon the economic problems that are agitating the world, upon the relations between science and religion; to state in the clearest possible terms the principle underlying truth in each and all these subjects; to remove false assumptions and correct false statements; to pursue the calumnies and slanders uttered against our creed and our Church to their last lurking place. Our reading Catholics, in the busy round of

their daily occupations, heedlessly snatch out of the secular journals and magazines undigested opinions upon important subjects, opinions hastily written and not infrequently erroneously expressed; men and events, theories and schemes and projects are discussed upon unsound principles and assumptions which the readers have but scant time to unravel and rectify; the poison of these false premises enters into their thinking, corrodes their reasoning, and unconsciously they accept as truth conclusions that are only distortions of truth. It is among the chief purposes of the Summer School to supply antidotes for this poison. And therefore the ablest and best-equipped among our Catholic leaders of thought, whether lay or clerical, are brought face to face with a cultured Catholic audience, and give their listeners the fruits of life-long studies in those departments of science or letters in which they have become eminent. They state in single lectures or in courses of lectures such principles and facts and methods as may afterwards be used and applied in one's reading for the detection of error and the discovery of truth. To achieve such work is the high mission of the Catholic Summer School. Its purpose is, in brief, to use the "cross-hilted sword of Truth to drive the heathen out" of our modern life.

HISTORY OF THE SUMMER SCHOOL.

Let me briefly tell the story of the Catholic Summer School of America. A distinguished foreign visitor directing a friend about to visit the United States, said to him: "Go to Washington, the finest capital in the world; then to Niagara and see the grandest thing in nature; then, if you want to see one of the most interesting things in the United States, come down the St. Lawrence to Montreal, and an hour's ride will bring you to the Catholic Summer School, delightfully situated on Lake Champlain. It is a charming spot; charming, intellectual people are there in hundreds during the months of July and August; it is one of the most interesting places in the States; don't fail to see it." And he did not.

A friend of mine, one of those charming girls who had made just one visit to Cliff Haven, last season, as the annual rush of the fashionable set crowded the decks of the steamers to Europe, had this tempting offer from her good father: "Well, darling, which shall it be, a four months' trip to Europe or a six weeks' visit to the Catholic Summer School?" And this Catholic young girl, knowing and appreciating the good things in store for her here, did not hesitate a moment. "The Catholic Summer School, every time," she declared.

DEVELOPMENT OF THE PROJECT.

And now for the origin and development of the idea of the Catholic Summer School. It was a dark afternoon in January, 1892, at 48 Third Avenue, Pittsburg, the most unlikely place in the world, that two Catholic clergymen and a layman met to discuss the project. The layman was Mr. Warren E. Mosher; one of the clergymen, Monsignor Loughlin, of Philadelphia, afterwards the second President, and the writer of this



CHARMS OF LOCATION.

The Summer School is charmingly situated on the western bank of Lake Champlain. The grounds cover 500 acres, with a frontage of three-fourths of a mile upon the beautiful lake. To the west may be seen the gray outlines of the Adirondack Mountains, and to the east the green hills of Vermont. Hot weather, malaria and humidity are unknown.

The life here is ideal. The whole assembly forms one large family, from which obtrusiveness and diffidence are alike absent.

The intellectual features serve to relieve the monotony that usually accompanies life at summer resorts, while on the other hand the social and recreative features take the edge off study, making acceptable and agreeable what otherwise might be laborious and difficult.

REMARKABLE PROGRESS.

The number of persons, according to the Trunk Line Railway Passenger Association's annual reports, attending the Catholic Summer School in 1896, was 931; in 1903, 5,821. The number of persons residing on the grounds, exclusive of employes, in 1898, was 300; in 1903, 800.

The total investments now represented by the School and allied interests at Cliff Haven are over \$400,000.

PUBLIC IMPROVEMENTS.

A friend of mine, returning a few years ago after an absence of two sessions, said to me: "I was astonished at the growth of the place and the improvements manifest everywhere. I noticed a wonderful development. Well-kept lawns and grass plots, more open spaces, and flower beds now attract the eye. A fine system of walks extends from the pier to the Cottages, the Auditorium, the post-office, the dining-hall and Club. The grounds are simply beautiful and buildings are lighted by electricity. There is an excellent system of drainage, an abundance of mountain spring water and thorough sanitary arrangements."

THE COLLEGE CAMP.

There is a camp in the woods, situated on the grounds, where college boys may spend the summer vacation pleasantly, healthfully and safely. For two months they live in tents like soldiers, dine at a first-class restaurant, unlike soldiers, and spend their time in open-air sports under the care and direct supervision of Rev. Father John Talbot Smith, who lives in the camp and takes personal charge of the campers during the whole season. On the grounds there are golf links, tennis courts, bowling alleys, excellent boating and bathing on the lake. There are many places of interest within easy reach of the assembly grounds. There is excellent fishing around the islands and in neighboring streams. Short excursions may be made to Montreal, Quebec, St. Anne de Beaupré, the Adirondack Lake region, Ausable Chasm, Forts Frederic and Ticonderoga, Burlington and St. Albans.

BACK TO NATURE.

Some one has said: "It has been the struggle of the world to get more leisure," but it has been left for the Catholic Summer School to show how to use it pleasantly and profitably to mind and body.

Sensible Americans must return in the summer season to lives of greater ease, simplicity, and economy. Summer School Cottages are more comfortable and more civilized than costly camps in the backwoods, or than noisy, pent-up lodgings in crowded summer hotels. The development of this really simple life, this civilized mode of returning to nature, has only fairly begun in America. We shall see more and more of it, for

"Life is a game the soul can play With fewer pieces than men say."

What is best of all here is the healthful open-air life. People spend their leisure outdoors, on lawns and piazzas, in the groves, in friendly walks and talks. There are few things at Cliff Haven more beautiful and restful than the sight of waving trees, the purple haze enveloping the distant hills, or the soft silvery light of the harvest moon falling on the waters of the lake. Something, it would seem, of the old Greek spirit has here unconsciously reappeared in the free, peripatetic, literary, musical, athletic, out-of-door life of the young people at the Catholic Summer School.

THE HISTORIC INTEREST OF THE PLACE.

Here, on this beautiful historic ground, are gathered year after year a multitude of cultivated men and women from all parts of the United States, under the guidance of learned men. They follow broad courses of study, secular, on the whole, rather than doctrinal, but leavened throughout with Catholic truth.

It is impossible, writes a visitor, to watch the enthusiasm which has reigned, the whole summer long, in this centre of Catholic teaching, and not be convinced that the Summer School is destined to be the birthplace of a vast new element of strength to the Church which has founded and fosters it. And realizing that, there is a striking significance in the choice of this, of all places on the Continent, as a location for an institution which has such deep meaning and such inherent.

The historic interest which clings about this particular locality makes it more impressive, that the very heart of so famous a neighborhood should become in this wise for a second time the cradle of a great Catholic intellectual movement. Here France and England struggled for dominion. Here the military star of France declined with the downfall of Ticonderoga. But the missionaries of the defeated nation won genuine victories on this same ground in the conversion of souls, sealed with the blood of the heroic Jesuit martyrs who fell in the effort to lead the Indians to the light of faith.



PROBLEMS TO BE SOLVED.

Here will be contributed much towards the solution of the problems that to-day confront the American people. These problems affect the welfare, the very life and happiness of the people. Let me indicate them by putting them in the form of questions:

Is the moral standard of American life deteriorating?

Is divorce growing so prevalent as to be a dangerous menace to the Nation?

Is marriage for money a minor or major evil in American life?

Will women ever be desirable factors in public life—and is public life, or shoulder-to-shoulder competition with men, robbing woman-hood of its greatest charm and sacredness?

Is there really any danger of racial suicide in this country?

Are there any seeds of revolution in the war between capital and labor, and when will the harvest be reaped?

Is immense wealth a curse or a blessing?

These are some of the practical problems that are now disturbing us and which find a solution here at this Catholic Summer School. The light of Truth is focussed on each of them; men and women go back to their homes with sound views on these tremendous issues and thus help to set others right.

WOMAN'S WORK AT CLIFF HAVEN.

From the beginning our Catholic women have taken a prominent part in the work of the Summer School. The zest and eagerness with which they welcomed and entered upon its course of study, and the increasing numbers in which they come year after year, must have been a surprise even to the prophetic vision of its founders and are sufficient demonstration of its need and adaptation.

Who can estimate what the sense of comradeship and association means to many of those women? They had gone on thinking their own thoughts and bearing their own burdens, regretfully conscious that they were dropping out of sympathy with intellectual life and progress; yet seeing no escape, until suddenly a hand reached out to clasp theirs. They were drawn into a magic circle that brought them into fellowship with thousands of others, all listening to the same truths and pondering the same questions, and they found in the companionship help and strength. Many a lip that had long been conscious of thirst found satisfaction in the fresh draft presented to it; many a soul has been quickened to a new sense of delight by the awakening of dormant powers and the development of unsuspected resources in itself.

AN IDEAL LIPE.

And for those who are seeking rest for mind and body, what an ideal place this charming retreat surely is! To it well may we apply the words of Scripture: "He maketh me to lie down in green pastures; He leadeth me beside the still waters."

The ideal summer vacation is in getting to some beautiful spot untouched by the great army of society, who find their greatest enjoyment in dressing and going about.

"A man or a woman doesn't want to be isolated the whole vacation time from his or her friends, but he should give them as well as himself a chance to get a new and fresh point of view." And that is just what the Catholic Summer School can and does do.

This going away to a summer hotel for the social advantages offered is to be discouraged. Some mothers choose a summer home or boarding-house on account of the people to be met and the dances to be enjoyed. They insist upon continuing the social season through the summer, when the thing they are most in need of is rest from this gayety. They had better have their daughters pack their trunks with good books than with a variety of frocks.

The Summer School, then, with its pleasant environment, with its religious advantages, its intellectual work and a social life as far as possible removed from narrowness, is to-day the ideal Catholic family summer resort which its promoters hoped and believed it would become.

FUTURE OF THE SUMMER SCHOOL.

The Catholic Summer School of America is an assured fact. Catholics desired it, and in its existence it corresponds, in some measure, to their ideas, and satisfies their ideas. They have recognized its necessity and its usefulness, and now they are appreciatingly grateful for the efforts made to establish it. As an intelligent force in Catholic educational work it has demonstrated its power. It is not a college, much less a university; but it aims to give a stimulus and an opportunity for study along lines of advanced thought; to open up fields for research in science and philosophy; to bring together representative teachers of all branches of learning, who will give to students the results of a life work; to unite in social intercourse Catholics from different parts of the country; in a word, to mold a Catholic student element into a strength and influence for good which will save not merely the individuals composing it, but will reach out into society and save it. This will redound to the credit of the Church and provide able and intelligent defenders of sacred truth against the falsehoods of heresy and agnosticism. The purpose of the school is to supplement and complement the work of education, so well cared for in our schools and academies. It will serve to repair, on the one hand, the injury done by defective education; and, on the other, to broaden and more generally embellish what is already good. It reaches out to our busy men and women, and offers them the privilege of special study which will supply for them much which they long for but cannot obtain without great danger to the principles of truth and right action. In this the prospective of our summer school is that of a quasi university of special knowledge—a people's university to enter which the only requisite is heart and mind seeking greater light and fuller development of truth. The colleges and universities which



train the minds and hearts to the enjoyment of higher education open their doors to the very few, who alone have time, means, and ambition to pursue their courses of study. Shall the many be left to content themselves with the pittance which comes from fewer years at school? Has higher education nothing for them? The summer school answers that ambition. Desire for self-improvement among the people, even among those who have already received more than the average, must be and is answered in the summer universities, where all tastes are sought to be satisfied. The movement is in its infancy among us Catholics, but already its success is assured. Its possibilities are as vast as the wants of our people. It may become an attachment of school, academy, college, and even university. It may serve as a valuable assistant to lyceum and association, to literary, scientific, and philosophical research in reading circles or at the fireside of one's home. It brings at once into our private and public Catholic life the results of the intellectual endeavors of our best scholars, our most profound thinkers, who, under the inspiration of our holy faith, have sounded the depths of secular knowledge, and who come to us with arms full of sheaves of ripe scholarship, with which to ornament the education of our schools and homes. The prospective of the Catholic Summer School is a parent home by the banks of the beautiful Champlain, and branch schools throughout the country, permeating our social life and bringing near to our people, in all sections of our great country, the many advantages which have now to be sought for at much sacrifice.

Cliff Haven, the first attempt of Catholics, is the pioneer school first missionary, as it were, in the endeavor for higher education for the We are but sowers of the idea, reaping, indeed, some of the results; but those who come after, will reap them in the fulness of a ripened harvest. A college city, a university town, will rise up beside the borders of this lake; halls of science will welcome to their lecture rooms the thousands of students who, like pilgrims of old, will journey thither seeking knowledge. Hospitality will spread its pleasant cheer before all, and enjoyment and mirth will make the hours of relaxation pass amid the joys of innocent friendship. Days will come and go, and learned travelers will delight the student world with the tales of discovery and research; philosophers and seers, with the illumination of faith upon their words, will separate the dross from the gold in the principles of life; and a purer and higher knowledge of God and of themselves will come to the earnest seekers. The warriors of faith, while discoursing of the deeds of old, will help prepare the weapons of defense for all to use in the battles of the present; builders of a true life will train mind and heart in the skill necessary for the building of the structure of faith. In a word, the Catholic Summer School of America has a future which may be made a potent factor of our religious and social life as American Catholics, opening to them their place in the great intellectual movement that is destined to bring to our church and our people the treasures of mind and heart which truth transmits across the



ages as our inheritance. Our duty is to drink deep at its springs, equip ourselves well for our responsibilities as American Catholics, and, by the true education of intellect, add luster to our Church, happiness to our homes, and salvation to our country.

ADVANTAGES OF LOCATION.

Its location, somewhat remote from the haunts of great travel, is an advantage in the exclusiveness of student life which it guarantees. None but those who are in sympathy with the work, will seek its quiet shades. It will have no attractions for those governed by curiosity or pleasure alone, and the earnest student will not have his life marred by the interruptions which come from mere pleasure-seekers. Education itself makes the community exclusive, and that which is purchased with sacrifice is most appreciated. Our Catholic Summer School in its future is the home of Americans seeking all that truth can give.

No wonder, then, that it has had the most cordial approval of the Holy See. Leo XIII wrote to the Apostolic Delegate these warm words of commendation: "Moved by our great desire that the best interests of the people of the United States may be furthered by the constant addition of new helps, we are pleased to give our commendation to the Trustees of this Summer School, and to exhort them not to depart from the road which they have already taken, but to go forward in it with braver confidence. We trust, venerable brother, that in this your aid will not be wanting, and that by constant assistance you will encourage these assemblies of Catholics, and see that the largest benefits accrue therefrom to religion and good citizenship."

And that it is in its aims and teaching promotive of good citizenship the most distinguished citizens of our country are convinced. For among its special guests have been the late President of the United States, William McKinley; President Theodore Roosevelt, when Governor of New York State; the late Vice-President Garret A. Hobart, Admiral Schley and others.

Nor were we surprised to hear after the first session at New London one of our foremost writers declare that the "Catholic Summer School will exert a powerful influence in this country. Its establishment is an event of high importance and great significance."

And now that I have told you the story of the Catholic Summer School, recalled its aims and results, I think you will agree that much good, with greater promise for the future, has come out of that meeting of one layman and two priests away back in the winter of 1892 at 48 Third Avenue, Pittsburg, on that dark winter's day. That we have fully lived up to our motto: Deus illuminatio mea—"God is my light," no one will question; and who can doubt that untold blessings have come to individuals, to communities, to Church and country through the agency of the Catholic Summer School of America? "It has wielded the cross-hilted sword of Truth to drive the heathen out" of our modern life. And yet its work and mission have only begun.



THE READING CIRCLE MOVEMENT

GROWTH OF AN IDEA—OUR READING CIRCLES—POPULAR EDUCATION—THE LOVE OF READING—WHAT AND HOW TO READ—THE NEED OF SOUND DIRECTION—WAYS AND MEANS—HOW TO INTEREST YOUNG PEOPLE IN THE WORK—A GREAT READING CIRCLE UNION—FEDERATION THE DEMAND OF THE HOUR—PRESCRIBED AND SYSTEMATIC COURSES—THE EBB AND FLOW OF INTELLECTUAL LIFE—RESULTS OF THE MOVEMENT—A RE-AWAKENING.

"He spake and cheer'd his Table Round with large divine and comfortable words

Beyond my tongue to tell thee."

-TENNYSON, "The Coming of Arthur."

IF we put the words Reading Circle in the place of Table Round and the gifted man who first gave us the idea that has grown into the Catholic Reading Circle movement and later on into the Catholic Summer School of America instead of the King, these lines of Tennyson are most apt to our subject. No tongue can tell of the light and leading, the joy and cheer, that have come "with large divine and comfortable words" to innumerable minds and hearts through the agency of the Catholic Reading Circle. Within the present generation there has been no movement that has conferred such benefits, intellectual and moral, upon the Catholic body in the United States. It has been truly a renascence, a re-awakening to the knowledge of the riches of our inheritance in the world of letters, philosophy and art. In city, town and hamlet, in convent and college, in the drawing-rooms of fine ladies; in the homes of artisans, Reading Circles were everywhere established. Young men fresh from college; the graduates of young ladies' academies; school-teachers; girls busy all day at home; young men occupied in stores, factories or offices, made up the membership. All had one object in view—the cultivation of the mind and heart—to continue the education begun at school or college or academy.

GROWTH OF THE IDEA.

No sooner did our people come to understand the idea of the Reading Circle than it was readily taken up all over the country. From 1885 to 1900, there was a wonderful development; in every part of the land, east and west, north and south, Reading Circles were established. Boston, New York, Philadelphia, Pittsburg, Chicago, St. Paul, New Orleans, San Francisco, had scores of Reading Circles. Out on the lonely farm in the West, a mother and her two daughters had a home Reading Circle in Wisconsin; every convent in Iowa and darkest Missouri had its Circle.

Even Kansas is said to have caught the impulse. Interest was everywhere awakened. Our Catholic young people came to know the rich treasures that were theirs by right of inheritance. Many heard for the first time of a Brownson, a Newman, a Faber, a Lingard, a St. Thomas, a Bishop England, a Father Hecker, an Azarias, and scores of other well-known names in the literary world. The story of the Church and its desperate struggle with paganism was heard for the first time by many; the history of the fierce persecutions by the Roman Emperors; the life in the catacombs and the final triumph of Christianity-all were recounted. Also was told and studied the history of the Middle Ages—the contest between light and darkness, when the rude hordes overran Europe on the Fall of the Roman Empire; the glorious history of its schools and universities stirred the pride and ambition of many. The story of the conversion of England and Germany; the building of the great Gothic Cathedrals of Europe; the fostering and development of Christian Art; Raphael, Michael Angelo, Leonardo da Vinci, became familiar names; the founders of the religious orders; the leaders of the Crusaders; the great Catholic discoverers and explorers; the Pope who resisted the tyranny of Emperors; the Catholic barons who wrested from a powerful monarch Magna Charta—these and countless other topics became constant subjects of discussion and study. There was a joy, a pride, that came with this growing knowledge. Our young people were not only enlightened in mind, but strengthened in their faith, as they came to read the story of the glorious part the Church had played in the history of civilization.

WISE DIRECTION.

But it was necessary to give this Reading Circle movement a wise direction. Cardinal Newman has well said that "One main portion of intellectual education, of the labors of both school and university, is to remove the original dimness of the mind's eye; to strengthen and perfect its vision; to enable it to look out into the world right forward, steadily and truly; to give the mind clearness, accuracy, precision; to enable it to use words aright, to understand what it says, to conceive justly what it thinks about, to compare, analyze, define, and reason correctly."

To reach in some measure this end of education, it was necessary to follow a well-defined course of reading under the direction of experienced leaders. There was need of system and method in the work. Plans were formulated; an appeal was made to the clergy and laity, to teachers, to the religious men and women engaged in educational work, for assistance, and the appeal was promptly answered. The Reading Circle Union established by Mr. Warren E. Mosher and the Columbian Reading Union of the Paulist Fathers supplied the needed direction to the thousands of members throughout the country. Courses of study were mapped out and through the Catholic Reading Circle Review, now The Champlain Educator, official organ of the Summer School,



and a department of the Catholic World, of New York, month after month, direction, encouragement and inspiration were given to the various Reading Circles throughout the country. Text-books were recommended, and suitable lists of books to meet the different tastes of readers were regularly announced. The inutility, if not worse, of desultory reading was pointed out. The race "to keep up" with current literature, it was insisted, meant the sapping of mental power, the frittering away of intellect in an attempt to do something which, in the first place, cannot be done; and, in the second place, would not be worth the doing, if it could be done. Attention was called to the peculiar dangers to which our young people are exposed from daily contact with the great tide of indifferentism and unbelief. A stimulus was given to Catholic writers and an effort made to counteract the indifference shown to Catholic literature and to secure a larger representation of Catholic books and periodicals in our public libraries. It was surely an intellectual springtime. Later on, the rich harvest was to be gathered.

How to RBAD.

It was especially the aim of those who were at the head of the movement to direct the members in the matter and method of reading; to tell them what and how to read. They knew that ours is "the reading generation;" never before was reading so widely and generally practised among all classes of people. To-day, nearly every inhabited community, from the scattered village to the most populous city, possesses its free library; circulating libraries bring us books to our very doors, while our book shops are filled with an ever-increasing number of newspapers and magazines which may be purchased for a trivial sum of money. These are advantages which our ancestors did not possess. But with all these advantages, does our reading, taken generally, measure up to the standard of the past generation? Regretfully, we do not believe that it does.

The production of books seems to have become a financial industry. Of the making of books there is no end. Some one has answered the query: "What are the principal products of the United States?"-"Historical novels and breakfast foods." The reading of popular novels has become a public passion and craze. These books, fresh from the press, and filled with false types, false ideals of manliness and womanliness, are read with avidity by an ever-increasing number of readers, while the old and faithful friends repose on our library shelves, neglected and forgotten. Amusement may occasionally be a justifiable end in reading, and stimulation and refreshment be secured for the tired brain in the perusal of light stories; but, as a rule, reading should not be an end in itself. Our reading should be of a character which will contribute to our mental development. To attain this end we must read thoughtfully. We should remember the words of Locke, that "reading furnishes the mind only with the materials of knowledge; it is thinking that makes what we read ours."

We have seemingly forgotten the wise words of Bacon: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously, and some few to be read wholly, and with diligence and attention."

DESULTORY READING OF LITTLE VALUE.

Robert Southey, the poet, one of the most indefatigable and omnivorous of readers, tells of a trivial incident which may be applied to the question of reading. One day, by way of greeting an old woman whom he met in his walk, he remarked that it was dreadful weather, and she replied that, for her part, she thought "any weather was better than none." A great many people have the same opinion of reading. The fact that in education books occupy an important place leads many who do not give the subject much attention, to think there is virtue and profit in mere reading of any kind, and that the more one reads the more highly educated one becomes. The growth and spread of education, the multiplication of libraries, the increase of literacy and the general praise bestowed on the reading habit have strengthened this notion, which is perhaps erroneous, after all.

The habit of reading is very often not an educative process. To revert to the saying of Cardinal Newman, the main object of education is to open the mind, to correct it, to refine it, to enable it to comprehend and digest its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, address and expression. And yet it must be within the range of almost any one's observation that some persons who do nothing but read are dull, without any real grasp on any subject and incapable of sustained thought. The baneful results of mere reading without method, system; without meditation or any attempt to digest knowledge or any endeavor to group it round one of several central subjects led a German philosopher to say: "In regard to reading, it is a very important thing to be able to refrain;" and after careful consideration of the subject, he added:

"When we read, another person thinks for us; we merely repeat his mental process. In learning to write the pupil goes over with his pen what the teacher has outlined in pencil; so in reading, the greater part of the work of thought is already done for us. This is why it relieves us to take up a book after being occupied with our own thoughts. And in reading the mind is, in fact, only the playground of another's thoughts. So it comes about that if any one spends almost the whole day in reading, and by way of relaxation devotes the intervals to some thoughtless pastime, he gradually loses the capacity for thinking. This is the case with many learned persons; they have read themselves stupid. A spring never free from the pressure of some foreign body at last loses its elasticity, and so does the mind if other people's thoughts are constantly forced upon it. Just as you can ruin the stomach and impair the whole body by taking too much nourishment, so you can overfill and



choke the mind by feeding it too much. There is no time for ruminating and in no other way can you assimilate what you have read."

When one "reads on and on" what is read does not strike root, and is not only lost but actually dissipates the powers of the mind. This tendency to confuse reading with education or with the acquisition of the kind of knowledge that is power has led some of the wisest of mankind to give advice on the subject of reading. There are some things to be kept in view; the reading must be done in such a way as to engage the reader's own mind, to stir his powers. Shakspere's wise advice is:

"No profit goes where is no pleasure ta'en: In brief, sir, study what you most affect."

THE MAN OF ONE BOOK.

Desultory readers, however, who scour the whole plain of knowledge, dipping heedlessly in the subject which catches the fleeting fancy, have used this phrase to justify themselves. Emerson's counsel, "Never read any but famed books," is a wise precept, which is further reinforced by his still more valuable admonition to read few books and to master them. There is an old saying: "Beware of the man of one book," which means that the master of a great mind represented in some monumental work has a discipline and a mental power which the idle and discursive triflers with literature cannot hope to attain.

Regarding method of reading, James Russell Lowell remarked acutely on Johnson's habit of browsing in a library that few have the memory, the power of assimilation and the "comprehensive relation of things" which the great doctor possessed, and that browsing leads to no goal. Have a definite aim, says Lowell; lay the foundations of a methodical, systematic habit of mind, and what is read will find its way to its proper place; and bear in mind that the power of reading, with reflection, comprehension and memory all alert, does not, as John Morley says, come to the natural man any more than other sovereign virtues, but must be striven for. Nor should the wise words of Carlyle on the subject be overlooked:

"In most departments of books there is a division into good books and bad books. And we have to cast aside altogether the idea people have that if they are reading a book, that if an ignorant man is reading any book, he is doing rather better than nothing at all. I must call that in question; I even venture to deny that. It would be much safer and better for many a reader that he had no concern with books at all. There is a frightfully increasing number of books that are decidedly, to the readers of them, not useful. But an ingenious reader will learn also that a certain number of books were written by a supremely noble kind of people—books fit to occupy all your reading industry. Others, a frightful multitude, are going down, down; doing ever the more and the wider and the wilder mischief." That is wisdom from the Sage of Chelsea.

THE FLOOD OF BAD LITERATURE.

Cardinal Manning wrote: "A bad book is falsehood and sin in a permanent and impersonal form; all the more dangerous because disguised, and tenacious in its action upon the soul. I do not know which is the more dangerous, the books which are written professedly against Christ, His Divinity, His Church, or the furtive, and stealthy and serpentine literature which is penetrated through and through with unbelief and passion, false principles, immoral whispers and inflaming imaginations." And we have a flood of such literature to-day, desolating and laying waste the minds of youth, corrupting their hearts and morals.

RACE NOT TO READ, BUT TO HAVE READ.

The popularizing of education has enormously increased the number of those who read, but who necessarily read without discrimination, taste or reflection. The rage for swiftness which is so characteristic of this restless age has been extended to fashions of reading. By some sort of a vicious perversion, that he who runs may read seems to have been transposed to "He who reads must run." In other words, there is too often an assumption that the intellectual distinction of an individual is to be estimated by the rapidity with which he is able to hurry through the volumes he handles. Intellectual assimilation takes time. The mind is not to be enriched as a coal barge is loaded. Whatever is precious is taken carefully on board and carefully placed. Whatever is delicate and fine must be received delicately, and its place in the mind thoughtfully assigned.

One effect of the modern habit of swift and careless reading is seen in the impatience with which anything is regarded which is not to be taken in at a glance. The modern reader is apt to insist that a book shall be like a theatre-poster. He must be able to take it all in with a look as he goes past it on an automobile and if he cannot he declares that it is obscure. Some one has said, with bitter wisdom: "As print grows cheaper, thinkers grow scarce." The enormous increase of books has bred a race of readers who seem to feel that the object of reading is not to read, but to have read; not to enjoy and assimilate, but to have turned over the greatest possible number of authors. This idea is as if one selected as the highest social ideal the afternoon tea where the visitor is presented to numberless strangers and has an opportunity of conversing rationally with nobody.

READING "TO PASS THE TIME."

There are, in the lives of all, hours which need to be beguiled; times when we are unequal to the fatigue or the worry of serious thought, or when some present reality is too painful to be faced. In these seasons we desire to be delivered from self, and the self-forgetfulness and entertainment that we find in books are of unspeakable relief and value. This is, of course, a truism; but it was never before so insistently true as it is to-day. Life has become so busy; it is in a key so high; the

tension is so great, so nervously exhaustive, that the need of amusement, of recreation which shall be a relief from the nervous and mental strain, has become most pressing. The advance of science and civilization has involved mankind in a turmoil of multitudinous and absorbing interests from the pressure of which there seems to us no escape except in self-oblivion; and the most obvious use of reading is to minister to this end.

At the risk of being tedious it is necessary to remark, in passing, that herein lies a danger not to be passed over lightly. There is steadily increasing the tendency to read as if reading had no other function than to amuse. There is too much reading which is like opium-eating or dram-drinking. It is one thing to amuse one's self to live, and quite another to live to amuse one's self. It is universally conceded that the intellect is higher than the body; and I cannot see why it does not follow that intellectual debauchery is more vicious than physical. Certainly, it is difficult to see why the man who neglects his intellect while caring scrupulously for his body is on a higher moral plane than the man who, though he neglect or drug his body, does cultivate his mind.

PROVIDING FOR THE EVENING OF LIFE.

In an entirely legitimate fashion, however, books may be read simply for amusement; and greatly is he to be pitied who is not able to lose himself in the enchantments of books. A physical cripple is hardly so sorrowful an object. Everybody knows the remark attributed to Talleyrand, who is said to have answered a man who boasted that he had never learned whist: "What a miserable old age you are preparing for yourself!" A hundred-fold is it true that he who does not early cultivate the habit of reading is neglecting to prepare a resource for the days when he shall be past active life. While one is in the strength of youth or manhood, it is possible to fill the mind with interests of activity. As long as one is engaged in affairs directly, the need of the solace of books is less evident and less pressing. It is difficult to think without profound pity of the aged man or woman shut off from all important participation in the work or the pleasure of the world, if the vicarious enjoyment of human interests through literature be also lacking. It is amazing how little this fact is realized or insisted upon. There is no lack of advice to the young to provide for the material comfort of their age; but it is to be doubted whether the counsel to prepare for their intellectual comfort is not the more important. Reading is the garden of joy to youth, but for age it is a house of refuge.

PLANS AND METHODS OF WORK.

The leaders of the Reading Circle movement fully understood all this; they hoped to create that "garden of joy to our youth" and to prepare a "house of refuge" for their old age. They gave direction, encouragement and inspiration to the various circles; they suggested plans and methods of work, programs for the meetings were laid down, topics for

discussion indicated. As a result a widespread interest was everywhere aroused among our young people in subjects of literature, history, science, philosophy and art. The season's work was outlined in advance by a competent board, known as the Reading Circle Union. Different courses of study were prepared to meet the varying tastes and requirements of the membership; a place was given to music and social converse; in fact, nothing was overlooked to make the meetings, which were generally held weekly, bright, interesting and profitable.

A READING CIRCLE PROGRAM.

Here it may be well to note the features of an ordinary successful Reading Circle program:

They are

- (1) Some musical numbers to open and close the meeting.
- (2) Attention to the social side, which may be subserved by a recess of ten or fifteen minutes in the middle of the evening, or by an occasional reception to some visiting lecturer or Catholic man or woman of eminence.
 - (3) Some lighter literary features of a miscellaneous character.
- (4) The solid study work of the season, which demands a connected series of topics, or the use of some special book or books as a text.

Among the miscellaneous literary features which may be interspersed on an evening's program, we may list the following, from among which it will be easy to select two or three:

- (1) Roll call with quotations from some classical author—poet—saint—statesman.
 - (2) A brief paper conveying information on some current topic.
 - (3) A recitation or oration.
- (4) A book review, dealing with some current novel, with some well-known Catholic book or some master-piece of a great author.
 - (5) Five minutes' readings from the current magazines.
- (6) A connected series of papers—one for each evening, covering the different phases of some special topic, as, for instance, the war in the East.
- (7) The Question Box. Answers to questions placed in the circle's question box at the previous meeting. (This work to be in charge of a committee.)

The plan of selecting two or three text-books for the season's study has been followed with success by most of our Reading Circles.

RESULTS OF THE READING CIRCLE MOVEMENT.

- 1. The benefits to the members.
- 2. Every circle became a centre of light and leading.
- 3. Through it lecture courses and university extension were promoted.
- 4. The local Circle was a Catholic Truth Society.
- It was an aid to Catholic writers and helped the cause of Catholic literature.



It led to the Catholic Summer School of America and gives to it unflagging support.

It was on these lines that the Reading Circles grew and flourished during the last score years. A great work has been done which, we trust, shall be revived and continued with greater success in the coming years.

RESULTS OF THE MOVEMENT.

The brilliant author of "My New Curate" writes: "I can testify that in America the Church, having accomplished its material work in church and school building, is turning its attention to the more intellectual demands of the age. The great cities have their Catholic Reading Circles, little coteries where books are discussed, week by week, and nothing original or novel is permitted to escape unnoticed. At their Summer Schools, lectures are daily delivered by priests and laymen, eminent in some department or other of science or literature. Priests. far away in the Western States, on the very outskirts of civilization. are accumulating vast libraries, and utilizing the solitary intervals between their arduous calls in studies that keep them fully in touch with modern civilization. There is unquestionably an educational revival. Men are getting tired of all this grubbing and delving for gold at such immense and costly sacrifices to body and soul. They are beginning to perceive that life is not worth living if it has to be spent in a perpetual fever and fret after the imaginary happiness of wealth. And with this they are beginning to perceive that the best gifts of God lie beneath their hands. Here is the first and healthiest symptom of the general levelling up of the masses, not to the standard of wealth, but to the standard of cultivation and taste. The governments of the world, adapting themselves to the ever-increasing democratic spirit of the age, will have to provide museums, music, art-galleries, libraries, for the great toiling masses; capitalists will have to give their operatives time for mental rest and cultivation; Nature must be allowed to claim back her sick children from slums and streets and factories; religious and intellectual socialism will kill political socialism; and literature and religion, hand in hand, will be the interpreters and pioneers of the new order of things."

That is how it appears to the priest-philosopher across the ocean. And who will say that his views are not just; that the outlook is different from his seeing?

I know no more hopeful sign of the century whereon we have entered than this intellectual renascence of our people. Hitherto, and even still, we are fighting against ignorance, prejudice, and passion. Under the new dispensation, we shall have to appeal to wisdom, liberal and unprejudiced minds, and human beings who shall have learned to curb and restrain themselves.

LET US STRENGTHEN OUR LINES.

"I sometimes fear," declares one of our public men, "that forces now active may wreck themselves on the community and again overthrow civilization, as it was overthrown in southern Europe fifteen hundred



years ago. Neither this Nation, nor any other of the advancing peoples of the world, has any patent right to a constant progress or to a lasting existence."

WE ARE LACKING IN INTELLECTUAL FORCE.

And the President of one of our universities asserts that: "The men of our time are more attached to expedients than to principles, preferring action to thought; and our generation, so full of life and movement, appears at times to be 'bound nowhere under full sail.' We have marvelous inventors, but few scientists of the first rank; excellent writers of school books, few authorities in education; admirable preachers, but few theologians; skillful expositors of philosophy, no thinkers who rank with those of lands where thought has time to brood and ripen before action begins. Our age is strenuous to the breaking point."

HOW TO AWAKEN INTEREST IN READING CIRCLE WORK.

The work of the Reading Circles is only just begun. The movement, like all such, has had its ebb and flow. But its mission is not at an end. Never was there greater need in the history of our country, of wisdom and Catholic Truth than at the present moment. Let us, then, take up this work anew by establishing and multiplying our Catholic Reading Circles; let us make our young men and women prize the things of the mind; let us propagate Catholic Truth and support Catholic literature; let us encourage our young writers; let there be once more in every community an intellectual centre whence will radiate among the people great and ennobling thoughts which will interest, console and strengthen. For whoever has an abiding and ardent love for knowledge or goodness will, consciously or unconsciously, communicate something of the divine enthusiasm to others. Ten young men, said John Boyle O'Reilly, acting with a common and intelligent purpose and in earnest about it, can rock an empire. What, then, may not ten thousand Catholic Reading Circles with a common intelligent purpose effect? Surely no one need have fears for the future of Truth and Justice, the well-being of Church and State with such agencies at work.

SOME PRACTICAL SUGGESTIONS.

Let us begin the work in the home and in the school. I know of no better or more practical suggestions than those given by our friend, Mr. Mosher, to whom we are all so deeply indebted for his zealous, untiring labors in this movement. He says:

"In order to produce the best results for our Catholic people through the influences of good literature, we should devote our efforts to promoting a taste for good reading in our Catholic boys and girls, tens of thousands of whom leave our schools every year, never again to resume the study of books which conduce to right thinking and good living. In a few years their speech is that of the street, and their reading, if any, sensational books and papers. They have forgotten the elementary knowledge acquired in their school life, or they cannot apply it success-



fully. When ambition is not dead, their training makes them unfit for the better positions of life. When we attempt to counteract this training in the adult, we find it almost impossible, or the results are not commensurate with the time and labor and means expended.

"The Reading Circle System to-day is not benefiting those who are most in need of its influences. As a rule, only educated persons are affiliated with Reading Circles.

"Let us take our boys and girls immediately after they leave school, and organize them into classes directed by earnest, competent leaders, who will conduct them by systematic methods through practical and interesting courses, which have a real educational value, and when they have reached the age of young manhood and young womanhood, they will have a taste and an inclination for such reading as will give us a Catholic reading public that will be not only a power for themselves, but a power also in forming right public opinion. Let us imagine just a few boys and girls from every parochial school in our country, working under such a system each year-what a tremendous number we would have in ten years, and what a tremendous influence the proper cultivation of these young minds would have in our Church and National life! There is very little being done for these boys and girls—there is certainly no organized effort in their behalf. It is little wonder, therefore, that so many of them are hewers of wood and drawers of water. They need all the help and encouragement we can give them, in order that they may fit themselves for the better positions of life in our country and successfully compete for them whenever opportunity offers.

"In order to bring about these results it is proposed to establish a School-Extension System, which shall have a head centre and numerous local centres. The former will indicate the courses and give direction; the latter will systematically follow the reading and study prescribed. The system of teaching will be by current events. A periodical manual could be published, which would contain the required texts and directions, and would form a medium of intercommunication among those engaged in the plan. Local centres could be conducted by trained teachers, whenever this is possible. Reading and study at home would form the main part of the student's work, with class meetings once a week. Certificates and diplomas could be issued to students, when merited.

"The aims and methods here outlined meet the approval of experienced educators of the public and parochial systems.

"It would provide our Catholic youth with the means and opportunity to continue their education after they leave school—in a word, it would be an After-School Course. The great mass of our children leave school at the age of from twelve to fourteen years, and before the habit of good reading has been cultivated and only the most primary knowledge imparted. All will concede the importance of attaching these youths to a system that will continue by practical methods their educational training. The hope is felt that such a movement will be

considered worthy to be recognized as a practical part of the educational system of the Church, an institution into which boys and girls may enter after they are obliged by necessity to leave school to earn their living. There should be no break between the school and the extension plan. Discipline and habits of study as the result of school training make boys more easily managed if taken in hand at once.

RESULTS OF THIS PLAN.

"Under this system may be studied civics, economics, social questions, contemporary history, the moral and political duties of citizenship, and ethics as practically applied in relation to men and the things in which they are engaged. By such a study, boys would be trained to have a practical knowledge of the questions which they, in a few years, will be called upon to actively participate in, and in the settlement of which they will form an important part.

"The courses of reading and study would embrace history, literature, science, current events, etc., arranged with regard to unity and sequence."

Is not this eminently practical? Would it not mean in a short time a revival of our Catholic Reading Circles throughout the country? Would it not be a great means of salvation to our young people? Would it not help to solve many of the complex problems of our time—the industrial problem, the municipal problem? Would it not, in short, give us thinking men and women, wedded to principles rather than to expedients? Would it not give us a generation, full of life and movement, that would set due value on the things of the mind; a generation that would rise above the grovelling materialistic interests of the age, and help to save our civilization from the forces now active, which unless curbed must eventually wreck it? Surely, it would restrain our restlessness and strenuousness; it would put us into a quieter mood and place us in a calmer atmosphere; it would give us scholars, and writers, and thinkers who would shed a new lustre on the coming age and add fresh glories to the bright record of Catholicity in history, science, philosophy, art and letters.

Such has been the aim and purpose, as I conceive it, of the Catholic Reading Circle movement. There can be nothing higher or nobler. The whole idea is beautifully expressed by Tennyson:

"Let knowledge grow from more to more;
But more of reverence in us dwell;
Till mind and heart, according well,
May make one music as before
But vaster."

Rev. Morgan M. Sheedy.



The Catholic Summer School of America

REPORT OF THIRTEENTH SESSION—1904.

(Continued.)
Fifth Week

LECTURES—THE GREAT WESTERN SCHISM, REV. JOSEPH M. WOODS, S.J.—ANGLICAN ORDERS, REV. BERTRAND L. CONWAY, C.S.P.—MUSIC RECITALS, MR. CAMILLE ZECKWER.

N Monday, August 1, the Summer School had the honor of a brief visit from the Rt. Rev. Bishop Gabriels, of Ogdensburg, who was entertained at the Club by the officials of the School and some of the prominent laymen at Cliff Haven. Two enjoyable social events took place in the afternoon and evening—a dragon party and peanut hunt at the Champlain Club for the children, and a quotation party and dance at the Healy Cottage for the grown-ups.

THE GREAT WESTERN SCHISM.

The first lecture in the course on the Western Schism, by Rev. Joseph Woods, S.J., Professor of Church History at Woodstock College, Md., gave in crystallized form the result of patient, scholarly study of many years, and so proved valuable and instructive to all who heard it. An abstract follows:

"The great Western Schism is the period of Church History when there were two, and for a time, three rival claimants for the Papal throne. It lasted for forty years, from 1378 to 1417.

"It was not a schism in the strict sense of the word. For in the strict sense of the word they are schismatics who refuse obstinately to obey the lawful and certain Head of the Church, and set themselves up in opposition to his authority.

"During the schism of the West, the faithful were all agreed that one of the several claimants to the Pontifical throne was the free and lawful Pope, and that obedience was due to him as such, and all were eager to find out who he was and were ready and willing to submit to him. So there was no disobedience here such as is required to constitute schism in the strict sense of the word.

"This schism of the West had its origin in purely national interests. National interests may not prevail in the Church, for the Church is Catholic and universal. Wherever the attempt has been made to make national interests prevail, there has been dissension, or schism, or heresy.

"The intention of the schism was to have the Papal See and court as the exclusive possession of the French nation, located upon French soil and under the predominating influence of the French government. "This is seen from the whole history of the residence of the Popes at Avignon. And the rupture produced by the French proceeded from their desire to keep the Papacy on French soil, and under French influence. The origin of the great schism of the West, therefore, must be sought for in the Avignon period, and in the struggle for the prevalence of national interests."

ANGLICAN ORDERS.

Father Conway gave his first lecture on "The Invalidity of Anglican Orders." He said in part:

"On the 29th of June, 1559, the English Parliament, at Elizabeth's command, passed a bill entitled 'An Act for restoring to the Crown the ancient jurisdiction over the state, ecclesiastical and spiritual, and for abolishing all foreign power repugnant to the same.' By this act, Henry VIII's oath of supremacy, which had been repealed in the reign of Mary, was again made part of the law of England. Every officer of church and state was required to take the oath, and deny the universal spiritual supremacy of the Roman Pontiff. The Catholic bishops fought strongly against the passage of this bill in the House of Lords, and all, with one exception, refused to take the oath. They were, therefore, deprived of their sees, some escaping to the Continent, and others cast into prison.

"Elizabeth, having thus destroyed the old Catholic hierarchy, was desirous of creating a new one. An Archbishop of Canterbury was needed, but who was to be consecrated? Two commissions by Letters Patent were appointed in turn, September 9 and December 6, 1559, the first of which failed of its purpose through the positive refusal of the Catholic bishops to have aught to do with the founding of a new Protestant hierarchy. Matthew Parker was finally consecrated Archbishop of Canterbury on December 17, 1559, by Barlow, assisted by Scory, Coverdale and Hodgkins.

"'When it is noted,' says Dr. Lee, one of the foremost defenders of the validity of Anglican Orders (who, however, became a Catholic on his death bed), that Archbishop Parker was the consecrator of all the bishops of his province, who were appointed during the reign of Elizabeth, * * * the validity of the ordinations in the Church of England ever since that period has mainly depended and still mainly depends upon Parker's consecration." (Rev. F. G. Lee, The Validity of Holy Orders, p. 151.)

The lecture closed with a brief discussion of the various documents of Pope Leo's predecessors, Julius III, Paul IV and Clement XI, the writings and acts of Cardinal Pole in Queen Mary's day, which showed clearly the constant mind of the Church in regarding as null and void all ordinations performed according to the Ordinal of Edward VI. The constant reordination of all ministers and bishops who had wished to minister at the Catholic altar was shown to be conclusive proof of the Catholic Church's estimate of the pseudo orders of the Church of England.

On Tuesday, August 2, the population of the school was close upon 700—a record-breaker for the beginning of August.

Professor Camille Zeckwer's musical recital, given entirely by himself, was largely attended and applauded enthusiastically. The program was lengthy but varied, giving full scope to the musician's great ability. In the evening, Mrs. N. Curtis Lenihen, of the Curtis Pine Villa, gave an "At Home" to her guests.

The Teachers' Institute closed on Wednesday, August 4. It had a registration of 150 for its first session—thus breaking the record of registration at first sessions elsewhere.

The following is an abstract of Father Wood's second lecture on the Great Western Schism:

"It has been shown that the Urbanist succession was valid. This, however, is not the same as to assert that it was seen to be valid by the world at that time. Each party or obedience had many followers. Even saints were divided in their allegiance. Touching lamentations in prose and verse portray the desolation and confusion of the time, because the spirit of unity and accord had apparently almost forsaken the Church.

"But the Bride of Christ, the Church, could not be killed. She continued to dispense life and light through her loyal servants and ministers. Her spiritual power never ceased to assert itself. All the while, in spite of the baneful influence of France, efforts were made to extinguish the schism. Even France herself, through the University of Paris, showed a laudable zeal in this undertaking. It was only when the efforts to end the schism proved fruitless that it was determined to convoke a general council. This was held at Pisa. The result was the election of a third claimant to the Papal throne—Alexander V. From our point of view, because we maintain the validity of the election of Urban VI and his line, the new Pope was nothing more than an anti-Pope. The Council of Pisa, we maintain, was, in all likelihood, without authority, as Pastor says (Hist. of the Popes, Eng. Transl. We. t. p. 178), 'The synod of Pisa, according to Catholic principles, was from the outset an act of open revolt against the Pope.'"

The annual garden fête given by the officers and directors of the Alumnæ Auxiliary Association, on the lake lawn of the Champlain Club, on Wednesday afternoon, was a brilliant success. So also was the usual dance at the Club in the evening.

Father Woods on Thursday morning spoke of the ending of the great Schism of the West with the election of Martin V. An abstract of this scholarly lecture follows:

"The schism was brought to a close by the Council of Constance. It was convoked by the Pisan Pope, John XXIII. He was desirous that it should regard itself as a continuation of that of Pisa, because his

only claim to his position and his authority was the act of this council. But the legitimacy of the Council of Pisa was left in abeyance by that of Constance.

"John XXIII was brought to his senses and resigned and was deposed. His resignation left the schism just where it was before the Council of Pisa. There were still two claimants, Gregory XII and Benedict XIII. Had the Council of Constance really regarded itself as a continuation of that of Pisa, its next logical act would have been to proceed to elect a successor to John XXIII. It ignored, however, the action of the Pisan Council, and found itself in new perplexities. It was without a head since John's resignation. Gregory XII and Benedict XIII both refused to acknowledge it at all.

"In this difficulty the members of the Council had recourse to the revolutionary principles upon which the Council of Pisa had rested. It declared itself superior to any Pope, and competent to act without him.

"But again the Council saw that none of its decrees could really bind a Pope, as he was above any power on earth.

"In this new difficulty Gregory XII, the true Pope from one point of view, came to its rescue by his magnanimous offer to resign. Without admitting the Council's pretensions, Gregory XII set down as a condition of his resignation that the Council should accept his summons convoking it under his authority in the fourteenth session. The Council agreed to this. Gregory approved, and gave in his resignation.

"Benedict XIII alone remained now. He refused obstinately to resign. His followers became a mere handful, an evident sign that he was never lawful Pope, otherwise such a complete separation of the members from the Head of the Church could never have taken place.

"The Holy See was thus vacant, and the Council of Constance could now proceed freely to elect an occupant of the Papal throne. Their choice fell upon Martin V. Thus was the schism ended."

Thursday evening Father Conway gave his second lecture on the theological aspect of the question of Anglican Orders, discussing the two reasons for which Pope Leo XIII declared them null and void in his Bull "Apostolical Curæ," viz.: defect of form and defect of intention.

The various opinions of Catholic theologians on the important question, "What are the essentials of the Sacrament of Orders," was briefly alluded to, to bring out more clearly the rashness of Cranmer's substituting a new rite by his own printed authority. The Anglican forms for the priesthood and episcopate were discussed in detail, and shown to be ambiguous, of themselves in no way expressing the power, character or grace of the priesthood or episcopate established by Jesus Christ.

The second reason given by Pope Leo, the defect of intention, was next treated. The lecturer showed that the power of the Edwardine Ordinal had not the intention of making a sacrificing priesthood. The words of Pope Leo are: "The church does not judge about the mind and interior in so far as it is something by its nature internal, but in so



far as it is manifested externally, she is bound to judge concerning it. When any one has rightly and seriously made use of one form and the matter requisite for effecting or conferring the sacrament, he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed with the manifest intention of introducing another rite not sanctioned by the Church, and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the sacrament, it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament."

The lecturer concluded with a moral argument drawn from the character of the Anglican ministry from the beginning, its general disregard and denial of sacramentalism and sacerdotalism in every form. Common sense is the best theologian in such a question. All may not be able to follow the intricate historical questions involved. Many may be ignorant of theology and liturgy, but most men can see at a glance that a ministry which for centuries has not pardoned sin, nor offered sacrifice, nor preached Catholic doctrine, nor maintained Catholic worship, cannot be identical with the Catholic priesthood.

In his lecture, Friday morning, Father Woods said:

"As a result of the schism, the church was borne into different obediences, not into different sects. Looking back, however, on the history of the schism, we are forced to say that it did much to prepare the way for the so-called reformation. Just when the schism was on, heretical movements arose in England, France, Italy, Germany, and especially Bohemia. The most dangerous heretical movements had their home in England and in Bohemia. In the former Wycliffe spread his pernicious teachings; in the latter John Huss, who was a close follower of Wycliffe. It was the sect of Wycliffe and Huss which prepared the transition to the new heretical system of a more universal character, Protestantism.

"Such is the history of the great schism of the West. The great issue involved in it was this: How can it be held that unity of government, unity of head, is the essential property of the Catholic Church, and the Papacy its divinely appointed bond, in the face of a schism lasting so long and seemingly destroying the church's unity in its very centre?

"Unity was not destroyed nor broken—unity of faith and worship was preserved by all. The schism left all the doctrine as well as the discipline of the Church itself. Unity of head was not broken nor destroyed. The line of succession of the Roman Pontiffs was really not interrupted or broken, because one or the other of the rival claimants was certainly the rightful incumbent, and it matters not which, as far as the substance of the succession is concerned. If Urban VII was the

lawfully elected Pope, Clement VII certainly was not, and the succession continued; and vice versa, if Clement VII was the lawfully elected Pope, Urban VI was not, and the succession continued. The doubt affected persons, not the thing itself, not the succession.

"Indeed, the real thing the schism proves is the indestructibility of the Papacy—that it is divine in its institution, and, therefore, imperishable."

The evening with Chopin last night was the climactic point of Mr. Zeckwer's artistic performances this summer. His piano work was that of a lover of the work of the master, not only of one who saw the expression of the author's personality in such composition, but also was able to give an individual charm to his interpretation.

DISTINGUISHED VISITORS.

In the evening a most enjoyable leap-year hop took place at the New York Cottage. The end of this week was rendered notable by the arrival at Cliff Haven of many distinguished visitors. On Friday came the Rt. Rev. Mgr. O'Connell, rector of the Catholic University at Washington, and on Saturday arrived a large and distinguished party from Buffalo. Heading it was the Rt. Rev. Bishop Charles E. Colton, formerly rector of St. Stephen's Church, New York City. He was accompanied by Rev. John D. Biden, rector of St. Joseph's Cathedral; Rev. Thomas Walsh, chancellor; Rev. Edmund F. Gibbons, superintendent of Parochial Schools; Rev. Jeremiah McGrath, Church of the Annunciation; Rev. M. J. Kean, of St. Teresa's Church; Rev. Michael Noonan, of St. John the Baptist, and Rev. Francis Sullivan, of Albion.

A mirth-provoking farce, a scene from the "Dream of Mother Goose," and a miscellaneous program of a high order, were the good things provided Saturday night for the amusement of the audience that crowded the auditorium to the doors. The entertainment was one of the most successful given this season under the direction of Mr. Ralph Yoerg. The participants were for the most part new, and so the performance was of unusual interest.

In addition to a general bill of fare, there was also presented a scene, "Jack the Giant Killer," from the "Dream of Mother Goose," by over twenty of the smaller children at Cliff Haven. This was followed by a most amusing farce, entitled "Aunt Charlotte's Maid." The whole entertainment reflected the greatest credit on Mr. Yoerg.

The first Pontifical Mass of the session of 1904 was celebrated Sunday, August 7, in the Chapel of the Lady of Our Lake, by the Right Rev. Bishop Charles E. Colton, of Buffalo. He was assisted by Rev. David J. Hickey, of Brooklyn, assistant priest; Rev. Richard Neagle, of Malden, Mass., and Rev. John D. Biden, of Buffalo, deacons of honor; Rev. Arthur A. Hughes, of Rochester, deacon; Rev. Father Duffy, of Philadelphia, sub-deacon; and Rev. Edward Gibbons, of Buffalo, master of ceremonies.



The sermon of the day was preached by Rev. John J. McCoy, P.R., of Chicopee, Mass. It was a brilliant and eloquent denunciation of the godlessness of the day, yet it was not pessimistic in tone, for he spoke encouragingly of the future in his address to the members of the school.

Sixth Week

LECTURES—PHILOSOPHY IN AMERICA, REV. JOHN T. DRISCOLL, S.T.L.—
THE NEO-CELTIC MOVEMENT, REV. HENRY E. O'KEEFE,
C.S.P.—HARP RECITALS, MR. JOHN CHESHIRE.

This week was Irish week at Cliff Haven, the evenings being devoted to lectures on the Neo-Celtic Movement, by the Rev. Henry E. O'Keefe, C.S.P., of New York City, and harp recitals by Mr. John Cheshire, the famous harpist of the Seidl Orchestra. During this week the attendance at the School reached the 800 mark.

PHILOSOPHY IN AMERICA.

On Monday morning, August 8, Rev. John T. Driscoll, S.T.L., gave his first lecture on Philosophy in America during the Nineteenth Century, dealing with the Transcendental Movement. The following is the abstract of this very powerful lecture:

"The history of philosophic thought in the nineteenth century is a fascinating and valuable subject for study. At no period in the world's history has philosophic speculation exerted so vital an influence upon human thought and activity.

"The Transcendental School exerted a deep and wide interest on the American mind during the earlier years of the Nineteenth Century. Starting in New England with a select few, it never lost its loyal habitation and name. Yet it is a mistake to view it as an isolated ebullition of American philosophic thought. Its close connection with the reigning systems of European Idealism, the intelligent character of its leaders, and the result they achieved show that it was a phase of a wide-spreading intellectual movement, and that its influence was far more extensive than at first sight is supposed.

"The sources of New England Transcendentalism are chiefly two. The first is negative and preparatory. It is the revolt from the Calvinistic Theology of Puritanism, and the influence of Unitarianism as proposed especially by W. E. Channing. The second source was positive. It was the influence of Kant of Fichte and of Schelling through the medium of the writings and translations of Coleridge and Carlyle. German Idealism thus fell upon fruitful soil, and blossomed into the fruit known as New England Transcendentalism.

"As a philosophy Transcendentalism is abstract and shadowy. It can best be described as an exaggerated form of ideal pantheism resting on no basis of observed and scientifically proved fact, but on so-called data of consciousness which cannot be accurately defined or distinctly verified. Of doctrine in the usual sense there was none. To the Trans-

cendentalist, Christianity was an illustrious form of natural religion; Jesus was a noble type of human nature; Revelation was a disclosure of the soul's mystery; inspiration was the filling of the soul's lungs; the purpose and aim was self-culture.

"A distinctive feature of New England Transcendentalism which sharply distinguished it from European Idealism was its sociological aspect. With the courage of their convictions the leaders attempted in Brook Farm and in Fruitlands to put into practice their theories on education and human life. The effort was short-lived and its promoters scattered."

THE NEO-CELTIC MOVEMENT.

The lecture on Monday evening was the first in a course on the Neo-Celtic movement by Rev. Henry E. O'Keefe, C.S.P. It was a parallelism between Zionism and Neo-Celticism—a comparison made possible by the fact that the hope of each movement is to save from destruction an ancient national ideal. It was a lecture that stimulated thought and brought home to all the present position of the Irish people. He said, in part:

"But in speaking of the Irish race I wish to combine all the conflicting racial elements of Irish nationality under one head. I would direct my words to the one type which represents all the races of Ireland—the Celtic, the Gaelic and even the Norman. Moreover, in discoursing concerning the nation itself, I would think of it, not so much as a land which drew—as rivers to the sea—different streams of European races, but as a country which had or has its own peculiar complexion of civilization. If it be true that the elect among men are chosen by God to bear the sins of the people and to effect His work through heroism and self-sacrifice, may we not say the same of nations and especially of the beloved country of Erin? Around the great martyred Hero of a seeming lost cause there kneel the goodly company of the just nations, the weepers and the warriors, or sit by the gates or by the sea and look toward the West.

"He does not read history aright who sees in the Irish martyrdom of seven hundred years nothing but the outcome of human events. The circumstances forced by men are divinely permitted to complete some providential historic development. The day must come when this long cycle of suffering will cease—when Erin shall bind up the dishevelled tresses of her hair and put on the habiliments of life and of love. There she sits—the Silk of the Kine—on the bleak rocks lashed by the waves of the sea. Weeping, she hath wept in the night and her tears are on her cheeks. The drops of glistening dew on her hair are the only helmet she wears. Her raiment is woven from the green of the moss in her valleys and the purple of the heather on her hills. She is lovable even in her melancholy, but she would be lovelier still if the light of hope came to her eyes and the winged step of freedom to her feet. In forecasting her destiny we are confronted with a problem—we stand between the hopes and the fears of the Irish nation."

HARP RECITAL.

Following Father O'Keefe's lecture came the short harp recital by Mr. John Cheshire, the eminent harpist, who has for the past ten years been the harp soloist in the Metropolitan Theatre, New York City. Mr. Cheshire gave but three solos, two representative of the oldest Irish music and the third a composition of his own, an arrangement of the "Last Rose of Summer." The first two selections, "O'Carolan's Draught" and "Planxty Sheaghain Rusidh" were the work of the earliest known bard, Turlogh O'Carolan. In his playing of them, Mr. Cheshire brought out all the sweetness and tenderness of melody and all the mildness and clearness of rhythm that mark the characteristic Irish music. His arrangement of "The Last Rose of Summer" was a masterpiece. Mr. Cheshire is a thorough artist. His instrument is simply the vehicle of lofty and fervent expression. Under his sway, it fairly sang, so exquisitely tender was his touch.

Rev. John T. Driscoll, in his second lecture, Tuesday morning, dealt with the American philosophers who have based their systems of thought on the work of the Scotch philosophers. He said in part:

"Adumbrations of this school are found in Carmichael and Hutche-Its first great exponent is Thomas Reid. The disastrous development of Locke's sense-empiricism as presented by Berkeley and Hume aroused Reid to formulate a new system. He protested against the conclusions in the name of common sense. To him common sense is conceived (1) as the power of knowledge in general, or (2) as the Faculty of Reason or the Science of Principles, the Light of Nature, or finally (3) as a capacity for certain original and intuitive judgments which may be used as the foundation of deductive reasoning. Reid is strong in combating representative perception, but he is not so clear in setting forth a positive doctrine. Thus perception is defined (1) as the power to know the external world on the occasion of some of the bodily senses, or (2) as the capacity to suggest the existing world of matter as the cause of some or all of these sensations. Hence his famous theory of suggestion. Thomas Brown is known as an acute analyst and an eloquent writer. He holds with Reid and Stewart the common sense teaching on first principles, yet in terminology, methods and conclusions has labored to consolidate the philosophy of association. Hamilton was the most conspicuous figure in English philosophy during the nineteenth century. He recognized the weakness of Reid and sought in Kant for what was lacking in the position of his predecessor. His work was an attempt at a reconstruction. His fundamental doctrines are the Relativity of Knowledge, and the Law of the Conditioned."

The second point made by Rev. Henry E. O'Keefe, C.S.P., in his lectures on the Neo-Celtic Movement may be stated as follows:

"The fear is that Erin, that small island, cannot withstand the tide of modern material and commercial splendor which is sweeping all over the world. The fear is that with the loss of her ancient traditions and language and music and population she may lose her individual life as a nation and become a prosperous shire—an English colony. When Her Majesty, the late Queen, ascended the throne, there were ten millions of souls in Ireland—to-day there are less than five. The population was depleted by one-half during her Majesty's reign. Indeed, some of us confess to a state verging on pessimism when we look upon the state of Irish politics to-day.

"On the other hand, there are men of a more optimistic temper who see in the recent transference to Ireland of minor departments of government, a faint foreshadowing of the fuller national liberty which is to come. There are patriots and acute thinkers who find in the recent federation of the conflicting political elements, a portent of the future national reconstruction.

"'May the God of nations grant that this will come!'

"It is peculiar sometimes to great spiritual events that they are wrought by the materially weak and by the simple. If we are to believe history, Ireland's greatness is not to be found in the external facts of history, but rather in that more subtle region of the spirit. Her better life has not been public. She has moved rather under the clefts of the rocks—within the region of emotion and thought and interior grace. Hence, she has never once strewn fleets of ships across the seas or planted armies in foreign fields. Her glory is of the soul. 'The beauty of the King's daughter is from within.' Who knows but that if Ireland had historically and materially prospered she might have fallen from the state of grace, and then we could no longer speak of the purity of her Christianity, of the chastity of her life."

Father O'Keefe's lecture was appropriately followed by Mr. John Cheshire's second harp recital, which, as a musical treat, even surpassed his previous performance.

At 11:30 Wednesday, August 10, Rt. Rev. Bishop Colton, of Buffalo, together with the delegates accompanying him to Cliff Haven and a large number of Summer School members, were photographed in a group before the Albany cottage, where the Bishop made his headquarters during his sojourn at Cliff Haven. The party then proceeded to the site of the Buffalo cottage on the lake front, north of the Champlain Club, and there, with a new spade trimmed with green ribbon, the Bishop broke ground for the Buffalo cottage—a magnificent building, which will grace Cliff Haven in 1905.

Father Driscoll delivered the third in his magnificent series of lectures discussing Science, Philosophy. He said:

"The term Science-Philosophy is used to designate a philosophy school which arose about the middle of the nineteenth century and exerted a powerful influence upon human thought. Its aim was to explain the universe and man by an appeal to the principles of physical science. The doctrine was a philosophy of physical science



and the contradiction involved in the attempt is best expressed in the above title.

"Its sources are two-fold—philosophical and scientific. (1) The Transcendental Idealism of the early years of the nineteenth century was developed into an exaggerated form and produced a reaction. A universal distrust in philosophy arose and men turned aside from its study in disgust. Again Hamilton's doctrines on the Relativity of Knowledge and the Law of the Conditioned contained principles which in their logical development gave rise to Agnosticism. (2) At this period the study of the Physical Sciences had grown in extent and popularity. It was natural that students should turn from an exaggerated and partial Idealism to the study of the Sciences which gave exact and positive knowledge. But in the fervor of a reaction they went to the opposite extreme and proclaimed that Physical Science alone gave true knowledge. Hence arose the Science-Philosophy which has also been termed Agnosticism, Naturalism, Positivism and Monism.

"This school of Philosophic thought has many points of contact with Materialism. They are congenial, they are confined to the world of sense phenomena, they deny the existence of supra-sensible entities; there is no God, no soul. The result of the teaching was Scepticism. With such principles no one could know or hope to know a solution for the fundamental truth of religion.

"The corner-stone of the Science-Philosophy is the theory of abiogenesis. Thus Prof. Haeckel admits that if this theory be proved false, his whole system falls to the ground. In reply we point to the sciences of Biology, Geology and Astronomy. A fundamental and well-established law of Biology is that life only came from life. Geology clearly teaches that there was an Eozoic age, a time when no life in any form whatever existed upon the earth. Finally, Astronomy maintains that the polar system was gradually evolved from a primordial gaseous mass called nebula.

"The superstructure of the Science-Philosophy was the doctrine of Evolution. This doctrine was popularized by Darwin and extended by his followers to explain the present state of the universe of man. The error was in confounding the law of growth with the universal theory of evolution. In the enthusiasm over the new discovery, men forgot that things differ in nature one from another."

A trolley-ride party in the afternoon, for the children, given by Rev. John F. Mullany, of Syracuse, and a dance at the Champlain Club in the evening were the special social features of Wednesday.

Contemporary Idealism was the subject of Father Driscoll's lecture on Thursday morning. It was a lengthy and most learned effort.

The thesis of Father O'Keefe's third lecture on the Neo-Celtic Movement was that Ireland has an ancient and national ideal that is worth preserving to the world. It was a lecture to arouse an audience distinctly pro-Irish in its sympathies. Among other things, he said:

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"Amid Ireland's hopes and her fears, and in the face of diverging opinions as to her future, there is one practical hope towards which ardent lovers (no matter what their political creed) may bend all their energies. It is the golden mean which will procure a mode of civilization conserving all the supernatural aspirations and ancient ideals, and yet at the same time tacitly adjust itself to the benefits of modern prog-The quick intuition, the mystical tendencies and even the very passions of the people are religious. There is little executive or mechanical genius in them if we balance these qualities with their spiritual sense. They are the feminine element in the races. They work best in perpetuating the life of a nation when in relationship with a more dominating They are emotional, susceptible and assimilative and tender as They produce best under the influence of a masterful external women. environment. Their wit, imagination, melancholy and fluency of speech are tokens of the artistic nature rather than those of men of action. As woman by her subtlety and charm influences the world for good or evil, so Erin by her tears and her smiles and endurance of sorrow and spirituality has played her delicate career on the stage of the world's drama. Beautiful Ireland, comely as the daughter of Lir, but rich only in the treasure of a pure conscience, has ever been the fruitful mother of saints and heroes, dreamers and poets. When the vision dies, the people perish. It is the providence of God that some nations should suffer, by way of atonement for the sins of others—that some nations should be refused material contentment that the sacred love of country and national ideals may not perish from the hearts of the people. It were better for a nation to suffer undignified dissolution and die from off the face of the earth than that in spite of God's inspiration it sin against the light and prostitute the gift of a holy mission. It were better that fever and plague, coercion and famine, pillage and slaughter should drain away the lifeblood of some and exile the others, if by such crisis, God should multiply his people out of Egypt. Clonard, Lismore and Armagh are no longer nooks of sacred lore, but the Irish faith and morality are as pure as they were in the time of Saint Malachi or Saint Lawrence."

The foregoing lecture was followed by an exquisitely artistic harp recital by Mr. John Cheshire.

It may be here mentioned that the special course in Sloyd and in Physical Culture and Dancing given under the direction of Miss Pauline Heck, of the Plattsburg Normal School, and Miss Loretta Hayes, of Waterbury, Conn., respectively, met with deserved success throughout their sessions.

Father Driscoll finished his course Friday morning with an eloquent lecture on the Neo-Scholastic Movement. In it he said in part:

"Scholastic Philosophy can with justice be considered the philosophy of the Catholic School. It is the product of the most intellectual era that the world has ever seen. It is the greatest movement of care-



fully reasoned and connected thought that the human mind has produced. It gave precision and scientific form to the great system of Christian theology. In its best and purest form it lives in the teaching of the Catholic Church. Her doctrines are worded in the phraseology of St. Thomas. When we teach 'matter and form of the Sacraments,' when we maintain that 'the soul is the substantial form of the body' we propose truths which can be understood only after learning a fundamental tenet of Scholastic Philosophy.

"Catholic Revival prepared the way for the Neo-Scholastic Movement. Its beginnings go back to the Latin works used in the schools, to Trendelenburg and Barthelemy, St. Hilaire. But the encyclical of Æterni Patris, published by the late Pope Leo XIII in 1878, created an enthusiasm for the study of philosophy. The works of St. Thomas Aquinas became the text-books in the schools, and the principles which form its framework were widely diffused. The spirit of calmness and solidity which gave to Scholastic Philosophy a strong hold on the minds of the Middle Ages, breathes through the teachings of the Neo-Scholastic School."

On the same evening Father O'Keefe completed his course on the Neo-Celtic Movement—a course that is to go down to history as one of the notable features of the program of studies of the session of 1904. In his lecture last night he paid particular attention to a disputed point, the utility of a revival of the Celtic language. He declared in a masterly argument that its revival is the most effective means of preserving the ancient national ideal.

This lecture was followed by Mr. Cheshire's closing harp recital, which proved to be of surpassing excellence.

The social events of Friday evening were a euchre and dance at the New York Cottage and a most enjoyable tea at the Algonquin Cottage in honor of Mr. and Mrs. Cheshire. The athletic event on the same day was a baseball game at Clinton Park, in which the Summer School Baseball team defeated the Fifth Infantry by a score of 17 to 4.

On Saturday evening there was a very entertaining minstrel performance in the Auditorium.

On Sunday, August 14, High Mass was sung by Rev. John F. Mullany, of Syracuse, assisted by Rev. D. J. Hickey, of Brooklyn, and Rev. Dr. Norris, of New York.

Marzo's Mass in G was sung for the first time by the choir.

The preacher at the High Mass Sunday morning was the Rt. Rev. Mgr. M. J. Lavelle, V.G. The trend of his sermon was to urge all to make the most of their God-given talents, even though by so doing they incurred trials and sorrows. The message that particularly comes home to us at this time, he said, is the one of self-sacrifice, the one that is inculcated in these words: "Deny thyself, take up thy cross and follow me."

In the evening there was a reception in the Auditorium in honor of the former President of the School, the Rt. Rev. Mgr. M. J. Lavelle, V.G.



Practically the entire population of Cliff Haven turned out to do him honor. Seldom has such hearty applause been heard at Cliff Haven as when he stepped forward to address the audience. He spoke about the pleasure he experienced in being once more at Cliff Haven, and said that though no longer an official his heart was in the work.

Seventh Week

Lectures—Spanish Literature, Professor J. D. M. Ford—Missionary Life, Rev. John P. Chidwick

Monday, the 15th of August, was the Feast of the Assumption, which was beautifully celebrated at Cliff Haven. There was a grand procession of the children, attired in blue and white, through the grounds to the Chapel of Our Lady of the Lake, where they listened to a brief address on devotion to the Blessed Virgin by the Rev. Dr. Mullany, of Syracuse, which was followed by the act of consecration to the Mother of Christ and blessing of medals. In the afternoon were athletic sports for the children.

ALUMNÆ AUXILIARY ASSOCIATION

Another important event of Monday was the annual general meeting of the Alumnæ Auxiliary Association. It was held in the Auditorium at half-past eleven in the morning. Mrs. Charles E. Nammack, the First Vice-President, was in the chair. The moderator, Rt. Rev. Mgr. M. J. Lavelle, was also present. Besides the reports of the President, Secretary and Treasurer, there was an address by Mgr. Lavelle and the election of officers. Mgr. Lavelle exhorted all to realize fully the mission of the Auxiliary and to have courage to do the work required, as it meant much to the cause of the Summer School.

Votes of thanks were also given to Mgr. Lavelle for his kind assistance rendered at the time of the semi-annual meeting in New York, and to the New York officers and directors and Miss Margaret Lavelle and Mrs. Charles Nammack and Miss Mary Jones for their energetic efforts in making successful the Alumnæ dances of the past winter.

The result of the election follows. The officers will be in for a term of one year, but the directors for three years, those elected Monday being only a third of the board:

Moderator-Rt. Rev. Mgr. M. J. Lavelle, V.G.

President-Miss Kate G. Broderick, New York City.

First Vice-President-Mrs. Charles E. Nammack, New York City.

Second Vice-President—Miss Gertrude McIntyre, Philadelphia.

Third Vice-President-Miss Frances Lynch, New Haven.

Treasurer-Miss Jennie Naughton, Brooklyn.

Secretary—Miss Mary Jones, New York City.

Assistant Secretary-Miss Julia Hinchliffe, Paterson.

Directors — Mrs. John B. Riley, Plattsburg; Miss Mary A. Curtis, New York City; Mrs. John J. Barry, New York City; Mrs. J. J. Donnelly, Paterson; Mrs. E. A. Loughlin, Long Island City; Miss Eleanor Colgan, Brooklyn; Mrs. J. J. Malloy, Montreal; Miss Mary Gibbons, Buffalo; Miss Mary Mullany, Syracuse; Miss Anna Cook, Brooklyn; Miss Monica Ryan, Long Island City; Miss Alice Murphy, Rochester; Miss Vivian Hart, New York City.

SPANISH LITERATURE

On Monday morning, August 15, Dr. J. D. M. Ford, Professor of Romance Languages at Harvard University, lectured on "The Old Spanish Epic Verse." He spoke from the point of view of a literary philosopher who traces the evolution of a literature, and so his lecture was profound enough to suit the most captious critic, and yet it was based upon principles so broad that it was easily understood by all. In abstract, he said:

"In epic tradition Spain is one of the richest lands of the Occident. A number of Spanish warriors of the Middle Ages have been celebrated in heroic verse, but only three of the early poems are preserved to us in an ancient versified form. These three belong to the twelfth and thirteenth centuries and relate to the greatest of all the Spanish mediæval champions, Rodrigo or Ruy Diaz de Bivar, called the Cid, and to the battlesome Count of Castile, Fernan Gonzalez.

"Of the subject matter of the poems now lost we have knowledge from the Spanish chronicles—notably from the General Chronicles of Alphonsus the Learned.

"Besides possessing much epic material Spain has a very abundant ballad literature. The earliest of the ballads are epico-lyric in their nature and deal with certain of the figures about which the epic matter likewise clusters. Hence the theory has been advocated, as it was for the Homeric epics and the German Niebelungenlied, that the epics grew out of ballads and represented amplifications or accretions of them. It is now definitely known, however, that the oldest of the ballads are of no earlier date than the end of the fifteenth century, and that they are the result of a disintegration of the ancient epics or were based by their authors on the summaries of epic stories found in the chronicles. Instead of passing through any preliminary ballad stage, the Spanish epic really began with imitations of the French epic poems (the chansons de geste), which antedated them by many years."

MISSIONARY LIFE IN THE EAST

In the evening a large audience gathered to greet again at Cliff Haven Rev. John P. Chidwick, the naval chaplain, whose fame is now worldwide on account of his connection with the ill-fated *Maine*. He talked eloquently and enthusiastically on "Glimpses of Catholic Missionary Life in the East." In introduction, he said:

"The religion of Jesus Christ is a world-wide cause. He came for all men and all times. His commission to His apostles was: 'Go teach all nations, baptizing them in the name of the Father and of the Son



and of the Holy Ghost.' He wished mankind to be a flock, of which He will be the shepherd; He desired that all men should constitute or form a temple, of which He will be the corner-stone. The hymn of praise in faith from earth was to be as unbroken and united as the hymns about the eternal throne from the hosts of heavens. In a religion of this character the missionary spirit must be an essential mark. At all times the Church of Jesus Christ must body forth the spirit of striving and sacrificing to make of all races and kinds of human beings one fold and one temple. There must be an unceasing endeavor to bring the light to those who sit in darkness and in the valley of death. Thank God, this characteristic has always been a note of theh Curch of which you and I are blessed as children. In the spirit and manner of the Master she has never ceased to strive for the salvation of all souls wherever the precious creations were to be found. Her missionaries have not gone forth with her armies to intimidate or force nor with the knowledge that a strong and watchful force would protect or avenge them: they have at all times gone upon their way heroically, relying upon the power of God alone; they have labored in the patient, self-sacrificing spirit of our Lord, and lo! the conquest of the world, which Napoleon and Alexander the Great vainly dreamed of and sought to accomplish with legions of armed men, they have achieved, bringing all sections, north, east, south and west, to the feet of Christ and by the power of the Cross alone."

Dr. Ford delivered his second lecture on Tuesday morning, which was a profound and scholarly exposition of the Prose Writings of Spain in the day of her glory.

On Tuesday evening Father Chidwick spoke on "The Friars in the Philippines." He said, in part:

"After my faith had been strengthened and my zeal fired by the sacrifices of our missionaries elsewhere, you may ask 'if I was not shocked by what I beheld in the Philippines.' Certainly I would have been if what you have read and heard were true. The friars have been described as robbers of the people's land and despoilers of their virtue. The Philippine nation has been pictured as degraded and enslaved and the Mephistopheles of the awful drama, the friar.

"My blood boils with indignation at the calumnies which have been heaped upon the brave, fearless, enthusiastic men of God who have served our faith in those far-off lands of the East.

"Contrary to calumny, the conquest of the archipelago was effected not by the sword, but by the Cross. The first band of apostles, led by Padre Urdanetta, landed near where now stands the city of Cebu. Immediately Catholic doctrine and morality took root and flourished. Tribe after tribe submitted to them, town after town was built by them, and, teaching religion from the pulpit and agriculture in the field, in less than a century civilization appeared in the land and schools were opened,



cities were filled with skilled artisans, the fields with intelligent farmers, and over all flourished the Cross of Jesus Christ.

"Not only was the civilization of the land effected without the firing of a shot, but from the first expedition of Legaspi down to 1828, there was not a single Spanish soldier in the Philippine Islands. From 1828 1,600 Spanish artillerymen were sufficient to preserve the peace of the colony. Consider this well. A few handfuls of men, the leaders of the people, never once calling for help from their mother country. Are savages so lost to manhood that they would permit the handful to rob them of their land and virtue and make no protest against it? Do these historians of the Philippines think that we are imbeciles to believe this contradiction to all the rest of the history and especially to our experience with the Indians? The fact that these men could remain in the islands without any forceful help, depending solely upon the 'people's' attachment to them, is proof of the virtue and sacrifice of these men in the highest degree. You will look in vain in history for a monument to man's energy and sacrifice and to the glory of God which equals the conversion of the Philippine Islands by the Spanish friars."

On Wednesday, August 17, Dr. Ford lectured on "Spanish Lyric Poetry." The lecture, though profound and scholarly, was so clear and simple that it gave pleasure to all. Space does not permit of any adequate abstract of the address. In the evening the regular weekly dance took place at the Club, with a large attendance.

In his lecture on Japan, Thursday evening, Father Chidwick said:

"Current events have made Japan the most interesting country of our times. She has always been regarded as the most beautiful and attractive land in the Orient and her people as most refined and æsthetic. Her progress during the last thirty years has also been noted with admiration, but her remarkable advance as evidenced in her present success in modern warfare against one of Europe's oldest, most powerful and most resourceful nations, has been a revelation. The enterprise, boldness, thoroughness, determination, energy and ingenuity of the nation forbid any pessimistic view of her future.

"The name Japan is a corruption of the word Nippon, which means land of the rising sun, a name appropriately given to the island empire by its neighboring flowery kingdom, not only from Japan's relative position, but from the beauty of field and flower, which seem to catch all the colors of the sunlight and from the art of the people which reproduces in fascinating effects the painting of field and the pencilling of flower.

"The Japanese style their country Dai Nippon, Great Japan, and the name is significant of their wonderful patriotism, large cities, multitudes of people, great enterprises, magnificent achievements and worldwide ambition. But by the side of greatness is smallness. The large cities have toylike houses, the crowds of people are individually below



medium height, untiring energy is supported by light daily subsistences, and the art tends to variety and beauty of small detail rather than to heroic and grand conception.

"Americans are particularly favored by the Japanese. They look to our people as their foster parent in the family of nations. We, by moral persuasion, backed by force in the hands of Commodore Perry, compelled them to open their ports to the commerce of the world, and the event has been their blessing in disguise. The introduction of modern ideas could have only one effect on the ingenious and progressive mind of the Japanese, and within twenty years of the appearance of Perry, the old order of government and civilization had passed away and Japan had begun to take her place among the nations of the world. To-day her ports are filled with the commerce of the world, her cities are well filled with strangers and her children are found as students in every prominent university, gathering the latest results of scientific research and modern thought to bring them back to enrich their native land."

The illustrations showed life in Yokohama and Tokyo and vividly represented the beauty of Kamakura, where is Japan's most famous Buddha, and the charming scenic effects of cherry-blossom trees in Uyano and Shuba parks.

Professor Ford's lecture on the Spanish Drama was interesting and instructive. The following is a résumé of it:

"As in Greece and certain other lands, so in Spain the drama made its first appearance in connection with the ceremonial of religious worship. The first Spanish play extant, an Epiphany play, is an outgrowth of the liturgy of the Catholic Church.

"Toward the close of the fifteenth century the era of a continuous dramatic composition begins, with the Pastoral Plays of Juan del Encina, who is generally termed the father of the Spanish theatre. Many writers follow in his footsteps, among them Torres Neharro, Gil Vicente, Cueva, Rueda and even Cervantes. With the last named we reach the period of the Golden Age, whose particular glory it is to have developed the drama to a marvelous degree of excellence.

"Originality, strong religious sentiment and sturdy patriotic spirit, these are the informing characteristics of the wonderful theatre of the sixteenth and seventeenth centuries, and they are exhibited in the plenitude of their force in the many plays of the great masters, Lope de Vega, Tirso de Molina and Calderon, as well as in those of writers only second to them, as Guillen de Castro, Alarcon, Rojas, Moratin and many more.

"The splendor of the Golden Age was followed by the darkness of decay of the eighteenth century.

"But a reform was set on foot and artistic and literary finish was again given to the plays, especially in the case of the works of Moratin the Younger.

"With him we crossed the threshold of the nineteenth century, into which his activity continued. Before long the advent of Romanticism



was marked by tendencies toward freer methods of dramatic composition than the classicists had favored, and the triumph of Romanticism was assured by the successful first performance of the 'Don Alvaro' of Rivas. To the ranks of the Romanticists there also belonged Zorilla and the sentimentalists, Hartzenbusch and Garcia Gutierrez. To the latter's 'Trovador' is due the inspiration for Verdi's opera, 'Il Trovatore.'"

The subject of Professor Ford's lecture on Friday morning was the "Spanish Novel." Amongst other things he said:

"The tendency to story telling inherent in the human race reveals itself already in the anecdotic elements in old Spanish literature, to which the fullest expression is given in the fourteenth century by Juan Manuel's framework of tales called the 'Count Lucanor.' The fully perfected form of prose fiction, the novel, appears in the fifteenth century, if not earlier, with the famous romance of chivalry, the 'Amadis de Gaula.'

"The romance of chivalry was wholly idealistic in its aim. The realistic document representing the frailties of human nature is the 'Celestina,' a novel with no human dramatic elements in it, which was composed toward the end of the fifteenth century.

"The external conflict between the real and the ideal is given its most perfect expression in the 'Don Quixote' of Cervantes, the greatest work of novelistic fiction known to the civilized world. In this immortal story of the hero Don Quixote, with his grotesque ambition to revive the knight-errantry of the Middle Ages, typifies the Spanish idealistic hidalgism, which continues to live in a romanic past, while the rest of the world is giving attention to the material present and to a future of progress. Over against the knight's mystic form of idealism stands the rank materialism of his Squire Sancho Panza, who is concerned only about the gross bodily needs of the moment. Beyond a doubt, the 'Don Quixote' is primarily a social novel."

"The Art and Religion of Japan" was the topic of Father Chidwick's interesting illustrated lecture on Friday evening, of which the following is an abstract:

"There are many striking evidences in Japan to convince the visitor that the Japanese have entered heart and soul into modern civilization. Japanese in European costumes are everywhere in evidence, telegraph lines glisten over all the highways, telephones are installed in all the principal business houses and trolleys run along the Gueza in Tokyo. But the most important change for the visitor is the improved mode of travel and transportation. Not many years ago, in fact, within the memory of some of my middle-aged companions, excursions to the interior were most discomforting, with pack horses and jinrikishas, while the poor made of themselves beasts of burdens, carrying their effects on foot. To-day there are 400 miles of railroad connecting all important centres and reaching to all desirable resorts. The fare is moderate, one sen, two sen, three sen per mile, according to the class of travel, as the system



is European. The cars and locomotives are small, the trains never heavy, the tracks narrow and the road-bed fairly hard.

"Thirty miles an hour is the speed of an express, but twenty or twenty-five miles is the usual rate. There are very few accidents, but except from Kobe to Nagasaki there are no sleeping or dining cars. Dinner is had generally at the railroad stations, where hard-boiled eggs, sandwiches and bottled beer must satisfy the inner cravings.

"All through the land, the train runs by rice-paddies, which yield the principal subsistence for the people. As is well known, rice is the chief support of all the Eastern people, including all the teeming millions of India. Japan lends itself to cultivation of this plant, as the country is mountainous and drains into the valleys, where the rice revels in soft earth and water. But Japan is not a fertile country. Only one-twelfth of the land is arable and the rice-paddies require tracts of land that the country scarcely yields enough for its own support. In fact, the farmer, as a rule, has no more than will provide for his own family, and as every member of the family is needed on the farm, Japan lacks its surplus of hands who might be employed in factories and other industrial pursuits. This will be for some time to come a great drawback to the development of manufactories in the empire.

"At times the farmers are so poor that they cannot afford to live upon the rice they grow. Barley, a much coarser food with less nutriment, must suffice for them. The poor are very poor, yet get comparative comfort from slender means. Cotton garments serve them for all seasons, and the cold winds nip their bare limbs and pierce their few thicknesses of clothes, and the fierce heat of summer torments them; but they can endure these extremes with stoical good-nature, and enjoy their lovely spring and autumn the more. A small hut with a thatched roof gives them shelter, while a straw mat with a woolen comforter will supply the single room with furniture and bedding, and their rice or barley, with fish or their sea-weed, will satisfy their cravings of hunger."

These observations were accompanied by illustrations of rice fields and huts as seen along the road to Nekko, and were followed with pictures of the impressive temples of Japan's Sacred City.

ARCHBISHOP FARLEY AT THE SUMMER SCHOOL

Cliff Haven was again highly honored, Sunday, August 21, by the visit of a distinguished prelate of high rank and of wide influence, His Grace, Most Rev. Archbishop Farley, Metropolitan of the New York diocese.

Solemn High Mass was sung in his presence by Rev. E. F. Gibbins, of Buffalo. The officers of the Mass were as follows: Deacon of the Mass, Rev. R. McNabb, Brooklyn; sub-deacon, Rev. Joseph McKenna, Flushing; deacons of honor, Rev. James F. Dougherty, of New York, and Rev. John F. Mullany, of Syracuse; and masters of ceremonies, Messrs. E. J. Ryan and James Winters, of Dunwoodie Seminary, New York City.

The preacher of the Mass was the Very Rev. Herbert Farrell, Dean of



the Brooklyn diocese, and the subject of his sermon was "The Real Presence." It was a vigorous exposition of one of the most vital of Catholic doctrines. In delivery Father Farrell is not surpassed by any preacher heard at Cliff Haven in a long time. His is of the forcible yet reserved style of preaching—of that kind which is free from artifice, yet notably impressive.

ADDRESS BY ARCHBISHOP FARLEY

At the conclusion of the Mass the Archbishop rose from his chair, advanced a few steps and addressed the congregation. Among other things he said:

"Every time that I enter the grounds of the Catholic Summer School, my soul fills with joy and pleasure at the thought that here is a place consecrated to God and devoted to the propagation of His holy work. For I feel that here Catholics may come alone or in families and find nourishment for the faith that is within them. You have that intellectual stimulation so necessary to your mental growth; you have society that is free from ostentation and vulgarity; but more than all, you have before everything that which inspires and maintains the love of God within your hearts. Therefore, I feel like blessing this place, because of the great work which it has already accomplished. I pray God that it may so increase as to spread abroad its influence for good; that it may become a foundation, a centre which will radiate the light of faith throughout the length of our land."

Following this, the Archbishop bestowed his blessing upon the congregation.

The pilgrimage to the shrine of St. Anne, Isle La Motte, Sunday afternoon, was one of the pleasant affairs of the session. About 400 of the guests of the school boarded the *Maquam* at half-past one. The party was headed by Rev. John F. Mullany, of Syracuse. Benediction of the Blessed Sacrament was given in the little chapel by Father Mullany, prayers were recited and a sermon was preached by Rev. Henry E. O'Keefe, C.S.P., on the sacred historical associations of the Isle La Motte.

The annual grand concert for the benefit of the Chapel of Our Lady of the Lake, on Saturday evening, was, without doubt, the crowning musical event, not only of this session, but of all sessions in the history of the school. On its program were the names of the best of those who have given pleasure to Summer Schoolers in former years, Mrs. Marion Lopez, Miss Berthe Clary, Miss Sadie Donnelly, sopranos; Miss Gertrude Gallagher, contralto; Rev. J. Talbot Smith, tenor; Mr. Bernard Sullivan, baritone; Mr. Camil'e Zeckwer, pianist, and Mr. Howard Greene, cornetist. In addition to these was the eminent 'cellist, Mr. Rosario Bourdon, of Montreal. It was a choice gathering of talent, such as would have graced the concert platform at any more pretentious place. As a result, the chapel is enriched by a goodly sum.

Eighth Week

LECTURES — AMERICAN CONSULAR SERVICE AND TRADE RELATIONS, PROF. J. C. MONAGHAN.

On Monday morning, August 22, Professor J. C. Monaghan delivered the first of his series of lectures on the "American Consular Service and Trade Relations with Foreign Countries." Mr. Monaghan is a former consul for the United States and is at present in the newly organized Department of Commerce and Labor at Washington. His lectures were amongst the most interesting, up-to-date and instructive courses given at the school during the session. The following is a résumé of his opening address:

"It is hard to think that so very great a people, as we know the Greeks to have been, were without a consular system of some kind. For commerce played its part in those far-off times and places. The brilliancy of Athenian art, the most brilliant the world has ever seen, is no more able to obscure the boats of Athenian merchants than the Medici and Machiavelli are able to obscure the ships of Florence, Venice and Pisa. The brilliant story in Plutarch, about Cineas, in his life of Pyrrhus, tells that the ancients had a cunning and wise system of diplomacy. If diplomacy was developed, as Cineas' life and triumphs would seem to indicate, why not a consular service? Consulates," continued the speaker, "in the modern sense have been made to serve the purpose of all kinds of protection both of trade and persons: hence they have had a political as well as a commercial purpose. The United States is said to have the worst consular system in the world, yet, according to French, German, Belgian, and English evidence, we get the very best service and, on the whole, certainly as far as trade reports are concerned, the very best results. Our consuls have to go over every invoice submitted to them for inspection and certification; and every dollar's worth of goods that goes out of foreign gates destined to go in at our gates, must be certified to by a United States consular officer if the invoice covering the goods is for an amount above one hundred dollars. Because of our system, ad valorem rather than specified duties, foreign merchants and manufacturers doing business with the United States are often tempted to undervalue consignments. Consular officers are expected to keep a watchful eye on all exportations to this country; they are required to furnish prices, current in their consular district, to our customs officers; and to co-operate with the United States Treasury agents stationed abroad for the purpose of detecting and defeating efforts of under-valuation.

"With regard to reform in the consular service, until the idea of a carefully, scientifically trained corps makes its way into public favor, I would urge the appointment of: (1) clever newspaper men, preferably reporters of trade, market, industrial and financial notes; (2) secretaries of boards of trade, chambers of commerce and technical experts. I would supplement that work of our consuls, even if we adopt the training-school system by the industrial commercial or technical experts. No



consul can ever acquire a sufficient amount of knowledge to make him anything like the equal of the merchants, manufacturers and experts, with whom he will have to deal. Hence the need of specially trained men for particular places."

SOCIAL LIFE IN JAPAN.

Father Chidwick's lecture on "Social Life in Japan" was given on Monday evening. We give the following condensed and thoughtful passage from it:

"The truth is, that it is a difficult thing to analyze the nature of Japanese character, it is so filled with contradictions. They seem to be playful children, yet they are thoughtful philosophers; they appear to be trifling and fantastic, yet they are wise and logical; they seem to be mercurial and loquacious, yet they are conventional and stolid; they seem to be frank and open, yet they are full of concealment and are deep. Without doubt, it is true that they will lie sooner than displease you by contradicting your statement. Perhaps a study of the character could best be made by first remembering the treachery, immorality and untrustworthiness of the Malay race from which they sprung, and by making due allowance for the resentment awakened against the foreigner by his sense of superiority too often exercised with brute force over the native. But that the natural character is gentle and pleasing, refined and æsthetic, that the people are brave and patriotic, admits no doubt. In the manner of their work they act directly contrary to us: what wonder that their intellectual standards are different, and what wonder that it requires study and patience to understand them, which the foreigner refuses to give that he may obtain a true idea of the character and know how best he may win and hold their favor?"

Father Chidwick was accorded a reception at the New York Cottage.

Mr. Monaghan's lecture, Tuesday morning, on "England and Italy in Trade," delighted a large and interested audience. In it he showed that while the era of coal and steam had given England a predominance of trade, the era of electricity now setting in would restore Italy to her former eminence in trade and commerce.

Father Chidwick's last lecture, on the "Religion and Politics of Japan," met with a crowded audience. Concerning the religion of Japan, he said:

"Christianity found three religions in Japan to dispute its progress. Shintoism, Buddhism and Confucianism. The first, worship of nature and ancestry, has ceased to be a religion, and is now only a national cult. Confucianism in Japan differs from the Confucianism of China in as much as the latter lays greater stress upon filial obedience than loyalty to country, while the reverse is the observance in Japan. It was the religion of the daimios and samurai and died with them. Buddhism is divided into eight sects, which are sub-



divided into thirty-five branches. Shintoism, although declared by the government no longer to be a religion, and Buddhism are followed by the masses, but the educated classes are agnostics and infidels.

"Out of the fifty millions of people about one hundred and thirty thousand are Christians, of whom seventy thousand are Catholics. The Japanese Catholics have shown a wonderful tenacity to the faith, reddening the soil of their land with the testimony of blood, and many of them preserving their faith without priest or religion for the more than two hundred years that the country was closed to foreign communication."

FIRST SUNDAY-SCHOOL CONFERENCE

The first of the educational conferences was held in the auditorium on Tuesday, August 23, Very Rev. M. W. Holland, V.F., of Port Henry, presiding. In opening the conference Father Holland pointed out that as long talking is not profitable in the class of Christian doctrine, neither is it desirable to introduce it at these conferences, but to have the fruits of the experience and methods of all. To begin the discussion of the topics assigned for the day, he began by reminding his hearers that the Christian doctrine class ought to unite the best features of the home, the school and the church. It is there that we are taught what we believe and practice all our lives. The church is a teacher, the class of Christian doctrine is the most favorable field of action.

The well-bred child will be sent to the director, but many others must be sought out. In securing the attendance of this element the greatest force will be the kindness of all engaged in the work. The waif must be won by kind interest of priest and teacher, invited by them and by the other children. He must have some one "to go with" and receive a kind reception. The keenest interest must be aroused and sustained. Maps, charts and rewards assist. Never overtax the ability of the child. The sensitiveness of children as well as their tender years must be respected. We must reach from the heart to the mind of the child. No favorites must be recognized. The children require "square dealing."

Securing competent teachers ofttimes presents the greatest difficulties. No eccentric persons should be allowed to teach. The teacher should be a representative Catholic, intelligent, devoted to the work and, if possible, trained. It is a wise precaution to let teachers know when inviting them that, unless they can attend regularly, their services are not wanted. There should be supply teachers to take the place of those unavoidably absent. Give each teacher a graded class, a definite program and a roll book. Do not add to a teacher's work because she has finished.

Rev. D. J. McMahon, D.D., president of the Summer School, spoke next, bringing out the usefulness of the confraternity of Christian doctrine and the good work it has done for New York City.

On Tuesday evening a unique and thoroughly enjoyable party in the form of the Shadow Dance was given at the Curtis Pine Villa.



More Distinguished Visitors

Tuesday of the eighth week was marked by the arrival at Cliff Haven of a number of distinguished visitors, amongst whom were the famous Benedictine scholar, Dom Gasquet, of London; Rev. Mgr. Nugent, of the Catholic Times, Liverpool, and Rev. M. J. O'Callaghan, of Manchester, England; also Mr. Patrick Ford, the veteran editor of The Irish World, and Mr. Thomas Swift, associate editor of The Champlain Educator.

The arrival of Dom Gasquet was naturally of very great interest, both because of the position which he holds among the learned men of the world, and for the fact that he has come to give one of his celebrated historical lectures at Cliff Haven.

A pretty event was the delightful entertainment, "Half Hour with the Little Misses," given Tuesday night at the Champlain Club.

Professor Monaghan's third lecture Wednesday morning was on the subject of "Trade with Germany."

The abstract of Professor Monaghan's talk follows:

"I never hear the word Anglo-Saxon superiority that I do not think of France, Italy, Spain, Greece and the Orient. Much of what is best in Anglo-Saxon superiority is an inheritance from the past, particularly from the Latins. The work of the empire's schools is responsible for much that is best in the empire's recent record.

"The schoolmaster deserves a great deal of credit. No matter how much military glory may have been due to Von Moltke and his staff, the schoolmaster sat with him in the saddle at Sadowa and Sedan. Neither the man behind the books, nor the man behind the guns, nor the man on the deck of the ocean greyhound can be neglected. They did their work well.

"A common error concerning the empire is made by the people who are continually referring to the Germans as copyists. They are copyists, or imitators, but they are something besides. There is no more inventive people on earth excepting our own. Their record since 1878, when they opened their Imperial patent office, reads like romance.

"Its schools are among the world's very best. They are leading up to the highest kind of life. They are teaching her how to farm, how to care for the fields, the flocks, the vineyards, the orchards; they are opening up the earth, the sea and the sky to the exploiting genius of her people. From the crowning glory of her system—the famous Imperial Institutes, founded by Helmholtz in Berlin—to the humblest of her industrial art schools is a long way, but it is a way that is well worth investigating."

SECOND SUNDAY-SCHOOL CONFERENCE

The second of the Sunday-school conferences took place Wednesday morning. Rev. Thomas J. O'Brien, formerly superintendent of Parish Schools in Brooklyn, and at present pastor at Whitestone, L. I., was the leader of the discussion of the day on the subject of Sunday-school Material. He dwelt at length upon the value of pictures as a means of influencing the child's thoughts and of giving him high ideals. "It is an easy matter," he continued, "for any teacher to make a collection of copies of the works of the great masters, so abundantly can they be found in magazines, on calendars and in low-priced single copies." To prove this point he showed several beautiful pictures which he had picked up in this way. The use of the stereopticon was also highly praised by him. In addition to this discussion and in order to make his talk more practical, he gave a list of books and pictures and charts that may be obtained to help on this good work.

The question then arose about the children of foreign extraction who are being brought up in the large cities among influences that are anti-Catholic. Mrs. B. Ellen Burke, secretary of the conference, and Miss Alice Sullivan, of New York, told of the dangers that assail all foreign children, but particularly the Italians, and gave some suggestion as to the best means of bringing them back to the fold.

LECTURE BY DOM GASQUET.

The lecture by the celebrated Dom Gasquet Thursday evening naturally attracted a very great deal of attention. Eminent as have been many of the speakers heard at Cliff Haven, it is seldom here or elsewhere that an opportunity is found to listen to a man of so wide a reputation and of so important a position in the ranks of scholars as Dom Gasquet. "Christian Democracy and Parish Life in Mediæval Times" was his subject. It was one of general interest, dealing as it did with a problem that even to-day confronts the people. Although profound and scholarly in matter, the presentation of the thought was so marvelously clear and simple as to make the lecture within the understanding of all. An abstract of this valuable lecture follows:

"The social question is now always with us and theories are rife about how to meet the danger of the socialistic civilized countries of the present day. My purpose is not to deal with theories, but with facts. I propose to briefly deal with the relation of the 'classes' and the 'masses' in pre-Reformation days in England.

"The Church most carefully laid down what according to Christian ethics this relation should be. It knew no such distinction between the rich and poor as obtained later on when Protestant principles had asserted their supremacy. Synods and canonists clearly set out the principles which must regulate the relations between those who were in possession of wealth and those who by God's providence were needy and poor. The religious books of instruction laid down the law on this almost as clearly as Pope Leo XIII did in his Encyclical a few years ago. In pre-Reformation days pauperism as distinguished from poverty was unknown, and there was then no such impossible gulf between class and class as obtained when the Reformation was an accomplished fact. This great religious revolution substituted the idea of individualism as a basis of property for the idea of Christian collectivism. What the English reformers wanted was the goods rather than the good of the Church.



No greater crime against the poor is recorded in history than the confiscation of the property of the guilds which were the benefit societies of the poorer classes and represented their savings and, steadying the price of labor, fulfilled all the functions which trade unions have striven to satisfy. An examination into the records of the past will, I think, satisfy any student that the true principles of Christian Democracy, or Christian collectivism, were understood and acted upon in Catholic days.

"So, too, in the mediæval parish there was a community of interest and of responsibility which is of great interest to us to-day. Priest and people were bound together in the many good works which centred around the parish church, and the parish was an ever-present reality to the flock as well as to the pastor. The church-wardens' accounts which have escaped destruction show how practical that interest was, and how one and all, rich and poor, vied with one another in beautifying God's house and assisting their father and friend the priest in his many works of charity."

Professor Monaghan's lecture on Russia, China and Japan and Trade was full of valuable information imparted in a most fascinating style. In the course of his talk he said:

"In 1855 Commodore Perry paid a visit to Japan. Was he welcome? It is a great, grave and grievous mistake to think, much less to talk, of the Japanese as a race or nation just emerging from barbarism. It is thousands of years since the word barbaric could be applied to the Japanese. The same is true of the Chinese.

"To-day I am to deal with the possibilities of a continental development or Chinese development similar to that of Japan. Vast as are our own resources, they seem insignificant when compared with those that Richthofen and others assure us are possessed by China. Shansi alone has 15,000 square miles of anthracite coal. Another part of Shansi has more than 15,000 square miles of bituminous coal. Iron is found, as in this country, close to the coal. Gold, silver and many other valuable minerals abound.

"The Chinese climate is healthy and helpful. All kinds of fruits and flowers abound. Work is possible in all parts of the country.

"The soils, for there are several, are among the richest in the world. Here, then, is a land teeming with millions of people, rich beyond ourselves in resources. The wand that awakened Japan is being waved above the wheat fields, mines, etc., of the sister kingdom. What is to happen? Who will answer?

"While neither prophet nor prophet's son, I have no hesitation in saying that the opportunities of the future, in the Orient, are for us: China, like Japan, will want locomotives, rails, ships, machines, etc. Who is to supply these? If we are wise, we will; if we are foolish, someone else will. There were never such chances as now. In Russia there is a field for our merchants and manufacturers surpassed only by China, and, perhaps, the financial and industrial possibilities of South America.

The \$500,000,000 spent to build the great Siberian railroad is a bagatelle compared with the millions that will have to be poured into the maw of the road and railroad builders in Russia during the next hundred years. Russia has already put forth \$500,000,000 for one road and has projected canals to cost \$850,000,000. One of these is to unite the Volga with the Don; another is to bind the Baltic and the Black Seas. Still another of these gigantic undertakings is a canal to be cut from St. Petersburg, north, to connect the Neva, and by that means the Baltic with the White Sea, via lakes Ladoga and Onega. In all these vast enterprises who is to lead and help? Who is to open up the millions of miles of Russian forests? Who is to open her mines, build her roads? We, if we are wise; others, if we are unwise."

THIRD SUNDAY-SCHOOL CONFERENCE.

The third Sunday-school Conference was held Thursday, under the direction of Mrs. B. Ellen Burke, of New York City, editor of the Sunday Companion. The chief speaker at the Conference was Rev. J. F. Fenlon, of St. Joseph's Seminary, Dunwoodie, who has established in New York City a Confraternity of Christian Doctrine.

FOURTH SUNDAY-SCHOOL CONFERENCE.

Another Sunday-school Conference was held on Friday to discuss "Pedagogy and the Catechism." The conference assumed the form of a symposium with the Rev. Thomas McMillan, C.S.P., director of the Sunday-school of the Church of St. Paul the Apostle, New York City, who as leader spoke of the need of pedagogy, or at least of a knowledge of the principles of pedagogy to a successful Sunday-school teacher. One cannot do successful work if there be no regard for the method or . for the spirit of the work. The best teachers are not necessarily those who are most trained, but those who have highest ideals and who have unfailing sympathy and keen judgment. This knowledge of pedagogical principles is inborn in some, but must be gained by others. He also spoke of the things which should be taught in the Sunday-school. Some, he said, believe that that which shows the wonders of the material world should have a place. But such a system is faulty. If Sunday-school teaching fails in bringing the child's thoughts to the supernatural, it fails in the greatest mission—the lifting of a child's mind to God. A most interesting and suggestive discussion followed, many of the clergymen and laymen participating in it.

The other speakers at the conference were Rt. Rev. Dom Gasquet, Very Rev. Mgr. Nugent and Prof. Monaghan.

The following is a synopsis of Prof. Monaghan's brilliant lecture on "America in Trade," delivered on Friday morning, August 26th:

"How many of us have ever heard of the phenomenal growth of the Republic's population? In 1900, according to the twelfth census, it was ess than 75,000,000. To-day it is nearly 85,000,000. It is surely as



nearly 85,000,000 as it was then to 75,000,000. Here, then, is an increase of more than a million a year. This is far from race suicide. And yet a large part, nearly one-half of the increase, is due to immigration. ing the fiscal year 1904 nearly 1,000,000 immigrants entered at our gates. In agriculture, commerce, manufactures, mining, and fishing we are able because of the Republic's resources to occupy and maintain first place. In only one country, China, is it possible to surpass us. A British combination, including Canada and all the other British colonies, might surpass us, but such a combination is hardly to be expected. Of the industrial world's most important textile fibre, cotton, we produce four-fifths of the 14 or 15 million 500-pound bales. Of the world's wheat crop we produce one-fourth. Of the world's corn crop we produce four-fifths; of the world's tobacco crop we raise a half. Of the world's hogs, not the human kind, we raise half; of the world's cattle fully one-fourth; of the world's fish supply we furnish a fifth; of the world's timber one-third; of the coal contributed to the world's stock we furnish a full third. No nation except China has coal mines to compare with ours. Of the world's output of gold and silver we supply a fourth. Of the world's manufactures we produce one-third. Of these the leading lines are (1) flour and corn meal; (2) textiles, particularly cottons and woolens, possibly the coarser kinds; (3) canned meats; (4) iron and steel; (5) machinery; (6) lumber; (7) clothing; (8) liquors; (9) boots, shoes and leather goods; (10) books and newspapers.

"Compared with the commerce of the world that of the United States is fully one-fifth, by some it is believed to be one-fourth, of the world's total trade. The foreign commerce of all the countries on earth excepting that of our country is only equal to our internal trade. Both are known to be about \$20,000,000,000. Although one of the youngest nations, we are to-day the richest, possibly not per capita—though I doubt even this—but surely in the aggregate. Our accumulated wealth amounts to nearly \$80,000,000,000 against Great Britain's \$67,000,000,000 and \$47,000,000,000,000 for France and \$39,000,000,000,000 for Germany."

Ninth Week

LECTURES — RECENT PHASES OF RELIGION, ETHICS, ETC., REV. JAMES FOX, S.T.D.—READING CIRCLES AND THE SUMMER SCHOOL. REV. MORGAN M. SHEEDY — READINGS, MISS MARY CANNEY

On Monday morning, August 29, the Rev. James J. Fox, S.T.D., Professor of Philosophy at St. Thomas' College, Washington, D. C., began his course of lectures on "Recent Phases of Discussion Relating to Religion, Ethical Culture, Etc." His first lecture treated of "Conscience as a Guide of Conduct."

Introducing his subject with the saying of Lord Acton that "the development of conscience is the key to all human history and the evolution of civilization," the lecturer touched briefly on the manner in which

the history, literature, and personal life experience emphasize the fact that in the moral nature of man lie the sources of all that gives dignity and worth to human life and destiny. He then pointed out that notwithstanding the intimate connection between the moral and the religious, the two are distinct, and, for the purpose of philosophic investigation, are to be carefully distinguished. The scope of morality having been designated, Dr. Fox expounded the various opinions that have been propounded with regard to the nature of the moral faculty and reached the definition of conscience. He showed that the exercise of conscience implied the existence of two categories of action—right and wrong—into which conduct is resolved. The classification of action implies, furthermore, that some criterion is necessary, and therefore available, by which the right course of action may be distinguished from the wrong. The development of this point consisted in an exposition of the natural law of morality; its basis and manifestation.

Beyond the judicial function, the lecturer proceeded, conscience is vested with another characteristic. It does not merely pronounce in a speculative manner what is right and what is wrong; it delivers its mandate with an authoritative voice, creating the sense of duty and calling for obedience under penalty of disloyalty to our nature and injury to our dignity. Wherein, then, lies or whence is derived the authority of conscience? This question is to be treated in to-day's lecture, when it will be shown that, unless we fall back on God, as the personal moral Ruler of the Universe, no sufficiently effective sanction can be attributed to conscience. In conclusion the lecturer pointed out the prerogative of conscience as the final and inviolable guide of the individual in all moral action.

An Evening with the "Antigone."

Last evening was devoted to a reading by Miss Mary Canney, Instructor of Elocution in the Academy of Mount Saint Vincent. Miss Canney is a graduate of the Emerson School of Oratory, the school which sends out probably the best-trained speakers in the country. Her selection last night was admirable, being the wonderful tragedy of Sophocles' "Antigone." She made use of various English translations, notably those of Plumpter and Francklin. Not all of the play was given, only such remarkable scenes as those in which Antigone defies the tyrant Creon and goes to her tomb. Several of the beautiful choruses, for which this drama is noted, were read by Miss Canney to the accompaniment of Mr. Emile Zeckwer. Mr. Zeckwer's part in the success of this was very great, as might be expected by all who know the breadth and scope of this artist's gift. Miss Canney's reading of the acting scenes was accompanied by many difficulties, chief among which was the necessity of impersonating so many different characters, but she surmounted all with wonderful ease. Whether she was to represent the high-minded, courageous Antigone, the weak, yielding Ismene, the passionate Haemon, or the blind



despot, Creon, she caught the essential spirit of each speech and read it with a sanity, dignity and individuality that were most admirable.

In his second lecture Dr. Fox spoke on the subject of "Conscience and God." Resuming the subject of his previous lecture, he said that the recognition of some moral code, however imperfect, is an absolute necessity for the existence of human society, and hence, some moral system has always and everywhere prevailed. But such a system might only concern the external relations of men with each other, such as could be enforced by police regulations. The deeper and more important element of morality, embracing the motives of conduct and the upbuilding of character, could fall but imperfectly, if at all, within its scope. There has been, generally speaking, a recognition of this wider and deeper aspect of morality among men, involving the conception of some authoritativeness in the moral law itself, dependent on some religious sanction.

Then, after showing that, to a certain extent, morality may, in universal cases, and for some time, struggle along without a prior religious basis, its complete and permanent maintenance can only be secured, founding it on the moral law, upon the will of God considered as the ruler of the universe, with whom man can enter into personal relations through his intellect and will.

THE READING CIRCLE MOVEMENT.

There was a large audience of devoted admirers to greet Father Sheedy on Tuesday night, when he delivered a masterly address on the Reading Circle Movement.

He narrated the early history of the movement, its wide field, and its great influence on the Catholic people of the country. In summing up the results of the movement, he said:

"The work of the Reading Circles has only just begun. The movement, like all such, has its ebb and flow. But its mission is not at an end. Never was there greater need in the history of our country of wisdom and of Catholic faith than at the present moment. Let us, then, take up this work anew by establishing and multiplying our Catholic Reading Circles. Let us make our young men and women prize the things of the mind; let us propagate Catholic truth and support Catholic literature; let us encourage our young writers; let there be once more in every community an intellectual centre whence will radiate among the people great and ennobling thoughts which will interest, console and strengthen."

In regard to the future, he said, the work of the Reading Circles must be broadened so as to include not only among their members those of culture, but also those who have had few educational advantages. In order to accomplish this, he said, a sort of a school-extension movement would be necessary. "Such provision would," he said, "give our Catholic youth the means and opportunity to continue education after they have left school. The great mass of our children leave school at the age of from twelve to fourteen years, and before the habit of good





reading has been cultivated. All will concede the importance of attaching these youths to a system that will continue by practical methods their educational training. The hope is felt that such a movement will be considered worthy to be recognized as a practical part of the educational system of the Church, an institution into which boys and girls may enter after they are obliged by necessity to leave school to earn their living. Discipline and habits of study as the result of school training make boys more easily managed if taken in hand at once."

And in conclusion, "Such has been the aim and purpose, as I conceive it, of the Catholic Reading Circle movement. There can be nothing higher or nobler. The whole idea is beautifully expressed by Tennyson:

"Let knowledge grow from more to more;
But more of reverence in us dwell;
Till mind and heart, according well,
May make one music as before,
But vaster."

"Conscience" was the subject of Dr. Fox's third lecture. delivered on Wednesday morning. Dr. Fox indicated the differences and the relations between morals and religion. As soon as we recognize that the moral law manifested to conscience is expression of the divine will, then religion, inasmuch as it comprises a recognition of our dependence on God, and consequently an obligation to obey and serve him, extends its sway over the whole field of rational conduct, and requires of us, if religion is to be genuine, a faithful observance of the moral law. The supremacy of conscience as the highest personal guide and ultimate authority, the voice of conscience is the voice of God, was next taken up. In the development of this point, Dr. Fox entered into an explanation of how it happens that sometimes one person may be conscientiously bound to follow a line of conduct in direct contradiction with one which some other person is equally bound in conscience to follow. Here a full explanation of the value of motive, the difference between a moral act as viewed subjectively and objectively, was given. The lecturer next proceeded to examine the charges sometimes urged against the Catholic Church—that her claim of spiritual authority over her subjects is a usurpation of the rights of conscience.

THE CATHOLIC SUMMER SCHOOL.

Father Sheedy's lecture Wednesday evening was on "The Catholic Summer School." It was not exactly a history of the movement, yet the historical element was by far the strongest. Father Sheedy was one of the three men who met "one dark winter's day" to discuss the feasibility of instituting a Summer School, a plan urged by Mr. Warren E. Mosher, the only layman in the trio—the clergymen were himself and the Rt. Rev. Mgr. Loughlin, the second president of the school. From this conference sprung the effort to arouse others, and from this awakening of the people came into being in a short time the Catholic Summer

School of America. A most interesting part of Father Sheedy's lecture was that in which he expounded the idea of the Summer School, what it really is. In this connection he said:

"It is not a school in the strict sense; it is rather an assembly of cultivated people who meet to talk, chat and listen to the discussion by eminent scholars of things of the mind. It is not a Sunday-school gathering, though there is a calm, beautiful, devotional atmosphere in the place; it is not a school of special studies in which within a limited time and by consecrated efforts, proficiency may be made in any one branch; it does not pretend to give a complete course or to issue a diploma.

"The primary import, the main purpose of the Catholic Summer School, is this: To give from the most authoritative sources our Catholic point of view on all the issues of the day in point of history, in literature, in philosophy, in art, in political science, upon the economic problems that are agitating the world, upon the relations between science and religion; to state in the clearest possible terms the principal underlying truth in each and all of these subjects; to remove false assumptions and to correct false statements, and to pursue the calumnies and slanders uttered against our Church to their last lurking place. Its purpose is, in brief, to use the cross-hilted sword of Truth to drive the heathen out of our modern life."

Another interesting topic discussed was the historic interest of Cliff Haven. Here he said:

"The historic interest which clings about this particular locality makes it more impressive that the very heart of so famous a neighborhood should become in this wise for a second time the cradle of a great Catholic intellectual movement. Here the military star of France declined with the downfall of Ticonderoga. But the missionaries of the defeated nation won genuine victories on this same ground in the conversion of souls, sealed with the blood of the heroic Jesuit martyrs who fell in the effort to lead the Indians to the light of faith."

Father Sheedy's discourse was frequently interrupted by applause, and at the close he was accorded a most hearty demonstration of goodwill

The fourth lecture in Dr. Fox's course, on "Conscience and Authority," was given Wednesday morning before a large audience.

The subject of the lecture was the relation of the individual to civil authority and the consequent relations between Church and State.

Dr. Fox said in brief:

"The civil authority is from God; it is not instituted under any particular form, or conferred immediately; it is divinely given in the fact that man by his nature requires to live in society, moves that he may develop his powers, and attain to a suitable condition of existence. Then, as civil society requires for its existence some form of authority, the latter is legitimate and necessary with the sanction of the Creator be-

hind it. Hence it follows that it can claim the obedience of conscience."

He next inquired how far the individual shares the responsibility of the state.

Finally, Dr. Fox treated of the relations between religion and civil authority—Church and State—arising from the fact that both have the same subjects. After considering the theoretical idea of a union between Church and State, of which the Jewish theocracy was a realization, he briefly reviewed the actual conditions of the modern world which make the union of Church and State impracticable and undesirable. In conclusion he dwelt upon the favorable results to the Catholic Church in the country, which have attended the complete separation of Church and State.

On Thursday evening, Miss Canney repeated her previous elocutionary success by giving a most artistic reading of Shakspere's "Twelfth Night." Miss Canney's excellent work was placed in a beautiful setting by the music furnished by Professor Zeckwer. The performance was greeted by the warmest applause indicative of thorough appreciation.

Dr. Fox had the honor of delivered the last lecture of the thirteenth session of the Summer School. His subject was "The Training of Conscience." Unrestricted individualism, he showed, tended toward interpretations of duty and of rights at variance with true ethical ideas; while everybody must take his conscience for guide, it behoves him to seek the instruction requisite for taking a correct view of his obligations, and to correct and control idiosyncrasy of his own character and appeal to the course of conduct vouched for by competent authority. Besides enlightenment to know the right, the having of conscience requires the development of the will, the formation of character and moral habits of action. The establishment of Christian morality, he showed, went hand in hand with the establishment of the Church in religious beliefs; the ethical ideas of the world to-day have been drawn from Christian sources, and find their base in Christian dogmatic teaching; they may continue to live when this foundation is given up, but it can only be in a crippled and weakened form. He illustrated this truth from the fact that in America a wide difference of belief in the great dogmatic beliefs of our common Christianity has been attended with a rapid deterioration in the divorce evil, and a degeneration in the standards of life.

He concluded by applying the principles espoused in the course of his lectures to the question of whether it is possible to give adequate instruction and training to morals apart from religious instruction.

CLOSING OF THE SUMMER SCHOOL.

The thirteenth session of the Catholic Summer School was officially declared closed yesterday morning at the conclusion of the last lecture in Dr. Fox's course, on "Religion and Morality," by the Reverend President, Dr. Dennis J. McMahon. He spoke eloquently and somewhat at



length on the success of the past session. Among other things he said:
"I cannot help but think as we come to the end of our work at Cliff
Haven how well we, as a body, have lived up to the motto of our School
'Deus Illuminatio Mea'—'God is my Light.' From the very first,
whether in prayer, in work, or in play, this has been our guiding principle.
In fact, this has been a notable session, not only for our adherence to
this motto, but also for the even and all-round development at which
we aim.

"Intellectually, the Summer School has taken great strides forward. Unusual opportunities have been given to hear the best thinkers and speakers expounding the Catholic point of view. An addition to our intellectual forces this year that cannot be overestimated was the Teachers' Institute. About twenty-two skilled teachers, holding over thirty classes every day in all the branches of learning, have helped to strengthen and solidify our intellectual foundation; with God's blessing this part of the work has come to stay.

"It has been a source of untold pleasure to us that so many of those who were engaged in this work then, and since then, have expressed themselves not only as delighted with the School, but have declared that in the spirit of cordiality and of friendship, and in the beauty and the historic intent of location, it surpasses any other Summer School of the State. Such expressions give us not only encouragement, but also a stimulus to continue advancing.

"Socially, surely Cliff Haven again comes to the front. There have been entertainments galore to suit every taste, yet all have been conducted with regard to health and to the convenience of others. In your own cottages you have also found much pleasure, and so too much praise cannot be given to those hostesses who have so faithfully and so energetically endeavored to make the time pass happily for all. The out-of-door recreative features have also proved exceedingly attractive. Whether it be golf, tennis, baseball, boating or swimming, the facilities have been of the best.

"But who can have failed to see that behind all this study, and back of all this pleasure, has been that deep religious spirit that is the glory of our Catholic community? Certainly this has been a session to bring us closer to God, and to make us better able to do His Holy will.

"The work of the School should not be stopped with these few weeks. Go forth to your homes, carry with you the spirit, the energy and the ideals of this work, propagate its mission in spirit and in deed, and God will certainly reward you. Help the course of the Summer School that it may become a potent factor in the work of lifting our people to the highest plane. With this thought in your mind and this hope in your heart, let us now receive the official declaration that the session of 1904 is at an end."

Reading Circles

CATHOLIC READING CIRCLE REPORTS, 1903-1904

SUBJOINED is a list of Reading Circle reports, which were presented at the last session of the Champlain Summer School, August, 1904, showing the good work accomplished during the season 1903-04. These reports are published for the purpose of placing before our readers a variety of courses of study and programs suitable for the coming Reading Circle season. Here will be found outlines of work to suit every taste, hints and suggestions that can be utilized, names of books, subjects of lectures, popular Catholic lecturers and entertainers; so that no Reading Circle should have any difficulty in selecting subjects for study or in conducting a course of reading and lectures.

A casual examination of these reports will reveal the fact that Reading Circles in general chiefly confine their work to Literature, Sacred Scripture, History and Philosophy. It is noticeable how little attention is paid to Science, Civics, Social Economy, Nature Study, Æsthetics and the Home. Only one lecture on "The Catholic Home" appears in the lists. Yet, while Literature, Sacred Scriptures, History, Philosophy may rightly be regarded as the staple subjects for Reading Circle study, much interest and profit also attach to the other enumerated subjects. Science, for instance, offers a fascinating field that could be opened out and experimentally illustrated by capable lecturers; Civics and Social Economy generally lend themselves readily to discussion and would, perhaps, attract men to the Circles; Hygiene and Æsthetics, as applicable to the home as well as to the sanitary conditions and environments of city or town, should appeal strongly to the gentle sex. A pleasing feature of practical and very interesting Circle work has been developed to perfection by the Fenelon Reading Circle, of Brooklyn. This energetic organization during the last season devoted a great deal of attention to Catholic local history and associations, resulting in a valuable contribution to the history of Brooklyn and New York. Another novel feature was introduced by a Circle, along the lines of the history and work of the great public institutions found in our large cities. Some Circles, too, appear to be thoroughly alive to the value of the practice of identifying themselves with some striking social function which, on account of its representative character, is regarded as an event by the whole community. This function may take the form of a reception, a reunion, a grand euchre or a concert and entertainment; but whatever shape it assumes, it becomes a source of strength to the Circle by winning for it the recognition and attendance of the best people.

Since one of the chief objects of the Reading Circle Movement is to substitute systematized for desultory reading, it behooves every Circle to frame for itself a clear and definite outline of the work it proposes to take up, as to both subject and method of study. An ill-defined, vague indefinite program, if anything of the kind is worthy of the name, will bring dissolution to any Circle, no matter how well organized it may otherwise be.

ROSARY READING CIRCLE, NEW YORK CITY.

Subjects of Study: The Literature of John Ruskin; Art, as exemplified in the famous Madonnas. Books used:

WORKS BY JOHN RUSKIN: "Mornings in Florence," "Elements of Drawing," "Seven Lamps of Architecture," "Sesame and Lilies," "Crown of Wild Olive," "The King of the Golden River."

Works on Art: "Lives of the Painters," Vasari; "History of Sculpture," Lubke; "Handbook of Painting," Kugler; "Sacred and Legendary Art," Mrs. Jamieson; "Legends of the Madonnas," Mrs. Jamieson; "History of Our Lord," Mrs. Jamieson, continued by Lord Eastlake; "Essays on Art," Montalembert; "Vandalism in France," Montalembert.

Ruskin Biography: "Life of Ruskin," Collingwood; "Ruskin (Modern English Writers Series)," Mrs. Meynell; "John Ruskin," Frederic Harrison

LITERARY ESTIMATES OF RUSKIN'S WORK: "Tennyson, Ruskin and Browning," Mrs. Thackeray; "The Work of John Ruskin; Its Influence Upon Modern Thought and Life," Waldstein; "Ruskin and the English Lakes," Rawnsley; "John Ruskin, Social Reformer," Hobson: "Studies in Ruskin," Cook; "Tennyson, Ruskin, Mill and Other Literary Estimates," Harrison.

Remarks: Essays were written on all subjects of the program. This circle consists of 30 active and 30 associate members.

CATHEDRAL STUDY CLUB, NEW YORK CITY.

Subjects of Study: The Poets as follows: Coventry Patmore, John G. Whittier, Eugene Field, James W. Reilly, Edgar A. Poe, Thomas B. Aldrich, Thomas Moore, Henry W. Longfellow. Lectures: First set—The History of the Earliest Foundations of Rome; second set—Studies in Dramatic Literature; third set—Some Substitutes for Christianity, (a) Theosophy, (b) Christian Science, (c) Spiritualism. The lectures were given by the Rev. William B. Martin. Remarks: Active members, 125. Papers were prepared and read on the given subjects by the members.

SETON CIRCLE, NEW YORK CITY.

Subject of Study: American Literature. Essays were read on Longfellow's "Evangeline"; Life and Works of Longfellow; Lowell and Holmes Contrasted; Lowell's "Sir Launfal"; Life and Works of Nathaniel Hawthorne; Hawthorne's "House of the Seven Gables"; Life and Works of Poe; Poe's "Raven"; Holmes' "Chambered Nautilus"; Father Ryan as Priest and Poet; The Writings of Fathers Tabb and



Ryan Contrasted; Whittier's "Snow-bound" and Patriotism in America. Remarks: A number of the members of this circle undergo examination for the Regents' certificates. The circle's annual reception is regarded as one of the principal social events of the Bronx, and is always very largely attended.

THE LACORDAIRE READING CIRCLE, POUGHEBEPSIE, N. Y.

Subjects of Study: Shakspere's "Twelfth Night"; Readings from Lamb, Hawthorne, Alice Meynell, and Kenneth Graham, together with The Champlain Educator and the Ave Maria. Remarks: Membership, 50 men and 50 women.

OUR LADY OF GOOD COUNSEL CIRCLE, BROOKLYN, N. Y.

Subject of Study: Church History. Lectures: The Roman Catacombs, Rev. Wm. A. White; the Study of History, Marc Vallette, Ph.D.; St. Francis of Assisi, Rev. Thomas J. Mulvey; Encyclical of Leo XIII on the Labor Question, Rev. Wm. McGinnis, D.D. Books: Miscellaneous, chiefly biographical and historical. Every three months the Brooklyn Circulating Library sends a "traveling library" of 50 books, chosen by the Moderator, Rev. J. J. Mahon.

HOLY ANGELS ACADEMY ALUMNÆ ASSOCIATION, BUFFALO, N. Y.

Subjects of Study: American Historians Reviewed and Compared; Père de Roo; Jesuit Relations; Rev. A. Guggenberger, S.J., historian, compared with Bancroft, Prescott, Parkman, etc.; Cathedrals of the World—Rome, Paris, Montreal, Cologne, Antwerp, etc. Books used: Convent Library; Guggenberger's "General History of the Christian Era"; Meagher's "Cathedrals of the World"; various magazines. Remarks: Membership, 137—pupils of the Academy only. This Association combines works of charity with Reading Circle work.

THE ANGELUS READING CIRCLE, NEW ROCHELLE, N. Y.

Subject of Study: Object, to present to the members the Catholic side of history, to familiarize them with Catholic literature, and to cultivate a taste for Scripture study. Lectures: The year's work consisted of a series of fourteen lectures on St. Matthew's Gospel. They were prepared by the Director, Rev. Thomas B. Kelly, and dictated and explained to the members by him. Remarks: Membership, 25 men and four women. During the coming year the subject of study will be the Anglican Schism—"The History of the English Church in the 16th century, from Henry VIII to Mary," by James Gairdner, will be the text-book.

THE CARDINAL NEWMAN READING CIRCLE, DUNKIRK, N. Y.

Subject of Study: Irish History and Literature. Books used: New York State Travelling Library and other books. Remarks: Membership, 20 men and 20 women.

CARDINAL NEWMAN READING CIRCLE, ROCHESTER, N. Y.

Subjects of Study: Travel in Europe; Essays on Catholic Institutions in great cities, on Dante, Savonarola, and others; also on Missions in North America. Books used: Parkman; "Was Savonarola Excommunicated?" by O'Neill; "Walks in Rome," Hare; "The New Life of Dante," Symonds. Remarks: Membership, 40 women. This organization has been in existence 16 years and has always been most successful in point of membership, regular attendance and in its courses of study and reading.

THE FENELON READING CIRCLE, BROOKLYN, N. Y.

Subjects of Study: History of Catholicity in New York. For the coming season—Great Women of Catholic History. Lectures: Idylls of the King, Condé B. Pallen; Catholic Pioneers of Brooklyn, Rev. Wm. Farrell; The Catholic Renaissance of the Twentieth Century, Dr. John M. Reiner, Villanova College. Books used: "History of the Catholic Church in the United States," by J. Gilmary Shea; "Lives of the Deceased Bishops of the Catholic Church in the United States," by R. H. Clarke, LL.D.; "American Church History," by Rev. Thomas O'Gorman; "The Earliest Churches of New York and Vicinity," by Gabriel P. Disoway. Remarks: Membership, 150; men 30, women 120. The Annual Reception to the Bishop of Brooklyn is the chief social event of this circle.

SAINT REGIS READING CIRCLE, NEW YORK CITY

Subject of Study: Christian Apologetics. Lectures: God and Nature; History of Apologetics; Religion and History; Religion and Man. Lecturer, Rev. Father Fagan, S.J. Books used: "Christian Apologetics," Devivier; Schanz, "The Bible."

SANTA MARIA READING CIRCLE, PLATTSBURG, N. Y.

Subjects of Study: Literature, History and Art. Remarks: This is a young circle; membership, 15.

NEWMAN READING CIRCLE, ALTOONA, PA.

Subjects of Study: English Literature; European History in 19th Century; Current Events. Books used: Literature—Halleck; History—Judson; Current Events—Catholic Magazines and Press. Remarks: This circle is the only active literary society in Altoona and the members (18 men, 18 women) are justly proud of it; they hope to take up a University Extension course during the coming season.

SEDES SAPIENTIÆ CIRCLE, PHILADELPHIA, PA.

Subjects of Study: Church History and Holy Scripture principally. Literary work is not neglected. Books used: Many; also articles from books and magazines bearing on lectures to be attended and on the various questions studied. Remarks: Membership—24 women.

THE JOHN BOYLE O'REILLY READING CIRCLE, BOSTON, MASS.

Subjects of Study: Saints, heroes and poets of the Sacred Scriptures—one meeting a month; Standard English and American Authors by vote of circle—once a month; Current Literature—at monthly meetings not taken up by lectures. Lectures: The Madonna in Art, Miss Mary Catherine Crowley; Shakspere's Songs and Ballads, Michael J. Dwyer; The Thirteenth the Greatest of Centuries, Dr. James J. Walsh. Books used: Gigot's Works on the Bible; Works of Agnes Repplier, George Eliot, Oliver Wendell Holmes. Remarks: Membership—men 25, women 109. Meetings thrice a month.

Notre Dame Reading Circle, Boston, Mass.

Subject of Study: Historical and Literary Aspect of England, Ireland and France during the 18th Century.

CHARLES WARREN STODDARD READING CIRCLE, SALEM, MASS.

Subjects of Study: Reading and discussion of the books following:

Books used: "The Warden," "Barchester Towers," and "The Last
Chronicle of Basset," by Anthony Trollope; "Exits and Entrances," and
"For the Pleasure of His Company," by Charles Warren Stoddard. Remarks: Membership—men 9, women 9.

HECKER READING CIRCLE, EVERETT, MASS.

Subjects of Study: Various subjects or topics or authors of current literary, social, or religious interest, presented by members of the circle or friends. Lectures: Motives of the Church in Her Ritual, Rev. M. J. Doody; Foundation and Mission of the Catholic University of America, Rev. Wm. H. Grant; Religious Situation in France, Mr. Stephen Gilman. Remarks: Membership—men 3, women 20.

PHILOMATHIC LITERARY SOCIETY OF NOTRE DAME, CINCINNATI, OHIO Subjects of Study: Gospel of St. Luke; Literary and Historical Studies of 18th and 19th Centuries. Books used: "Life of Christ," Fonard; "Life of Christ," Elliott; "Palestine in the Time of Christ," Stapfer; "New Testament Hours," Geikie; "Women of American Revolution," Elliot; "Literary Interpretation," Mabie; "Appreciation," Pater; "Studies in English and American Poets," J. Scott Clark. Remarks: Membership—women 18.

CARDINAL GIBBONS READING CIRCLE, FINDLAY, OHIO
Subjects of Study: Miscellaneous; Catholic Music and Catholic Art;
The Holy Land. Books used: "A Visit to Europe and the Holy Land."
by Rev. H. F. Fairbanks. Remarks: Membership—men 5, women 11.

Notre Dame Reading Circle, Dayton, Ohio
Subjects of Study: For the past two years circle studied the Lives of
the Roman Pontiffs, from St. Peter to Leo XIII. Lectures: The Four

Marks of the Church, Rev. William J. Harrington, S.J.; Shylock, Mr. James Young; Woman's Work in Education, Rev. Martin P. Neville. Books used: "History of the Church," Abbé Darras; "History of the Church," Alzog; Lives of the Roman Pontiffs, several sources. Remarks: Next year this circle will take a course in the History of Germany. Membership—women 20.

WATTERSON READING CIRCLE, COLUMBUS, OHIO

Subjects of Study: Dante and his Works; Dante's Philosophy; Dante's System of the Universe; Symbolism; Influence of Astrology in the Middle Ages; Dante's Orthodoxy; The Medici; Hell—Structure and Site. Lectures: Dante; the Inferno, Rev. Fr. Gaffney, O.P. Books used: "Church History," Darras and Alzog; "Dante-Catholic Philosophy in the 13th Century, "Divine Comedy"—Hettinger—Ozanam. Remarks: Method, reading and argument of two cantos, followed by general discussion. Membership—women 34—limited to 35.

CATHOLIC WOMEN'S STUDY CLUB, SANDUSKY, OHIO

Subjects of Study: Russia and Japan; Current topics; and social subjects. Lectures: Six by Prof. Edwin Sparks, of Chicago University, on "The Men Who Made the Nation (America)." Remarks: The Catholic Woman's Study Club of Sandusky, Ohio, was organized January thirtyfirst, nineteen hundred. The first aim of the Club is to join together Catholic women of intellect and culture and thus bring before the other club women of Sandusky, and elsewhere, the social and educational capabilities of Catholic women. This we consider particularly practicable today when the school question is so agitated among all religious and educational instructors. The Catholic women stand sponsors for the religious schools, and it is the aim and resolve of the Catholic Woman's Study Club of Sandusky, Ohio, to be equal or ahead in the literary and charitable work of the city, and to enter with zeal into all the work taken up by the Federation of Women's organizations of Sandusky for the moral, sanitary and educational promotion of the community. This club would advocate a Federation of Catholic Women's Clubs, with an object for the advancement of the social and mental standing of Catholic women. We claim in our religion the greatest people in literature, music and art. Too often Catholic women of wealth and culture stand back as in a shadow, not publicly assisting in personally proclaiming the high standard of womanhood our convents produce, forgetting that the great reform of the world must come in the example and teaching of the daughters and mothers of the world. The Catholic Woman's Study Club of Sandusky earnestly solicits correspondence with other Catholic Women's Clubs, and will be interested in the work contemplated for the year 1904-05.

LE MARS CATHOLIC STUDY CLUB, LE MARS, IOWA

Subjects of Study: Conaty's New Testament Outlines; Reading of
"Hamlet" and "Julius Cæsar." THE CHAMPLAIN EDUCATOR to be used



as a foundation for papers and talks given in our program; also a drill in Parliamentary Law. Books used: Every member is a subscriber for The Champlain Educator and it is sedulously used in connection with our studies.

St. Joseph's Reading Circle, Carroll, Iowa.

Subjects of Study: Church History; Nature Study; general subjects; Current Events; History in General; Political Views. Lectures: Ideal Catholic Citizen, Mr. P. E. C. Lally; Oberammergau, Rev. Father Cleary and others. Books used: Parson's "Church History;" "Lives of the Saints;" Literary Digest; Various Histories and other volumes. Remarks: This club supports a well-equipped library to which all members have free access. Membership—about 300—men 100, women 100, young people, 100.

St. Francis de Sales Circle, Dubuque, Iowa.

Subjects of Study: "Hamlet" and "Macbeth;" in fiction "Constance Sherwood." Remarks: Membership—women 20; thoroughness in work aimed at.

THE CATHOLIC STUDY CLUB, DETROIT, MICH.

Subjects of Study: Germany, history and literature (1903-04); Germany from Reformation to present time (1904-05). Lectures: Catholic Reading Circles, Rev. F. J. Van Antwerp; Modern Art, Mary Catherine Crowley; German Music, Henrietta Dana Skinner; German Art, Prof. Griffichs; Leo XIII, Rev. James Murphy, S.J. Books used: Jannsen's "History of the German People;" Coxe's "House of Austria;" Menzel's "History of Germany." Remarks: This club is in a most flourishing condition; dues \$3.00 a year; membership—men 4, women 25.

D'Youvill Alumnæ, Convent Sacred Heart (Grey Nuns), Ottawa.

Canada.

Subjects of Study: Great Movements in History—began with the Renaissance, then followed the Reformation, and Council of Trent; Political Revolutions; Great Reactions; Religious Movements since the French Revolution; The Oxford Movement; Current Topics. Lectures: Charlotte Brontë, Mr. John Francis Waters; Ideals of Sanctity, Rev. Dr. W. F. McGinnis, of Brooklyn, N. Y.; Education and Ideals, Principal James F. White, of Ottawa Normal School; Mary Tudor, Mr. John F. Waters; Madame de Sevigné, Mr. John F. Waters. Books used: I. C. T. S. Publications, The Champlain Educator, The Dolphin "French Memoirs," Catholic World, The Messenger, Pastor's "Church History," etc. Remarks: Membership—women 60. Current events are closely followed; illustrative readings are given at each meeting, and special time devoted to Canadian writers.

THE PROCTER CLUB, INDIANAPOLIS, IND.

Subjects of Study: Catholic Literature and Catholic Authors. Lectures: Mary, Queen of Scots, Wm P. Breen, LL.D.; Woman's Sphere,



Mr. James J. Fitzgerald; Japan, Mr. Maurice Scanlon. Remarks: Membership—women 20; this year to be devoted to the study of Spain; original papers are prepared by the members.

THE MARQUETTE CLUB, GREEN BAY, WIS.

Subjects of Study: Program divided into two sections—first, some topic in Church History; second, paper or talk on literature, biography, or some important event in the civil life. Remarks: Membership, 50.

LORETTO LITERARY CIRCLE, St. Louis, Mo.

Subjects of Study: Bible History; Shakspere; Catholic Art and Artists; Current Topics and English Literature. Lectures: Catholic Art, Mrs. O. M. Buck; Ancient Architecture, Mary Mulcahy; The Catholic Home. Leonore M. Lake. Remarks: Membership—men 3, women 22.

The Mathos Reading Circle, Rock Hill College, Ellicott City, Md. Subjects of Study: This circle is used in connection with the work of the High School and College classes and the courses of reading are as various as the classes. Lectures: Such as are given by the professors in the High School and College classes. Remarks: Members are the students of the College. This Circle has a twofold object: to instruct and entertain.

AQUINAS READING CIRCLE, MOBILE, ALA.

Subjects of Study: American Literature and Biography, from 1800 A. D. Books used: At choice and convenience of individual members. Remarks: Membership—women, 36.

HARKINS READING CIRCLE, PROVIDENCE, R. I.

Subjects of Study: Daniel Defoe and Edmund Burke; "Self Help," S. Smiles; Minto's "Manual of English Prose Literature;" courses in English Grammar and Arithmetic; Questions in Church History. Remarks: Good work done last year with a membership of 57 men.

SACRED HEART READING CIRCLE, FORT SMITH, ARK.

Subjects of Study: The Divine Comedy of Dante—completed the Inferno and half of Purgatorio; a Chronicle of Catholic Events read at each meeting. Lectures: Life of Dante and his Divine Comedy, by Dr. Horan. Books used: Longfellow's and Cary's translations of the "Divine Comedy;" Alzog's and Darras' "Church History;" Father Rivard's "Studies in Dante;" articles from leading Catholic magazines and newspapers discussed.

DENISON CATHOLIC READING CIRCLE, DENISON, IOWA.

Subjects of Study: History, from Augustus to Leo X. Lectures: Laymen in Religion; Russo-Japanese Difficulty; Trials and Triumphs of Organized Labor. Remarks: Membership, 150.

TIMELY TOPICS FOR READING CIRCLES

Among the many grave public or national problems pressing for solution at the hands of the American people, there are some which of their very nature are of peculiar interest to Catholics. These live questions hardly need any heralding; they force themselves upon the attention simply because they are part and parcel of the life around us and with which we are perforce brought more or less into actual contact. Such, for instance, is the question of marriage and divorce in this country.

It is here that some practical and highly important service could be rendered the State as well as the local community by the Reading Circle. Unsavory as the subject of divorce undoubtedly is, good would be accomplished by the Reading Circle putting itself on record with reference to the evil. It would not be going out of its sphere by defining the position of the Church on marriage and divorce; by determining what should be the Catholic attitude towards the evils resulting from lax and ill-regulated marriage laws; by pointing out what Catholics can do to remedy the stupendous evil of divorce; by regulating Catholic behavior towards divorced people apt to be met with in society; by upholding on every occasion the sanctity of the marriage bond. The main object would be to obtain a right knowledge of the question and to maintain a well-defined stand upon it, so that each member might become an influence for good outside of the Circle.

The results of the practical consideration of this question would necessarily shape themselves after this manner:

As Catholics, we claim that Christian marriage, being a divinely instituted sacrament, falls exclusively under the jurisdiction of the Church, and that civil authority has no right to legislate regarding the bond of marriage, although it may regulate its civil effects, especially the property rights of the married parties.

Yet, the American law claims full jurisdiction in the matter of marriage and divorce. To remedy the evil, Catholics can call upon their fellow-citizens, Catholic and non-Catholic, especially upon State Federations, to use all proper necessary influence in the State legislatures to frame such laws as will effectively restrict and reduce the facility of obtaining a divorce, and bring about more uniformity in the marriage and divorce laws of the different States.

As a line of personal conduct and example—to eshew the acquaintance and unwholesome society of divorcees.

Among the questions now demanding the active interest of Catholics are: the education and conversion of the American negro; the protection of Catholic immigrants to this country against proselytism; Catholic elementary, intermediate and higher education and the State; the maintenance and support of Catholic Indian schools; Sunday labor; the education of the masses in the Philippines; Catholics and the Labor question; Catholics and Socialism; bribery and



corruption in political and civil life; the duty of the Catholic elector ate at the polls; Catholic representation in public and so-called traveling libraries.

HOW TO ORGANIZE AND CONDUCT A READING CIRCLE

In organizing a Reading Circle, the first thing is to select the right kind of members. An eligible member should have the desire for selfimprovement and the purpose to perform the duties of membership as far as time and ability will permit. Twenty such members will form a good Circle, although fewer would suffice to start with. It should be borne in mind that one's personal friends do not necessarily make the best members; simple acquaintanceship may prove better than friendship, and the latter is likely to follow. It would be prudent also to select persons as nearly as possible of the same educational or intellectual status, make a personal solicitation of a few eligible persons, who in their turn may be requested to select others in a similar way. When the prospective number is completed, a meeting at a convenient place should be called by letter of invitation. Before the formal notice of meeting it would be well and proper to call on the pastor of the parish and solicit his good will and cooperation, which will necessarily count as a most important factor of success.

Much valuable time and useless discussion will be saved by having a definite and well-arranged plan to present at the first meeting, and, of course, it is absolutely necessary for some one to take the initiative and act promptly.

The meeting, therefore, being called to order, a temporary chairman and a secretary should be appointed in the usual parliamentary manner. Then the aim, advantages and results of a well-conducted Reading Circle should be simply and briefly explained and the plan of organization discussed.

The organization should be simple, and one that will make all feel at home and take part in the work.

The officers usually are a Spiritual Director, a President, a Vice-President, Secretary, Treasurer, and an Executive Board. As much of the success of a Circle depends upon its officers, care should be taken in their selection.

The constitution adopted should contain only the simplest rules necessary for system and order.

Small Circles sometimes meet at the homes of the members in turn. A permanent meeting-place is generally found in a pleasant room of some association.

Meetings should be held weekly, if possible. The manner of conducting a Circle has much to do with its success—punctuality, order and earnestness being desirable qualities.

The requirements of Circles are as varied as their membership, and

leaders must select and follow methods suitable to their special needs.

Having selected a course of reading—for which we refer our readers to the many excellent courses furnished by the Reading Circle reports appearing on other pages of this number of The Champlain Educator—an effort should be made to adapt the methods of study and discussion to the mental capabilities of the members.

While nothing can be devised more conducive to self, as well as mutual, improvement than the task of writing papers, the preparation of such papers may be beyond the ability of some members. All the members, however, would be able to give written or oral answers to a list of questions made for guidance and as a test in the reading. These answers, in the beginning, may be brief, crude and incomplete, but practice with careful reading and thought will work wonders in the course of a single season. The answers from a single sentence will grow into a paragraph and the paragraph into a miniature essay.

HOW TO USE "SHALL" AND "WILL"

By a College Professor

To those who have not been trained in the use of them, these two little words, with their preterite and subjunctive forms, should and would, are the most troublesome in the language. An Englishman, being "to the manner born," seldom fails to make the proper distinction between them. But among people of other nationalities who speak the English tongue there are very few who employ them correctly. The rules given by grammarians by no means cover all the cases in which good usage distinguishes between these words. But even these simple rules are far more honored in the breach than the observance.

Shall and will, should and would may be what Mr. Mason, the grammarian, calls "notional" verbs, or they may be mere auxiliaries. As notional verbs they retain their proper meaning; as auxiliaries, their own meaning disappears, and they become mere tense-signs. The general principle that governs their use as auxiliaries is this:

Shall and should are used in the first person, will and would in the second and third, thus:

Future Indicative {
 I shall be there You will be there He will be there He will be there You would think You would think They would think

The exceptions to this rule are to the second part of it. They may be classified as follows:

r. In adverbial clauses of time, condition, and concession, as also in restrictive adjective clauses when the antecedent is indefinite, shall and should are used in all three persons. For example: "When He shall appear, we shall be like Him;" "If they should come, tell them to wait for me;" "Though He should

slay me, yet will I trust in Him;" "They will laugh best who shall laugh last;" "Anyone who should say so, would be saying what is not true." In most of the cases that belong to this class modern writers use the present indicative instead of the future or the subjunctive, as, "When he comes," etc., "Let him who wins the crown wear it." It may be added that in adverbial clauses of purpose introduced by a relative the exception also holds, as, "The general sent a detachment of soldiers who should intercept the enemy." But this is scarcely an English idiom.

2. In a noun clause which is the subject or object of a verb or verbal phrase, should is used in all three persons when the thought requires the employment of the subjunctive, as: "I desire that my pupils should study chemistry;" "It is too bad that you should disagree;" "But the strange thing is, how, among the thousand objects which meet a boy's eyes, these should have so fixed themselves in my mind" (Newman, A pologia).

We may now pass to the use of shall and will as notional verbs. Shall (Anglo-Saxon sceal, "I am obliged") implies an obligation to do something. Will (Anglo-Saxon willan, "to will") denotes willingness, consent, promise, or fixed purpose—in short, an act of the will. As may be gathered from the rule laid down regarding the use of these words as auxiliaries, will is notional, i.e. retains its own meaning, in the first person, shall in the second and third. Thus, "I will go"="I mean to go" or "I am determined to go." And as an obligation is something imposed by the will of another, "You shall go"="I mean you to go;" "He shall go"="I mean him to go." Further examples under this head are: "The will! we will hear Caesar's will" ("Julius Caesar"); "He shall (go) to the market place" ("Coriolanus"); "Thou shall not steal"="It is my will that thou steal not."

The idea of necessity is akin to that of obligation. Hence shall is used in speaking of future events which have about them an element of necessity, and which are therefore looked upon as fixed, and certain to come to pass. These are such events as are (1) foreordained by God and foretold in His name; (2) simply permitted by Him, while known with unerring certainty; (3)

spoken of by one who assumes the rôle of a prophet. Examples: (1) "Behold thou shalt conceive in thy womb, and bring forth a son;" (2) "This day before the cock crow, thou shalt deny me thrice;" (3) "While stands the Coliseum, Rome shall stand."

It remains that we should consider the use of shall and will in questions and indirect narration. The rule for their use in asking questions is: Use the one that is to be looked for in the reply. (1) In questions that concern the will of the person addressed, we have accordingly:

((Shall I?	You shall
Volition -	Will you?	I will
1	Shall he?	He shall

But when the question is about something that in no way depends on the will of the person addressed, we have

	Shall I? (exception)	You will
Futurity {	Shall you?	I shall
	Will he?	He will

"Shall I?" should be "Will I?" in this latter case, according to the rule laid down above. But this is the exception that proves the rule. Under no circumstances is it proper to use "Will I?" "Will we?" except in one rare instance of attraction, when the question is repeated in the same terms, as: "Will you do this?" "Will I? Of course I will." It should be added that "Will he?" implies at times some degree of volition.

With reference to the use of shall and will in direct questions I have said above—"Use the one that is to be looked for, not used, in the reply;" for the amenities of social life must be taken into account. Apart altogether from the canon of the English speech which is fixed against the use of "Will I?" courtesy requires a host to put himself quite at the disposal of his guest, and therefore to use the form "Shall I?" as: "Shall I help you to some more meat?" And courtesy again, to say nothing of good sense, requires the one thus addressed to answer, not "You shall," but "Please," or "No, thank you." On the other hand, his very position requires a servant to use "Shall I?" in addressing his master, as: "Shall I harness the horse?" And his position

gives the master the right to reply "You shall," though he would be a very pompous personage who should use that form.

In reporting the words of another, or indirect narration, the rule is: Use the word employed by the speaker, changing the tense, if need be. Thus, "We will be revenged" becomes, in indirect discourse, "They say they will be revenged," or "said they would be revenged;" "I shall go," "He declared he should go;" "I fear I shall be late," "He feared he should be late."

This last is an instance of implied, as distinguished from formal, indirect discourse. In telling what passed in another's mind, what he thought, feared, hoped, wished, believed with regard to the future, we may put ourselves in his place and use will or shall as he would have used the one or the other if he had spoken his thoughts. Thus we say: "He thought he should never see the man again," because he would have said: "I think I shall never see the man again;" but, "He feared his brother would not come," because the corresponding form would be: "I fear my brother will not come." So, "He was sure he should succeed."

There are some special applications of should and would, when used as notional verbs, which it may be well to point out. Should is often notional in the first person. This use of it is to be carefully distinguished from its use as a tense-sign. Compare "We should (notional) love our country," and "We should (auxiliary) have seen him had he been there," and note the difference in the meaning. In like manner, would may be used as a notional verb in the second and third persons, in which it is the regular auxiliary, as should is in the first. For instance: "He would have his way"="He was determined to have his way;" "He told them if they would (should be willing to) stay for the night, he should be very glad to accompany them next morning." Would is also used to denote the frequent repetition of an act, or what is wont to take place, as "On these occasions he would (used to) rave like a madman."

Far the commonest, as it certainly is the worst, mistake made in the use of these words consists in putting will and would in place of shall and should in the first person, when mere futurity or contingency is to be expressed. It arises from neglect of the

elementary rule that shall and should are the auxiliaries in the first person, will and would being always in the first person notional verbs, not helping to express the meaning of another verb, but having a meaning of their own. As will is always notional in the first person, such expressions as, "I will be glad to see you," "I will be twenty years of age next June," are wrong, and even absurd; for these are future events, the latter of which depends not at all on the will of the speaker, while the former is not to be represented as depending on it. Similarly, "I would like to go," "We would be sorry not to see you there," though ever so common, are not English.

The following instances of the correct use of these words are culled from Newman's Apologia: "I shall not die, for I have not sinned against the light." Here the meaning to be expressed is: My dying is an event that will not take place. In other words, the notion of mere futurity is to be conveyed, and shall is the auxiliary which makes up the future tense in the first person. "I will not die" would mean, "I do not want to die," or "I do not purpose to die"-a totally different meaning. So, "Please God I shall hold it to the end," because his holding the faith did not depend merely upon his own will; but, "I will speak about it as exactly as I can," because his speaking is not contemplated as a mere future event. Rather, he announces his present purpose as to what he is about to do. Again, "I was rewarded by having all my time for ecclesiastical superior a man whom, had I my choice, I should have preferred, out and out, to any other Bishop on the Bench." and "I should say that his power of entering into the mind of others did not equal his other gifts." These are subjunctive forms, and should is the proper auxiliary in the first person of the subjunctive. But, "I would not even look at the tricolor," where would is notional and means "was determined;" "I would have no dealings with my brother"="I was unwilling to have dealings," etc.; and "I said that we would ride over him and his." an instance of indirect discourse, of which the corresponding form in the direct would be, "We will (purpose to) ride over you and yours."

Here is a good specimen of the correct use of should and would in indirect discourse, culled from a story in The Ave Maria:

To alienate Bernard from both would give herself—at least for a time—a firm footing; and she should improve it by filling in the old man's heart the place of daughter and friend. It would be delightful, she thought, if a clandestine marriage between the two could be brought about,—as it might by precipitating disclosures and making Bernard as suspicious and irascible as only such natures as his can be. Afterward, when her own affair had been arranged—when she should reign mistress of the old man's heart and home,—she did not much care what might befall. There would not be room in the house for the culprits; but it need not matter to her how soon the angry father might relent and forgive them. There would be money to spare. She would harbor no ill-will; it might even be desirable to re-establish Mayfield on his former footing in the house of Bernard. It would doubtless save herself many a tiresome hour if such should come to pass in due season.

When the purse-strings of Bernard should have been loosened for her—she would marry no sexagenarian without an ample private settlement,—the rest would give her but little concern. All she wanted was a fine establishment and unlimited money. Already she grasped them, metaphorically, in her small, supple hand.

PUBLISHERS' ANNOUNCEMENT

Until further notice The Champlain Educator will be published quarterly instead of monthly. Present conditions do not warrant the monthly publication of an organ to represent the Catholic Summer School and Reading Circle institutions.

For fourteen years this magazine has been published monthly. It was established to promote and direct good reading on systematic and Catholic lines, and it has consistently and effectively held to its object. It has accomplished a work of far-reaching influence and has been one of the most potent factors in stimulating the great intellectual awakening that has culminated in the Catholic Summer School and Reading Circle movements.

The character of the magazine will not be changed, it will continue to advocate the cause of Catholic literature, and our friends are requested to continue their support.



THE CLIFF HAVEN SUMMER SCHOOL SESSION OF 1904

HEN we take pen to write of the Catholic Summer School at Cliff Haven, whether it be at the beginning or at the end of the session, words fail to express what we feel. The best that we can offer to our readers is the ever-standing cordial invitation to them to come and see for themselves next year and to bring their friends along with them. It is true that the present accommodations of the School were, during the session just now ended. taxed to their utmost capacity, but there is plenty of room still on the beautiful grounds for the erection of many cottages and the increase of the number of members and visitors. Deus Illuminatio Mea—"God is my light" is the modest yet glorious motto of the Summer School, and assuredly the light of God shines over it and all its surroundings, penetrating, illuming and sweetening to Catholic culture and virtue the lives of those who make it their temporary home during the two summer months.

We commend to our readers' notice the report of the thirteenth session of the Catholic Summer School, appearing in The Champlain Educator (July, August and September numbers). In it we have endeavored to set forth the different phases of Catholic life in their physical, intellectual, social and religious aspects as they prevail at Cliff Haven. In doing so it is our threefold purpose to preserve a record of a session of unprecedented success, to furnish our readers with much profitable and interesting reading and to induce many of them to swell the attendance at Cliff Haven next year.

We would furthermore commend to the general reader the address made by the Reverend President of the Summer School, Dr. Dennis McMahon, at the formal closing of the session, as well as the lectures of the Rev. Morgan M. Sheedy on "The Story of the Catholic Summer School" and "The Reading Circle Movement," as found in this issue.

Book Reviews

CARPENTER'S GEOGRAPHICAL READER. AUSTRALIA, OUR COLONIES, AND OTHER ISLANDS OF THE SEA. By Frank G. Carpenter. American Book Company, New York. Price, 60 cents.

The latest edition to this successful series of supplementary geographical readers. It is in no sense a dry compilation from other books, but comprises vivid descriptions of the author's own travels. Mr. Carpenter is a well-known lecturer and journalist, and the book bears witness to his trained powers of observation and his faculty of clear, interesting, and picturesque narration. It describes Australia and the chief islands of the world, laying special stress upon those which have become colonies or dependencies of the United States. The children learn about the resources of the various islands, visit their peoples both in city and country, and observe the wonders of plant and animal creation. The illustrations are numerous and interesting, consisting largely of reproductions of photographs taken by the author. Fifteen colored maps show plainly all the countries visited. The child of to-day is indeed fortunate to have placed in his hands such a fascinating book as this to enliven and illumine the ordinary dry study of geography.

STEPS IN ENGLISH. By A. C. McLean, A.M., Principal of Luckey Schools, Pittsburg, Thomas C. Blaisdell, A.M., Professor of English, Fifth Avenue Normal High School, Pittsburg, and John Morrow, Superintendent of Schools, Allegheny, Pa. Book I, price 40 cents. Book II, price 60 cents. American Book Company, New York, Cincinnati, and Chicago.

These books constitute a distinct innovation in teaching language in elementary schools, which is at once sensible, practical, and modern. They teach the child how to express his thoughts in his own language, and do not furnish an undue amount of grammar and rules. They mark out the work for the teacher in a clearly defined manner by telling him what to do and when to do it. From the start lessons in writing language are employed simultaneously with those in conversation; and picture study, study of literary selections, and letter writing are presented at frequent intervals.

EGGLESTON'S NEW CENTURY HISTORY OF THE UNITED STATES. By Edward Eggleston. Price, \$1.00. American Book Company, New York, Cincinnati, and Chicago.

The author's purpose is to tell the story of our country so briefly that it may be mastered within the usual time allotted to the study, and yet to preserve its interest unimpaired by condensation. He has succeeded admirably, and the high literary quality of the narrative is a

noteworthy feature of the book. He has been especially successful in presenting those facts of the home life of the people and of their progress in civilization which are more essential to their history than any mere record of wars and political parties. One novel feature of the book is a collection of brief biographies of about one hundred of the most prominent men who appear in the history. The illustrations are numerous, and really helpful as well as attractive. The maps are clear and not overcrowded with names and places. This is a well-balanced and impartial history which should have a wide use in upper grammar grades.

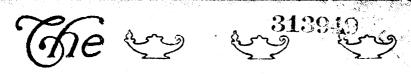
COLLEGE ENTRANCE REQUIREMENTS IN ENGLISH—1906-1908. 437 pages. Price, 80 cents. American Book Co., New York, Cincinnati, and Chicago.

From the well-known series of Eclectic English Classics have been gathered together in this volume the five literary works prescribed for careful study of subject matter, form, and structure by the leading colleges of the country, in their entrance examination requirements of the years 1906–1908. These works are Burke's Conciliation with the American Colonies, Shakspere's "Julius Cæsar," Milton's "Minor Poems," Macaulay's "Life and Writings of Addison," and Macaulay's "Life of Samuel Johnson." The selections are supplied with numerous annotations which afford the student all needed help in his understanding of the text. Introductions treat fully of the lives and works of the authors. The book is both convenient and reasonable in price, and will doubtless be widely used.

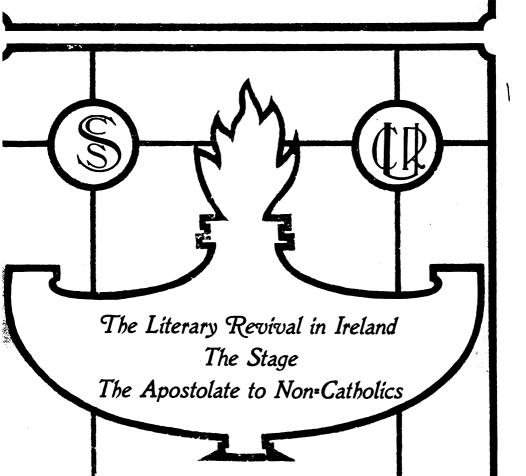
CARTER'S NATURE STUDY WITH COMMON THINGS. By M. H. Carter, Department of Elementary Science, New York Training School for Teachers. With illustrations. Price, 60 cents. American Book Co., New York.

The object of this book is to teach young pupils how to observe nature, to learn to answer the question "What is it?" as a preparation for the future question "Why is it?" The subjects of the lessons are fruits and vegetables, which can be readily and economically obtained for study. The lessons are so arranged and of such length that they can be handled each in a single recitation, even in classes where the teacher has had no special training in science. They are planned to set forth what the child can learn for himself in one hour about the subject of the day's study. Each illustration tells a story, and is a model of arrangement and description, to be followed by the pupils, who are, however, to make their own drawings direct from the object itself. These lessons have been tested in the school-room and will solve successfully the problem of an adequate elementary laboratory training for the lower grades.

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Reserve Value of Policies and Annuities as per Certificate of New York Insurance Department	\$300,090,347
General Liabilities	F 45/ 154
Additional Reserve, which the Company voluntarily sets aside in excess of the State's requirements	
Reserve to provide Dividends payable to policy-holders during 1904 and in subsequent years as per policy contracts	
Reserve to provide for all other Contingencies	
Total Additional Reserves	47,105,046
Total	\$352,652,047
Income, 1903	\$88,269,531
New Insurance paid for in 1903	326,658,236
Insurance in force (Paid-for)	1,745,212,899

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Income	73,718,350.93
Assets Dec. 31, 1903.	381,226,035.53
Assurance Fund and all other liabilities	307,871,897.50
Surplus	73,354,138.03
Paid Policyholders in	
1903	34,949,672.27
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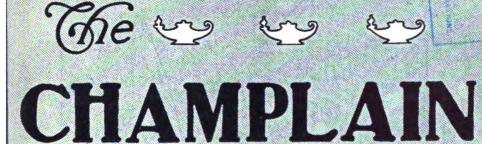
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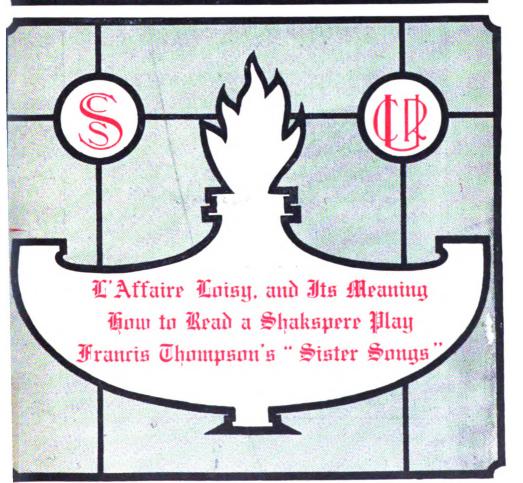
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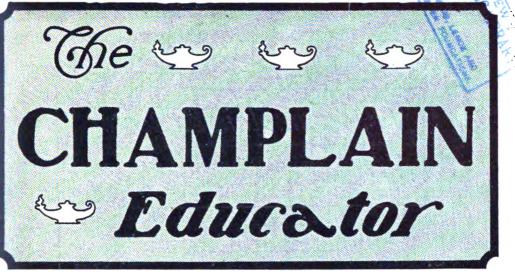
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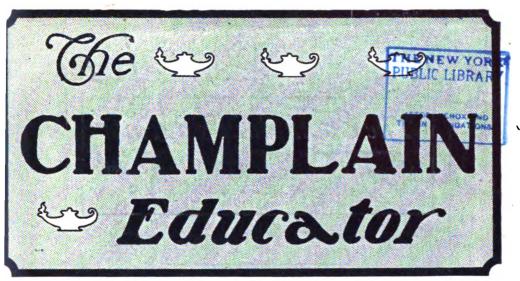
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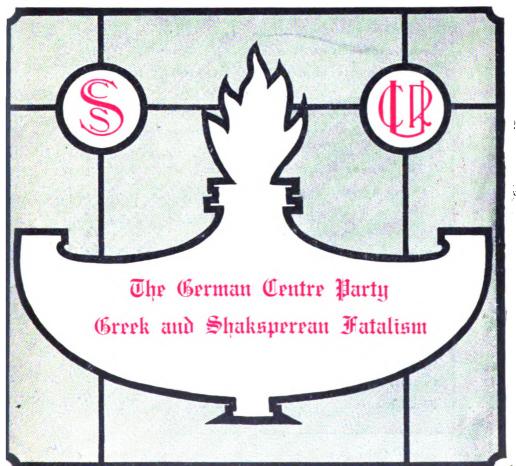
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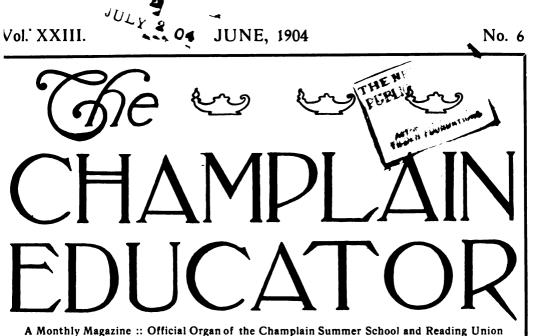
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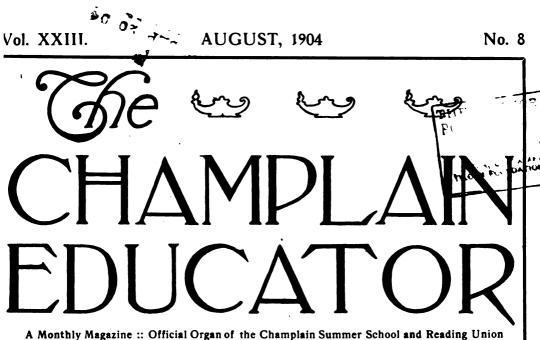
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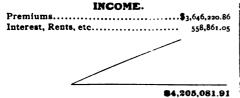
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Bonds and Mortgages (first liens) 583,125.44	Department)
Real Estate 2,200,000.00	All other Liabilities 267,716.73
Loans to Policyholders on their Policies as security (reserve value thereof—	86 ,279,139.73
\$2,850,000)	Surplus as regards Policyholders, 1,030,999.04
Cash in Banks and Trust Companies at Interest	
Quarterly and Semi-Annual Premiums (Deferred) not yet due, Reserve charged in Liabilities (Net)	
Loans Secured by Collateral 58,500.00	
Premiums in Transit, Reserve charged in Liabilities (Net)	
Accrued Interest, Rents, and other Assets, 384,403.30	
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84,205,081.91

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